Vol. CXIV No. 1

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

The Southern Churchman's 1948 Roll of Appreciation

DIOCESE OF ALBANY

Rev. J. J. Paulsen, rector, St. Stephen's Church, Elsmere, N. Y. Mr. Paulsen has spent his entire ministry in this Diocese and has done conspicuously faithful and fruitful work. He has for some years had charge of the Mission at West Middleburgh, in addition to his own parish, which is an important one in a growing suburb of Albany. He is also a leader in Christian education.

Rev. George F. Bambach, retired rector of St. George's Church, Schenectady. Mr. Bambach has recently completed a rectorship of twenty-three years at St. George's which has been outstanding in every respect. He has held offices as Rural Dean, a member of Diocesan Council and Board of Missions and still serves as secretary of the Standing Committee. His work has been notably conscientious, solid, constructive, painstaking and carried on in a spirit of marked humility.

Rev. Carl M. Truesdale, rector of Christ Church, Pottersville, and in charge of a chain of Missions in the Adirondacks. Mr. Truesdale has done devoted missionary work in a somewhat isolated field beset by some hardships. He interrupted the work to serve as a Chaplain of Infantry in the late war and was cited for bravery and conspicuous service. He returned to his field and has quietly taken up his duties and pursues his course as before with marked energy and consecration.

Miss Blanche Pittman, Principal at St. Agnes School for Girls, Albany. Attached to Cathedral of All Saints. Miss Pittman became principal of St. Agnes School in 1930 and has done a distinguished piece of educational work. The school has grown in numbers and excellence. In fact, the buildings cannot accommodate the students who apply for admission.

Miss Angelica L. Gerry, St. James' Chapel, Lake Delaware. Miss Gerry built this chapel and the admirable plant connected with it as a center of rural church work. Her personal devotion and lavish generosity have resulted in expansion, so that the Chapel now has several smaller chapels in rural centers and several priests are employed and carrying on a remarkable work.

Mr. Chester F. Millhouse, St. John's Church, Troy. Mr. Millhouse is a busy banker, but serves as treasurer of the Trustees of the Diocese, also on other diocesan boards, and does a really prodigious amount of hard work for the Church in a remarkably modest manner. His judgment and personal devotion rank with his financial ability, and he is in many ways a model layman.

DIOCESE OF ARIZONA

Rev. Bancroft P. Smith, St. Paul's Church, Yuma, Ariz. For bringing congregation to independence and parish status.

Very Rev. James W. F. Carman, Trinity Cathedral, Phoenix, Ariz. For finding 700 lost Episcopalians.

Rev. George W. Ferguson, St. Philip's-in-the-Hills, Tucson, Ariz. For missionary vision in purchase of property and building new Churches in new developments, as well as new wing on present Church.

Mrs. Bancroft P. Smith, St. Paul's Church, Yuma, Ariz. Granddaughter of Bishop Gibson of Virginia, for assisting her husband in bringing St. Paul's, Yuma, to parochial status, and for general sharing in District activities.

Mrs. John R. Newcomer, Trinity Cathedral, Phoenix, Ariz. New District President of the Woman's Auxiliary, for loyalty and leadership, justly rewarded.

Mr. Curtis P. Donnell, Trinity Cathedral, Phoenix. For volunteer editorial services in connection with District paper—The Arizona Church Record.

DIOCESE OF BETHLEHEM

Paul C. Harrison, layman, who carried on at New Milford and Susquehanna in the interim between rectors, conducting the services, maintaining the organizations and ministering to the best of his ability to these churches though he himself was a member of another parish and was employed six days a week.

David Doughton, a member of St. Luke's Church, Scranton, likewise has served the Church by carrying on in the Church at Nanticoke when it was without a rector; and is even now filling in at another church at Plymouth.

DIOCESE OF CENTRAL NEW YORK

Rev. Charles Sykes, Superintendent, Owego Associated Missions, Candor, N. Y., who since February, 1944, has been Missionary in charge of our rural area in Tioga and Tompkins Counties. In spite of what he feels are small results, he and his staff have accomplished an enormous lot in winning the respect of the entire population through the fidelity and intelligence they have brought to the discovery of the people's real needs.

DIOCESE OF COLORADO

Rev. Charles W. Young, rector of Trinity Church, Greeley, Colorado, for his outstanding work among young people in his parish and in the diocese.

Mr. Hugh McLean, a member of St. Luke's Church, Denver, has served for twenty-one years as treasurer of the diocese without any compensation. A devoted servant of the Church in a difficult task.

Mrs. Harry Hastings, a member of St. John's Cathedral, has been the leader of the Sewing Guild of the Cathedral for over twenty-one years, during which she has rendered notable and faithful service.

Miss Delphine Schmidt, a member of St. Andrew's Church, Denver, has now carried on for seven years as the editor of the Colorado Episcopalian, official magazine of the diocese. She has faced all the difficulties of religious journal-

ism with a fine spirit and continuously has issued a representative magazine.

DIOCESE OF CONNECTICUT

The Venerable Donald W. Greene, Archdeacon, New Haven Archdeaconry, and rector of St. Paul's Church, Wallingford. Faithful pastor and tireless worker in the missionary cause.

Rev. John F. Plumb, D. D., Executive Secretary (Emeritus) of the Diocese of Connecticut, who retired this year after serving twenty-four years as Diocesan Executive Secretary and fifty-three years in the Church. Former Assistant Secretary of the House of Bishops.

Mr. William H. Bulkeley, Executive Vice-Chairman, Diocesan Department of Program and Budget. Member of St. John's Church, West Hartford. Has shown imagination and leadership in promoting understanding of the Church's program, especially among men.

Mrs. James D. Trask, Chairman of organization, "Diocesan Chest," who has secured wide interest in Diocesan Advance Work programs.

DIOCESE OF EASTERN OREGON

Mr. Elmer Peck, St. Peter's Church, La Grande, Ore. Conspicuous work for men in recruiting for confirmation, renewing interest in and loyalty to the Church.

DIOCESE OF EAU CLAIRE

Rev. A. R. P. Heyes, Rector Grace Church, Rice Lake. For twelve years covered a field with five mission stations as pastor to all who came in sight.

Rev. E. O. Douglas, St. Mark's Barron; St. Phillip's, Turtle Lake; St. Barnabas, Clear Lake. In priesthood a little over two years but has become beloved by people of rural areas.

Miss Minnie Wood. St. Mary's, Tomah, Wisconsin. Parish U. T. O. Custodian, with long record of faithfulness to her work in this small mission.

Mr. H. C. Kuhl, Christ Church Cathedral. Engineer with sufficient time to assist the Bishop in structural problems at personal cost of time in travel and energy.

Mr. Carl Borge, Ascension Church, Hayward Wisconsin. Warden of the Mission, member of the Executive Board of the Diocese and other committees. Takes time and gives the effort to problems.

DIOCESE OF FOND DU LAC

Rev. William F. Christian, Church of Holy Apostles, Oneida, Wis. Faithful pastor and teacher of Oneida Indians.

Mr. Harold W. Whinfield, Grace Church, Sheboygan, Wis. Leader of the laymen's work in the diocese.

DIOCESE OF HONOLULU

Rev. Yin Sang Mark, Chinese Priest, St. Peter's Church, Honolulu, T. M. 37 years devoted service to his people. Has raised St. Peter's Church from a struggling mission to a self-supporting Parish.

The Venerable Henry A. Willey, Archdeacon of Island of Kauai, All Saints, Kapaa, Kauai, T. H. 26 years of service in this field where he started, no congregation, no churches. Today the Island has 4 churches, and 12 mission stations, four rectories, a gymnasium and four parish houses, all due to his efforts. Now has 521 active communicants on Island.

The Venerable James Walker, Archdeacon of Hawaii, St. Augustine's Mission, Kohala, Hawaii. 27 years of service to the people of many races. A builder and confident.

DIOCESE OF IDAHO

Miss Katherine Hunt, St. Mary's Church, Emmett, Idaho. For exceptional leadership in Church School and Youth Work cultimating in the erection and furnishing of the Chapel of the Christ Child, "a stable which became a Shrine."

Mr. J. T. R. McCorkle, St. Michael's Cathedral, Boise, Idaho. For faithful and continued leadership in the Every Member Canvass in St. Michael's, and leadership throughout the Missionary District of Idaho.

DIOCESE OF INDIANAPOLIS

Rev. William Burrows, St. Paul's, Indianapolis. The Rector whose unceasing labors and wise administration led to the removal of the parish from a down-town area and the building of a new $300,000 Church and Parish House in a growing residential district.

Rev. Rudolph M. Bangert, Trinity Church, Connersville. Who, within 18 months of coming into the Church's Ministry, has doubled the communicant strength and trebeled the financial support of his congregation, bringing Trinity Church a long way towards self-support.

Rev. Reese F. Thornton, St. John's, Lafayette. Who, as Chairman of the Diocesan Department of Christian Education, has contributed to the Diocesan growth in the Church Schools, and in improving standards of teaching and administration.

Mr. Andrew C. Little, St. Luke's, Cannelton. A teacher in the local High School, and a Lay Reader who, given regular services, superintended the Church School, and guided the young people of the congregation, with but monthly visitations from a clergyman.

Pres. Edgar C. Cumings, Canterbury College, Danville, Indiana. Who, as President of the Church's only co-educational, Liberal Arts College, has given unstintingly of himself in bringing the Christian Religion into the field of higher education.

Mr. Willis B. Conner, Jr., Church of the Advent, Indianapolis. Who, as Diocesan Chairman of the Every Member Canvass, has increased Diocesan giving to Missionary work by nearly fifty per-cent.

DIOCESE OF KANSAS

Rev. Charles R. Davies, St. Paul's, Manhattan, Kan. Outstanding pastor of college students of Kansas State College, Manhattan.

Rev. Edward L. Skinner, Missionary, St. Mark's, Blue Rapids, St. Paul's, and Marysville. A devoted pastor of rural people.

Rev. Samuel A. McPetres, Covenant, Junction City, Kan. A devoted pastor of army people stationed at Ft. Riley, Kan.

Mr. Fred Douglass, Sr., Ascension Church (Colored), Kansas City, Kan. For 25 years senior warden, who takes spiritual responsibility for Church on occasion of vacancy.

Mr. John J. Crittenden, St. James, Wichita, Kan. A busy newspaper man who gives much time to Church extension work of the Diocese of Kansas.

Mr. Charles Willis, Epiphany, Sedan, Kan. A most effective treasurer of a little country church who gives a spiritual significance to the financial operation of his parish.

DIOCESE OF LEXINGTON

Rev. John Stryker Piper, St. Mary's Church, Middlesboro, Ky. An earnest and zealous missionary-minded clergyman, who has made two mission churches into independent parishes within the year.

Mr. Wadsworth Clarke, Nativity Church, Maysville, Ky. During an extended period when his Church had no minister, he conducted services, and built the parish up to a stronger position than it had occupied for years.

DIOCESE OF MASSACHUSETTS

Miss Florence Snelling, Trinity Church, Boston. Devoted Librarian of the Parish Library of Trinity for more than a quarter of a century.

Miss Josephine Bumstead, Christ Church, Cambridge, Mass. Founder and head of the Christ Church Altar Guild for more than 50 years. Devoted friend of Latin and South American Missionaries of our Church.

DIOCESE OF MISSIONARY DISTRICT OF NEVADA

The Ven. T. H. Kerstetter, Archdeacon of Nevada and Chairman of the Department of Christian Education. Under his leadership, the program of Church Schools, Vacation Schools and Conferences has grown beyond belief. Nevada has almost one child in Church School for each communicant, and one child in Vacation School for each two communicants.

Miss Esther B. Matz, Woman worker under National Council appointment stationed at Pioche, Nevada. For nearly seven years she has maintained Church School and other Church work in a most isolated mining camp, under very discouraging conditions. She is over 100 miles from the nearest clergyman or other worker. Yet she has brought children and adults to baptism and confirmation, and kept the Church's life active in her community.

DIOCESE OF NEWARK

Rev. Albert F. Chillson, Pompton Lakes, Ringwood and Stonetown, N. J. A pioneer in rural areas.

Rev. John E. Bailey, All Saints, Glen Rock. A patient, persevering pastor and priest.

Rev. Karl G. Kumm, St. Paul's, Chatham. A courageous, single-minded leader.

Mr. Frank G. Atkinson, Annunciation, Oradell. Chairman Diocesan Laymen's Committee.

Mr. C. Alfred Burhorn, Trinity, Hoboken. Serving his Church faithfully for 60 years.

Mr. Frederick G. Stuart, St. Mark's, Teanick. Conspicuous for his missionary zeal.

DIOCESE OF NEW YORK

Mr. "Red" Barber, St. James the Less, Scarsdale. Ran St. Barnabas House Building Campaign.

DISTRICT OF NORTH TEXAS

Rev. R. J. Snell, Trinity, Midland, and St. John's, Odessa. Sincerely missionary minded, Mr. Snell has achieved splendid work in making his field self-supporting, with an adequate program. He has been head of the District Department of Missions, and in that capacity has helped to plan and develop several fields other than his own.

The Rt. Rev. G. H. Quarterman, Bishop of the Missionary District, has given a new vision to this district. He is a dynamo of energy and has kindled a real fire in this area.

Mr. R. C. Tucker, St. Paul's, Lubbock. No relation to Virginia Tuckers but as good as the best. An intelligently active layman who is now head of the laymen's work in the District. He is a vestryman, and has been a delegate to the General Convention.

DIOCESE OF OREGON

Rev. Robert L. Greene, St. James', Coquille. Advancing this Mission to Parish status and establishing new Mission at Powers, 36 miles away.

Rev. Perry H. Smith, General Missionary since discharge from Chaplain's Corps. Has revived two mission churches, established two new ones, building Church and Parish House at Dallas and is organizing another and surveying still more.

Rev. Charles S. Neville, Church of the Good Samitan, Corvallis. Phenomenal record in Parish and among College students; leadership in College Work in Province and National Church and re-establishment of Diocesan Conference Centre at Gearhart.

Mr. Bernard F. Young, Trinity, Portland. Vestryman, lay reader, Sunday school teacher, member Standing Committee, Assistant to Diocesan Treasurer, Chairman Diocesan Auditing Committee.

Mrs. Douglas Polifka, St. Stephen's Cathedral, Portland. Parish leader and Secretary of Diocesan Council and Program Chairman Diocesan Woman's Auxiliary.

Mr. Earl W. Gardner, St. Michael and All Angels', Portland. 20 years as Sunday School Superintendent, largest in Diocese and now serving second term as President of Portland Council of Churches.

DIOCESE OF PENNSYLVANIA

Mrs. George A. Trowbridge, 18 E. Chestnut Avenue, St. Paul's Church, Chestnut Hill, Philadelphia 18, Pa. Mrs. Trowbridge was largely responsible for the fact that this diocese gave during 1947 $103,044 for the Presiding Bishop's Fund for World Relief. In addition to this, great quantities of material have gone through New Windsor, Maryland. Mrs. Trowbridge is also Chairman of the Diocesan Committee on Christian Social Relations. In this position she is doing an outstanding piece of work.

DIOCESE OF PUERTO RICO

Rev. Ramon E. Quinones, All Saints, Vieques. On an island apart, separated from brother clergy and family; all alone, he is serving faithfully and humbly and well.

Rev. John E. Levo, St. Paul's Church, Frederiksted, St. Croix, V. I. After 40 years of ministry in the West Indies, author of many books, defender of the Faith, and now forced to retire due to illness, he is giving his wife to the official Missionary Family to carry on in his stead.

Miss Sarah G. White, R. N., Director, St. Luke's School of Nursing, Ponce, P. R. "Loaned to P. R. for the duration" and now to return to Japan, she has left a mark on the School and the Island which can never be erased.

Rev. Victor Rivera, St. Matthew's, Penulas, P. R. Twenty years a priest, with communication even with the nearest town by horse only, having presented a son to the Church's Priesthood, he is closing his ministry close to his God and his people.

DIOCESE OF QUINCY

Rev. George Thomas Lawton, S. T. D., St. John's, Kewanee, Ill. Ten years of brilliant service in Church and community.

Rev. Channing Tolsom Savage, Christ Church, Moline. Rector here 18 years. Communicant strength and giving increased four-fold.

Rev. Henry Neal Hyde, Retired Priest, scholar, gentleman, faithful pastor, formerly Rector at Portsmouth, Ohio. In his three years of residence at Peoria, Ill., he has done builder's work in small missions and added distinction to two large Parishes.

Mr. William John Bruninga, St. Paul's, Peoria. Priceless helper as lay-reader in missions of the Diocese, an example of what men over forty can do for the Church.

Mrs. Dean D. Battles, St. Paul's, Peoria. Intelligent, ardent worker, especially in Woman's Auxiliary work, now Diocesan President.

Mr. John William Potter (Died in May, 1947). Trinity, Rock Island. Treasurer of Diocese of Quincy 28 years, taking office at age of 22. Great benefactor of his Church and his city; many of his good deeds known only by God.

DIOCESE OF ROCHESTER

Rev. Roy Lawrence Webber, Christ Church, Cuba; St. Andrew's, Friendship; St. Paul's, Angelica. Distinction in the obscurity of ten years faithful pastorate in New York's Southern Tier.

Rev. Samuel Harman Edsall, D. D., Rector historic Trinity Church, Geneva, completing rectorship of 25 years.

Rev. Warren Hugh Steele, Rector St. James', Hammondsport, former high school teacher, providing a compelling demonstration of his former vocation to the Ministry.

Mrs. Willard R. Moore, for more than thirty years Chairman of the Lady Board of Managers of the Rochester Church Home.

Mr. Richard W. Rynicker, as Chairman of the Central Committee of The Bishop's Men of the Diocese, led that organization in another year of great achievement. Vestryman and Chorister

of St. Thomas' Church, Bath.

Dr. Derck Frechettee, Professor of Ceramics of Alfred University, Alfred, N. Y., and Lay Reader in charge of growing Mission of Our Saviour, Bolivar, N. Y.

DIOCESE OF SACRAMENTO

Rev. Carl N. Tamblyn, St. John's Church, Maryville, Calif. Excellent Parish work and as head of Department of Religious Education.

Rev. Arthur W. Farlander, Church of the Incarnation, Santa Rosa, Calif. For a 10 years' Radio Ministry, plus his contribution in the field of Church Music.

Rev. Robert R. Read, Christ Church, Eureka, Calif. For outstanding work among the inmates of the public institutions in Humboldt County.

Mr. Felix E. Daoust, St. John's Church, Marysville, Calif. For exceptional service in Men's Work and World Relief.

Miss Isabelle M. Harris, St. Barnabas Mission, 8th and U Streets, Sacramento, Calif. For splendid leadership in Community Center work.

Mr. George P. Murphy, St. John's Church, Petaluma. For unfailing loyalty and devotion to the Church's work.

DIOCESE OF SAN JONQUIN

Rev. Andrew H. Scott, St. Luke's, Merced, Calif. In 2 years led a weak Mission to independent Parish status, plus many material improvements, despite his personal ill health.

Mrs. Henry Landers, St. Matthias', Oakdale, Calif. Social Relations Chairman of District Woman's Auxiliary. Notable as fund-raiser for Heifers For Relief, Kiddie Kits, Church World Service, as well as the whole Missions program.

DIOCESE OF SOUTH DAKOTA

Rev. and **Mrs. Walfrid L. Johnson,** St. Mary's, Webster; Christ Church, Milbank; St. John's, Bristol. Faithful rural missionaries for twenty years in hard fields in South Dakota, on small salary. One son a Priest.

Rev. and **Mrs. Paul H. Barbour,** Superintending Presbyter, Rosebud Mission, Mission, S. D. Both from Connecticut, college graduates. Serving over 20 years in Indian work, and on Indian Reservations in S. D. He conducts correspondence course for training Native Clergy and other workers. Did much in Preparing revised Indian Hymnal and Service Book.

Mrs. Grace Wilson, St. Mark's, Aberdeen. Organist there for 46 years.

Mrs. Harriet E. Wilson, Emmanuel, Rapid City. Founder and President since its founding, of the Diocesan Altar Guild. Has done very much to beautify Indian Chapels with Altar hangings, Communion linen, etc. Also supplying Missionary Clergy with vestments and stoles.

Mr. Wilbert D. Swain, St. Peter's, Sioux Falls. For over twenty-one years Executive Secretary of the District of South Dakota, and for many years past Editor of the South Dakota Churchman.

DIOCESE OF SPRINGFIELD

Rev. Raymond M. Gunn, Rector, St. Paul's Church, E. St. Louis, Ill. Is doing an outstanding work—a great work.

Rev. Samuel L. Hagan, Rector, Church of the Redeemer, Cairo, Ill. He is doing a splendid work, and in connection with his parish has charge of two colored Missions, and is Priest-in-Charge of Mound City and Anna, Ill., where is located the Southern Illinois Hospital.

Rev. John T. Lillard, Priest-in-Charge of Holy Cross, Jerseyville, Ill. He is doing a quiet and fine work, and has labored in Jerseyville for years. Mr. Lillard deserves a high mention.

Mr. George Washington Thomas, St. Michael's Colored Missions, Cairo, Ill. An able and most efficient colored layman. He practically gives his life to this mission, is a lay reader and warden.

Miss Jeanette Stokes, woman worker, St. Paul's Parish, E. St. Louis. One of the most faithful, devoted and helpful workers of this entire diocese. St. Paul's could not get along without her. For years she has been assistant to the Rev. Mr. Gunn.

DIOCESE OF TENNESSEE

Rev. Robert F. Gibson, Jr., Dean of the School of Theology, University of the South. For an inspiring beginning of his work as Dean.

Rev. Stephen R. Davenport, St. Stephen's Mission, Oak Ridge. For consistently good work under adverse conditions.

Rev. Paul E. Sloan, Quintard Parish, Covington, Tenn. For consistent work in a county-wide Parish.

Mr. Will S. Keese, Jr., St. Paul's, Chattanooga. For fine service in reconditioning the property of the DuBose Church Training School.

Mr. Arthur Crownover, Church of the Advent, Nashville. For effective leadership of the Episcopal Laymen of Tennessee.

Mr. Edmund Vigill, Calvary Church, Memphis. For fine lay leadership.

DIOCESE OF TEXAS

Rev. J. Raymond Denton, St. Thomas', Wharton, Texas. Came out of 20 years in business and has done a grand job; now seven years as a Priest.

Rev. J. Thomas Bagby, St. James', Houston, Texas. The most complete "Activity Program" for all ages, 3 years old and up, of any Parish I know.

Rev. S. Frank Doremus, St. George, Texas City, Texas. Became Rector here three weeks prior to their terrible explosion and disaster, and rendered an unusual ministry to this whole community.

Mr. Karl H. Sherman, St. Paul's, Waco, Texas. As Treasurer of our Missionary Funds for 20 years did excellent service.

Mr. John S. Mellinger, Christ, Houston, Texas. President of the Church Corporation; diligent, patient, efficient and consecrated.

Mrs. Percy V. Pennybacker, All Saints, Austin. Put life and genuine service into the Women's Work in the Diocese.

DIOCESE OF WESTERN N. C.

Rev. Peter W. Lambert, Jr., Penland, Penland, N. C. Remained at work as Rector Appalachian School, caring for children in spite of hard work and attractive offers elsewhere.

Rev. A. Rufus Morgan, St. Agnes, Franklin, N. C., and about seven others. Ministers to three races—white, Negro and Indian.

Rev. Frank Saylor, Transfiguration, Bat Cave, N. C. After faithful ministry in foreign fields, has done great work in mountain community and built a new church to replace one burned.

Mr. George Wiese, Superintendent of Patterson School, Legerwood, N. C. Ten years of fine work helping boys build character and receive education.

Mr. William L. Balthis, St. Mark's, Gastonia, N. C. Has served Church faithfully many years, Brotherhood of St. Andrew, Deputy to General Convention, etc.

Mr. John H. Pearson, Grace, Morganton, N. C. Served his Church many years. Outstanding citizen. Now 94.

DIOCESE OF VIRGINIA

Rev. Herbert S. Osburn, D. D. Retired. Tappahannock, Va. Though suffering physically, he continues to render from his bed and wheel chair a ministry of love through his life and his teaching.

Rev. F. N. Huckle, Rector of Leeds Parish, Hume, Va. For many years the scholarly and faithful pastor to his rural flock.

Rev. R. Cary Montague, D. D. City

Missionary, Richmond, Va. He goes about doing good.

Mrs. Jeffrey R. Brackett. Principal St. Catherine's School, resigned 1947, Richmond, Va. For twenty-three years a moulder of Christian womanhood.

Miss Anna Parks, Mission Home, Va. For the quarter of a century the director and inspiration of St. Anne's Preventorium for undernourished children, "Suffer little children to come unto me."

Deaconess Hutton, Pine Grove Mission (St. George's) Stanley, Va. Through character, wisdom and spirituality she is a living power for Christ and His Church.

DIOCESE OF ANKING, CHINA

The Rev. Henri B. Pickens, Church of the Holy Nativity, Anking, An, China. After nearly perishing for Christ he has come back to render further service under hazardous conditions. Practically all of our clergy are Chinese. A roster of citations for them would be a long one, but perhaps the list would have little significance in America.

Dr. H. B. Taylor, St. James Hospital, Anking, An, China. In the face of past and present dangers he has kept cheerful, and kept at the job. Many owe their lives to his loving skill as doctor and surgeon.

Miss Emeline Bowne, St. James Hospital, Anking, An, China. Neither Japanese soldiers, bandits, cold, hunger, typhus, nor any other difficulty could keep her from her loving ministrations as nurse and friend.

Miss Margaret Monteiro, Church of the Holy Nativity, Anking, An. She has risked much and overcome many difficulties in her service as teacher and friend of women and children.

Miss Laura Clark, Bishop's Secretary, and Diocesan Treasurer, Lion Hill, Wuhu, An., China. She has risked her own life and health to save others.

Sister Constance Anna, St. Lioba's Convent, Wuhu, An, China. She has a deep concern for the needs of all underprivileged people, especially women and little children. Nothing but spiritual resources can explain the energy and resourcefulness she has shown in relieving these needs in the face of dangers and hardships.

Sister Louise Magdalene, St. Lioba's Convent, Wuhu, An, China. In the midst of danger and confusion she is always calm and effective, because her spirit is calm.

Mr. B. W. Lanphear, Lion Hill, Wuhu, An, China. In spite of imprisonment, ill health, and hardship he has stuck to his post and helped his friends.

Miss Elda Smith, St. James Church, Wuhu, An, China. The Chinese love her because she is able to identify herself with them. No hardship has been too rugged, and no danger too great for her to endure in witnessing for Christ to young people and women.

Miss B. E. Myers, St. James Hospital, Anking, An, China. Faithful and willing to the last detail.

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FINLAND RECEIVES C. W. S. FUNDS

New York, N. Y.—Through the Presiding Bishop's Fund for World Relief, Episcopal Church members have been privileged to supply much-needed help to the Orthodox Church people of Finland. Church World Service one month, allocated $15,000 for these people. The request had the special backing of the Bishop of the Lutheran Church in Finland, who is chairman of the World Council of Churches' Reconstruction Committee in that country.

The Orthodox Finns, during the war, suffered a double migration, and as a result, lost almost everything they possessed. Of the 80,000 Orthodox Church members, 55,000 took part in the second evacuation, including the Church government, the two bishops, 18 out of 29 congregations, and 31 out of 45 priests. All four monasteries were evacuated, and the buildings, churches, other properties and woods belonging to the Church from which most of its revenue had been derived, had to be left behind. In figures, the loss was about one-half billion Finnish marks.

The program which will be aided by the CWS allocation, includes youth work, pensions for Church workers, pastoral care for refugees, salary supplements for pastors and Church workers, Church publications and periodicals. The clergy are seriously in need of help, having lost everything.

Prospects for 1948

By REINHOLD NIEBUHR

The passing of another milestone of the years, with the opening of the New Year of 1948, reminds us again how curiously inscrutable the future is for all the children of men.

How do we know what this New Year will bring forth? Anything is possible, peace or war, further disintegration of an already unstable world or a gradual convalescence of the ailing nations.

This special insecurity in which we live, in an age in which one civilization is dying and another is powerless to be born, is however not unique. It is typical of the insecurity in which the children of men have always lived. Every New Year is an adventure into which we must, as Abraham of old, go out, not knowing whither we go.

We know a great deal about the past. That is the mark of the greatness of man. We know little about the future. That is a reminder of our weakness. Our knowledge of the past symbolizes the human capacity to comprehend and to make history. Our ignorance of the future symbolizes our involvement in history.

For several centuries modern men have given themselves to the fond illusion that man was a weak creature who was gradually becoming strong enough to move toward the complete mastery of his own historical destiny. The argument was that just as we were once limited by nature, but gradually gained ascendency over natural forces, so we would also, though at first subject to historical vicissitudes, gradually triumph over history itself.

Actually the technical instruments by which we conquered nature produced a vast web of history which seems to dwarf the will and the action of the individual even more than our fathers' wills were dwarfed by nature.

The fact is that man never changes his position of being partly the master and partly the creature of historical events. We do have to make fateful decisions; and the future frequently depends upon the quality of these decisions. In that sense we determine the future. But none of these decisions are made in a vacuum.

The vast pattern of historical destiny is either a realm of complete confusion or it is under a more powerful Sovereignty than our own will or the combination of any number of human wills. The faith by which those live, who are informed by a Biblical religion, is that a Divine Providence does govern this vast pattern and that we may therefore approach the future with serenity rather than hysteria, knowing "that neither life nor death—things present nor things to come—shall be able to separate us from the love of God."

Without such a faith mankind oscillates between an optimism which places a too great reliance upon the strength of the human will and a pessimism which has discovered the inability of the human will to bend historical destiny to human wishes.

If we cannot move into this new year by the serenity of such a faith we are not likely to achieve any decent spiritual equilibrium. We will be betrayed by our hopes for a month or two and then we will be betrayed by our fears. The momentary vicissitudes of our generation are bound to vary tremendously.

We must find a way of faith which will help us to meet the promise, and not to fear the terror of tomorrow.

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The 1948 Roll of Appreciation

A favorite indoor winter sport of another generation was sitting around the stove of the country store, discussing "shoes and ships and sealing wax, cabbages and kings." The parallel indoor winter sport of the present generation seems to be picking out people and groups for recognition. Perhaps this is our American compensation for our lack of titles of nobility. So there is the serious annual task of selecting the "All American" football team, with all its gradations downwards. There is the awe inspiring responsibility of naming "The Man of the Year!" Think of having to choose one man from the millions in the world! (We have sometimes wondered what the good Lord thinks of our choices!) Even in the Church, there are those who judge carefully and tell us that these five or six are the outstanding Churchmen of the past year.

We make no pretentions to such omniscience or power of judgment, nor is this in any sense the purpose of our annual Roll of Appreciation, printed in this issue. We do not wish to select a few from the many. We would name a great many of the servants of God who merit the gratitude of the Church for their labors. They need not this token of appreciation. They are receiving a blessing from God and deep personal satisfaction in their work. It may be recalled that St. Paul reminded his brethren at Corinth that there were not many who were great or noble in the world's way of judging, among their number. It has been the faith and labor of the humble saints of God that has carried the gospel of our Lord through the ages.

These labor without thought of recognition, yet how else can we tell them that we hold them warmly in our hearts and in our prayers? Perhaps, too, there are times when the expression of our gratitude and understanding helps. Wrote one priest of the Church named last year in the Roll of Appreciation, "I did not know that anyone understood what I have been trying to do here for twenty years." And another, "Your magazine came to me at a time of spiritual discouragement. It was encouragement to me to continue." Still another, "In many ways it's a pretty lonely and routinely arduous work that I have and it is encouraging if some one outside of our immediate circle thinks we are doing worthwhile things here."

Our lists are far from complete. We know also that in many dioceses and places, many others might be named with equal claim to recognition. They will understand and they will not begrudge this small token of appreciation to a fellow-worker. In the 1948 Roll of Appreciation, The Southern Churchman salutes all the faithful who have been laborers for the Lord in His harvest fields.

"281" Revises the Church Year

We have always admired the bravery of those devoted members of the Church, lay and clerical, who serve in the front line trenches at "281," our national headquarters. Many an undeserved bombardment is their's! But at this time we particularly admire their courage. For the National Council has quietly revised the Church Year!

Take this not on our unsupported word. Each year there is issued a personal "Diary and Budget Account," which many a parson and layman finds invaluable. Inside the front cover is the imprimatur, "The National Council, 281 Fourth Avenue, New York 10, N. Y." On another page is boldly emblazoned, "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America." Make no mistake, this is official!

What do we find? Ascension Day has been changed from the traditional Thursday, forty days after Easter, to a Sunday, May ninth. This shows how the Episcopal Church is slowing down! For Easter season under this plan will now be forty-three days long. Of course, it may be said that this will be balanced by a shorter Ascension season. But this leads us to our real concern with this new arrangement. Whitsunday appears on Sunday, May 16th, but almost unbelievably, Pentecost is on Sunday, June 13th! Apparently our difficulties with the marriage canon have now crept into other fields of Church life. Two interpretations of the marriage canon now lead us quite logically to two different days devoted to the Holy Spirit. But we are not quite sure which is to be kept by whom. This newer biblical criticism is too much for us!

Our profound sympathies, gentlemen of "281!" For we struggle with the printing gremlins too!

A Page for the Family *Mrs. E. E. Osgood, Editor*

A WAY OF PRAYER

By the Rev. Gardiner M. Day

In practicing the Christian way of life, we begin by giving ourselves to God in prayer. It is of first importance to set aside a few moments every day to draw near with faith.

The length of time we set aside is not important as it is to set aside a few—even two—moments in which we strive to lift our souls into His presence. These moments may be taken at any time during the day, but best of all are one's first waking moments.

A few minutes of meditation and prayer before we arise in the morning will at least insure our getting out "on the right side of the bed."

There is no one method to suggest for a period of prayer such as this. I simply suggest one method that I have found helpful. On waking say, "Lord, I give myself to Thee this morning. Grant that in every thing I do or say, I may be guided by Thy spirit and upheld by Thy strength."

Then express your gratitude to God for anything for which you are thankful. Express your penitence for anything that you have said or done that is wrong. Pray for anyone you know who particularly needs your prayers, and above all in these critical days pray for the leaders of the nations that through the guidance of God they may be able to establish a just and lasting peace. There is no special order. If something is on your conscience, confess it first. If someone you wish to pray for is uppermost in your mind, pray for him.

The order in which you pray is of no special importance, but after you have said your prayers, **then be quiet and give God a chance to speak to you by the inner voice.**

I cannot stress too strongly the importance of being silent in His presence. Like St. Paul, say, "Lord, what wilt Thou have me to do?" And then wait. You will be surprised how many times the Divine Spirit will stir up the spirit within you to perceive something that you will feel confident He would like you to do or say that day. Then you will go forth to live in His peace—in the serenity of God.

This will give you an inner calm and perspective with which to face the experience of the day. Of course, this serenity will not always last. If it did, we would be, indeed, perfect, but when it does fail us, it can always be renewed. We can always step apart for a moment and be alone with Him anywhere, even while riding on the subway.—**Taken from The Episcopal Church Times.**

"I THANK YOU"

When you read this you have come to the "I Thank you time". It is after Christmas. You and your family have received many presents from "your sisters, your cousins and your aunts". Some are things that you will cherish and others enjoy.

Now is the time to begin to teach our boys and girls to write "notes of thanks". It is one little bit of courtesy that seems to be most neglected. I hope that the boys and girls will be brought up to take a little time to write to people thanking them for their own gifts. There is no greater interest nor satisfaction to an older person than to receive a little note from a child. It may be lots of pictures with a few words but it is the effort that counts. We should do a lot more of "return of thanks" than we do. Most of us are grateful souls but are not prone to be verbal about it. It would be a happier world if we would do so.

I appreciate the time that it takes to spell our letters and to correct it. Try it sometime as you write your own. Children like to do what you do and this is one way to do things together.

It is hoped that we shall keep this Spirit of Christmas throughout the year. It is so much easier to do when everyone is doing it.

Let us try to teach our boys and girls the joys of writing letters. It is one way to keep up with some of the less known relatives. One of the greatest joys I had was to write my grand parents and a few older people and then my young cousins who lived away from their native heath. We might try to see that our boys and girls learn to keep acquainted with them. It is good to get into the habit of letters. They mean much to you as you are away from the homeland.

Let us return thanks to those who have remembered us.

MARTHA C. PRAY
Consultant of Christian Education, Diocese of Virginia.

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MISS LOVE APPOINTED TO PUERTO RICO

New York, N. Y.—Miss Melba R. Love, R. N., has been appointed for missionary service in Puerto Rico, as successor to Miss Sarah G. White, superintendent of the school of nurses, St. Luke's Hospital, Ponce. Miss White, formerly a missionary in Japan, will return to that field after a vacation.

Miss Love's home is in Los Angeles. She is a graduate of Grossmont Union High School, and of the Mercy College of Nursing, San Diego.

PRAYER BOOK PAGE BY PAGE CXVI

The Kyrie Eleison

The repeated words "Lord have mercy upon us" with the response "Christ have mercy upon us" that have this Greek title are of very ancient use in Christian liturgies, and they are used in both the Greek and Roman churches at the opening of the Mass. They are still sung in some Lutheran churches in Greek.

Their use after the Commandments corresponds in a certain degree to the use of the Gloria after each Psalm in the Psalter, for it dedicates the Decalogue to our Saviour, just as the Gloria makes each Psalm a Christian hymn.

Furthermore the Kyrie puts the name of Christ on the same basis with that of God, thereby emphasizing the deity of Christ.

The following Collect, which is permissive is especially appropriate after the Decalogue since it asks God to "direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments". Its language gives the emphasis of repetition without monotony of wording. It also combines the petition for God's care for us "both here and ever, we may be preserved in body and soul". The "here" refers to our bodies, suggesting their temporary nature, whereas the "ever" inspires us with the thought of the immortality of the soul.

This Collect is also used with equal appropriateness in the Confirmation service, which is bringing persons into the full membership and responsibility of the church, and so calls for them to continue "in the ways of thy laws, and in the works of Thy commandments". And we should not forget that the keeping of God's Commandments includes works, which makes our religion positive and not merely negative.

The turning of the clergyman to the people with the words "The Lord be with you", and "Let us pray," seem quite unnecessary when the people are already on their knees. But they were inserted in the Prayer Book revision of 1928 to mark the end of the service over the Decalogue, and passing to the service for the day with its Collect, Epistle, and Gospel. Some better method for doing this may be devised in future revisions, and probably will be.

R. CARY MONTAGUE.

News of the Church

AGENDA OF LAMBETH CONFERENCE

London.—The Archbishop of Canterbury has released the agenda of the Lambeth Conference to be held from July 1 to August 8, 1948, which had been previously sent to all Bishops of the Anglican Communion, marked "Private and Confidential." The main topic of the Conference is to be "God in His World and in His Church." Details of the agenda follow:

I. **The Christian Doctrine of Man**
(a) His relation to nature and to God
(b) The Christian Gospel for Man
(c) The Christian Way of Life for Man

II. **The Church and the Modern World**
(a) Modern conceptions of the State
(b) International Order and Human Rights
(c) The Church Militant

III. **The Unity of the Church**
(a) The Nature and Mission of the Church
(b) Anglican relations with other Churches
(i) Episcopal
(ii) Non-Episcopal
(iii) The Church of South India
(c) The Ecumenical Movement

IV. **The Anglican Churches**
(a) Their tradition and responsibilities
(b) Ideals and forms of worship
(c) Questions of Organization

V. **Questions referred to the Conference by member Churches**
(a) Marriage Discipline
(b) The relation between Baptism and Confirmation
(c) Deaconesses
(d) Intinction

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THEOLOGICAL SUNDAY—JANUARY 25

New York, N. Y.—Presiding Bishop Sherrill has urged the widest possible observance of Theological Education Sunday, January 25, 1948. In a statement sent to Dean Lawrence Rose, who is chairman in charge of the observance, Bishop Sherrill said:

"This Sunday I hope will be the occasion for addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

"Our Theological Schools are vital to the continuing life of the Church, for in them are trained our clergy, who are responsible in large degree for the leadership of our parishes. Thus the Seminaries are of immediate and practical significance to every lay person. The Seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church."

* * *

AID FOR ENGLISH PARISHES

Boston, Mass.—A call to each of the parishes of the Diocese to help a parish of the Church of England has been issued by the Department of Social Service under the Rev. Howard P. Kellett. Within three days, applications had been received for the first fifty parishes, especially hard hit in the recent war, whose names and those of their rectors had been furnished, on request, by ten English bishops. Further lists are being prepared to promote the sending of food and clothing from America and the interchange of letters, so that a constructive friendship between each set of parishes may be cemented.

Speaking of the project, Mr. Kellett said, "Unlike our situation here, the English people are still rationed in their food and clothing, not to the point of starvation and exposure but to a degree that saps their vitality. A very practical opportunity for Christian fellowship is open to the churches in America, especially to the Episcopal Church which has such close ties with the Church of England." The letter distributed locally contained directions for packing the boxes, and commendation of the packages prepared by "Care, Inc.".

* * *

GIFTS HEAPED AROUND MANGER

Boston, Mass.—Representatives from 100 or more parishes brought gifts for the use of hospital and prison chaplains, and heaped them around the manger scene in the chancel of St. Paul's Cathedral on the afternoon of Dec. 17, when the annual Christmas service of the Church Service League Women's Division was held. Dean Edwin J. Van Etten gave the address; and afterward a Santa Claus in the cathedral undercroft distributed gifts to missionaries present and a jolly tea capped the occasion. Among missionaries present were Mrs. Wilfred C. Files of Fort Yukon, Alaska; and, from Wuchang, China, Mrs. John Coe, who, with Mr. Coe of the Huachung University faculty, will sail for China on Jan. 17, by the S. S. General Meigs of the President Line, San Francisco.

LAY READERS COMMISSIONED

Boston, Mass.—Six lay readers were commissioned by Bishop Nash on Dec. 16 at a service in the Chapel of the Diocesan House. The Rev. G. Earle Daniels, chairman of the Diocesan Commission on Lay Readers, presented the candidates: Robert J. Carlson, St. John's Church, Arlington; David K. Howells, Church of the Good Shepherd, East Dedham; Frederick J. Libby, St. Paul's Church, Malden; Dr. Calvin Gates Page, St. Paul's Cathedral; Earle F. Plank, Church of the Holy Spirit, Mattapan, and William F. Seaward of St. Anne's and St. Paul's, Revere. Supper in the Assembly Hall followed, and an informal meeting of the new lay readers with members of the Commission. Also present was the Rev. David R. Hunter, diocesan executive for Christian Education and director of the Diocesan Schools at which the lay readers have received teaching on the Bible, Prayer Book, and the use of the voice.

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GRATITUDE FOR BISHOP'S ACTION

New York, N. Y.—"With utmost gratitude," the Supreme Bishop of the Philippine Independent Church, Don Isabelo de los Reyes, has written to Presiding Bishop Sherrill regarding the action of the House of Bishops in November, providing that the Philippine Church shall be given a valid episcopate through the Episcopal Church. Bishop de los Reyes said, "We are fully determined to accept all the conditions demanded for the granting of such a precious gift, and we will endeavor to fulfill the requirements about the adoption of the Book of Common Prayer with the necessary adaptations in all our churches. Likewise we will continue as heretofore, conducting all our services in the dialects of the various communities as well as in English and Spanish, both official languages in the Philippines."

Expressing confidence in the future, Bishop de los Reyes said: "With the inspiration of the Protestant Episcopal Church, the Independent Church of the Philippines is sure to become one of the most vital moral forces in the spiritual rehabilitation of the people of the Philippines. Most of my people are presently eagerly seeking to learn more and more about the Protestant Episcopal Church. We envision immense blessings and the salvation of countless immortal souls by the action of the House of Bishops.

"I confidently believe that the bestowing of valid orders to our clergy is only

the beginning of a new era in the Philippines. All of us will exert our best efforts to become worthy of the magnanimity of the Protestant Episcopal Church."

* * *

SPECIFIC SUGGESTIONS IF YOU RECEIVE LETTERS OF APPEAL

New York, N. Y.—Letters from Germany appealing for packages of food or clothing and coming from unknown individuals should not be answered, nor should such packages be sent. That is the theme of a letter just sent by the Rev. Dr. Almon R. Pepper, executive of the Presiding Bishop's Fund for World Relief, to the Bishops of the Church.

Dr. Pepper states that many such appeal letters are being received, and some of the bishops and other clergy have sent them to the National Council offices. It has been revealed that many of them are written by the same person or group of persons. "In some cases it is clear that the appeals are a 'racket'. Such letters are going also to the clergy of other Churches and Church World Service has thousands of them."

Dr. Pepper's letter offers specific suggestions: "If you receive such letters, we suggest that you send them to us. Through Church World Service we send them to Hilfswerk, the central agency of the Evangelical, Old Catholic, and Eastern Orthodox Churches in Germany, and a visitation is made and help given if needed.

"Unless you know someone personally we believe that the best way to help the people in Germany and other countries is through the Presiding Bishop's Fund for World Relief. The program is personalized in those countries by being distributed through Christian workers."

* * *

PLANS EXPEDITION TO UNEXPLORED AREAS

Boston, Mass.—Bradford Washburn, director of the Boston Museum of Science (evolution of the old Natural History Museum), and the son of the Rev. Dr. Henry B. Washburn, dean emeritus of the Episcopal Theological School, Cambridge, plans an aerial expedition to the mountains of Western China, which includes some of the last unexplored and uncharted areas of the earth. Mr. Washburn is already known as an intrepid mountaineer and scientist, and famed for his work in connection with Mt. McKinley, Alaska. The expedition is expected to start on Jan. 1, from Chicago, and last for six weeks. Its joint sponsors are the Boston Museum of Science and Milton Reynolds of the Reynolds Pen Company, who is expected to go on the flight, as is Julian Levi, the company vice-president, who will act as historian of the expedition. The source of the Yellow River will be sought, and the little known mountain range, reputed to contain peaks that top Mt. Everest, will be explored.

Five scientists will form the staff of the specially equipped C-87, piloted by William P. Odom who holds the round-the-world flying record. Professor Walter McKay of the department of aeronautical engineering of the Massachusetts Institute of Technology has been invited to handle observation and instrumentation; Professor Richard P. Goldthwait of Ohio State University will study glacial geology; and Grant Ross of Boston University optical research laboratory will help Mr. Washburn with protography.

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NEW CHAPEL CONSECRATED

Havana, Cuba.—On Sunday morning, November 30, the Rt. Rev. Alexander Hugo Blankingship, D. D., Missionary Bishop of Cuba, consecrated the new Episcopal Cathedral of the Holy Trinity, built in Havana through the efforts and cooperation of many members and friends of the Episcopal Church in Cuba.

The Rt. Rev. Frederick Deane Goodwin, D. D., Bishop of Virginia, preached the Consecration Sermon, the Honorable R. Henry Norweb, American Ambassador to Cuba, read the Consecration Sentences, the Honorable James L. Dodds, British Minister to Cuba, presented the Instrument of Donation to Bishop Blankingship, and Mr. J. Earl Fowler, Assistant Secretary of the Overseas Department of the National Council, read a message from the Presiding Bishop, as his appointed representative.

In the Order for the Holy Communion the Epistle was read by Archdeacon J. H. Piloto, and the Very Rev. E. B. Mowers, Dean of the Cathedral, read the Gospel. The Ven. R. Gonzales-Agueros, Archdeacon of Oriente, read a Spanish summary of Bishop Goodwin's sermon.

In his salutation to the congregation Bishop Blankingship stressed the fact that Holy Trinity Cathedral was intended to be a House of Prayer for all people.

On the days immediately preceding the Consecration of the Cathedral the Woman's Auxiliary in the Island had their Annual Convention, under the presidency of Miss Eleonora de Jongh, and the Missionary District of Cuba its Annual Convocation. At a Holy Communion Service the United Thank Offering for the second semester in the year was presented in a new alms bason, the gift of the members of the Auxiliary in Cuba as a memorial to Mrs. Ida Soule, founder of the United Thank Offering.

At a luncheon where members and visitors of both Conventions got together Bishop Blankingship was presented by Archdeacon R. Gonzalez-Agueros, on behalf of the whole Church in Cuba, with a check for over one thousand dollars, a gift intended to help the Bishop with his trip to the Lambeth Conference in 1948.

After all these activities were over Mr. Fowler left with Bishop Blankingship and Mrs. Fowler on a brief trip through the Island, a trip which will acquaint him personally with the work in some of the Episcopal churches in Cuba.

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ROMAN CATHOLICS SPONSOR EIGHT RADIO PROGRAMS

New York, N. Y.—There are Churches which believe in the fruitfulness of radio programs. According to **The Catholic Visitor**, there are eight regular Roman Catholic programs on four networks. The programs listed were, The Family Theatre, The Hour of Faith, The Catholic Hour, Faith in Our Time, The Ava Maria Hour, The Hour of St. Francis, The Sacred Heart Program, and the Roman Catholic program on the Columbia Church of the Air.

* * *

"NOTABLE CONTRIBUTION"

New York, N. Y.—All church people should give careful study to the report of President Truman's Committee on Civil Rights which is a "notable contribution to our progress toward a working democracy," the Executive Committee of the Federal Council of the Churches of Christ in America, said in a statement released here today.

Other points of the Executive Committee statement touched on phases of the civil rights report dealing with loyalty investigations and with questions of world peace. "We share the anxiety of the Committee for proper safeguards for the rights of the individual. It should be possible to accomplish all that is needed in the way of security without jeopardizing rights that in our Constitution are held to be inviolable." . . . "We cannot hope to influence other peoples to accept the Christian way of life, or other natons to accept the democratic principles we proclaim unless we can demonstrate in our own community living that we take them seriously . . ."

Recognizing that there may be honest differences of opinion on several recommendations of the Truman Committee, the statement points out that "The Federal Council, having already laid down what it regards as basic Christian principles (in previous actions), is especially interested in what may now be done to work out the implications of these principles in practical procedures."

The statement points to the Christian Concern for the individual which is central in the Civil Rights report. "In several respects the report lifts into prominence certain positions taken by the Federal Council at a Special Meeting in

Columbus, Ohio, in March, 1946. It is now the special responsibility and opportunity of the churches to promote discussion of the Committee's report."

The Executive Committee of the Federal Council of Churches at the same time released a resolution on one specific phase of the civil rights picture—a request that Congress amend our immigration and naturalization laws to eliminate discrimination respecting Orientals. This would extend to all Orientals the right of immigration and naturalization recently extended by Congress to Chinese, East Indians and Filipinos.

SEVENTEEN CONFIRMED

Summerville, S. C.—The Rt. Rev. Thomas N. Carruthers, D. D., bishop of South Carolina, confirmed a class of 17 at St. Paul's Church recently. Assisting him was the Rev. F. W. Ambler, D. D., rector emeritus, and the Rev. O.'Ferrall Thompson, rector.

Final 1947 Report

New York, N. Y.—The National Council has prepared a final 1947 report on the Presiding Bishop's Fund for World Relief, showing that during the year Church people gave $1,093,312.25 for this work.

Announcement was made also that in January a booklet will be available which will show the wide variety of services in which this Church has shared.

PRESIDING BISHOP'S FUND FOR WORLD RELIEF

Receipts to November 30, 1947

Diocese	Mathematical Quota	Amount received by National Council	Percentage
East Carolina	$ 3,539	$ 9,008.22	255
North Carolina	8,319	18,110.38	218
West Texas	4,539	9,586.53	211
South Carolina	4,271	7,837.63	184
South Dakota	1,922	3,462.83	180
North Texas	1,817	2,970.38	163
Western North Carolina	3,323	5,156.54	155
Virginia	15,615	23,453.89	150
Southern Ohio	23,973	35,120.00	146
Tennessee	11,494	16,699.17	145
Olympia	5,438	7,537.52	139
Upper South Carolina	3,952	5,478.58	139
Southwestern Virginia	6,221	8,348.51	134
Southern Virginia	8,520	10,874.58	128
Arkansas	3,150	4,037.49	128
South Florida	11,525	14,617.65	127
California	15,882	19,985.47	126
Salina	1,543	1,909.79	124
North Dakota	1,818	2,234.62	123
West Virginia	6,956	8,388.34	121
Washington	26,587	31,096.76	117
Atlanta	7,131	8,366.40	117
Idaho	2,094	2,419.24	116
Central New York	22,461	24,995.19	111
San Joaquin	2,436	2,707.05	111
Oregon	4,845	5,333.00	110
West Missouri	6,028	6,509.00	108
Los Angeles	24,925	26,080.98	105
Alabama	8,950	9,283.97	104
Pennsylvania	101,261	103,397.52	102
Erie	5,503	5,603.00	102
Florida	4,201	4,297.37	102
Sacramento	2,471	2,510.00	102
Iowa	6,405	6,490.92	101
Georgia	4,539	4,599.25	101
Massachusetts	86,962	86,808.47	100
Arizona	3,581	3,589.55	100
Eau Claire	1,303	1,292.39	100
Minnesota	16,505	16,133.01	98
Kentucky	7,136	7,010.11	98
Spokane	4,445	4,240.00	95
Vermont	3,564	3,396.10	95
Easton	2,346	2,234.81	95
Quincy	1,841	1,714.89	93
Maryland	29,715	27,334.90	92
Mississippi	4,142	3,805.31	92
Northern Michigan	2,290	2,111.68	92
Kansas	5,314	4,774.60	90
Dallas	6,437	5,702.84	89
Ohio	31,305	26,867.97	86
Louisiana	7,326	6,323.88	86
New Hampshire	5,196	4,489.60	86
Rhode Island	28,302	23,954.09	85
Western Massachusetts	18,387	15,240.04	83
Delaware	9,015	7,486.22	83
Missouri	12,314	10,116.30	82
Northern Indiana	3,256	2,666.19	82
Maine	6,595	5,365.72	81
Fond du Lac	4,313	3,413.18	79
Indianapolis	5,837	4,422.51	76
Colorado	8,370	6,213.84	74
Nebraska	6,491	4,821.00	74
Western New York	19,722	14,435.00	73
Bethlehem	15,545	11,241.36	72
Milwaukee	9,696	7,017.83	72
Eastern Oregon	1,990	1,410.75	71
Connecticut	57,739	40,261.07	70
New Jersey	26,753	16,527.16	62
Montana	3,005	1,839.92	61
Newark	56,455	33,616.06	60
New Mexico	3,032	1,812.05	60
Harrisburg	8,944	5,227.08	58
Lexington	3,474	2,014.41	58
Michigan	40,280	21,860.47	54
Oklahoma	4,025	2,106.56	52
Nevada	1,562	750.56	48
Albany	23,756	11,128.04	47
Texas	13,788	6,504.88	47
Rochester	14,161	6,508.65	46
Western Michigan	7,744	3,160.42	41
Springfield	3,294	1,307.39	40
Pittsburgh	38,952	14,056.64	36
New York	161,490	54,824.94	34
Utah	1,846	525.09	28
Chicago	47,038	12,619.40	27
Long Island	66,136	14,444.45	22
Wyoming	3,240	527.47	16

Foreign

Brazil	$ 47,461.97
Liberia	300.00
Mexico	5.00
Panama Canal Zone	538.78
Puerto Rico	519.43
Alaska	526.30
Honolulu	3,025.00
Philippines	173.07

The new class brings to a total of 66 people the number who have been confirmed at St. Paul's during the past 18 months.

In 1946 St. Paul's led the diocese of South Carolina in the number of confirmations. According to present plans, a large class will be confirmed in the Spring of 1948.

During the past year and a half 134 people have become communicants of St. Paul's. This represents a 33 per cent increase in church membership, now totaling 402 communicants. There are 632 baptized members.

During the past two years the Sunday school has tripled its membership from 45 to a present 148. During the past year the interior of the Parish House has been painted and redecorated, the Women's Auxiliary reorganized and a men's club formed.

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PERSONALS

(Continued from page 2.)

formerly rector of St. John's, Cape Vincent, N. Y., is now rector of St. Mark's, New Milford, and priest in charge of Grace Church, Great Bend, and Christ Church, Susquehanna, Pa.

The Ven. Walter W. McNeil, Jr., rector of All Saints', Torrington, Wyo., and archdeacon of Wyoming, will become rector of Christ Church, Seattle, Wash., in January.

The Rev. John S. Neal, formerly associate at St. John's, Decatur, Ill., is now rector of St. Paul's, Greenville, Texas.

The Rev. David S. Rose, assistant to the Bishop of Florida, will become rector of the Church of the Good Shepherd, Corpus Christi, Texas, on February 1st.

The Rev. William C. R. Sheridan, formerly rector of Gethsemane Church, Marion, Ind., is now rector of St. Thomas,' Plymouth, Ind., and chaplain to the Episcopal students at Culver Military Academy.

The Rev. C. Philip Staples, rector of Trinity Hoboken, N. J., will become vicar of St. Mark's, Teaneck, N. J., January 1st.

The Rev. Claude Francis Stent, formerly rector of St. Margaret's, The Bronx, New York City, is now vicar of St. Mark's Chapel, Basking Ridge, N. J.

The Rev. Albert Earl Stephens, formerly curate of St. Andrew's, Denver, Colo., is now associate at St. Thomas', Denver.

The Rev. Robert E. Terwilliger, formerly assistant at Christ Church Cathedral, Hartforl, Conn., is now a fellow and tutor at the General Theological Seminary.

The Rev. Robert J. Torrey, formerly priest in charge of Christ Church, Brentwood, St. John's, Oakdale; and chaplain at the Pilgrim State Hospital, West Brentwood, L. I., N. Y., is now rector of St. Peter's, Rosedale, L. I., N. Y.

The Rev. L. L. Twinem, formerly assistant at St. Stephen's, Pittsfield, Mass., is now rector of St. Margaret's, New York City.

The Rev. Morton Townsend, rector of Emanuel Church, Powhatan, has accepted a call to become rector of Christ Church Parish, Lancaster County, in the Diocese of Virginia, where he will have charge of Grace Church, Kilmarnock, St. Mary's, Whitechapel, Lively, and Trinity Church, Lancaster. He will take charge on January 1.

Mr. Townsend is a graduate of the University of Richmond and the Virginia Theological Seminary. During the war he served as a chaplain in the United States Navy.

RESIGNATIONS

The Rev. Howard S. Wilkinson, formerly rector of St. Thomas', Washington, D. C., retired September 1st. Address: 1302 18th Street, N. W., Washington 6, D. C.

CHANGES OF ADDRESS

The Rt. Rev. Horace W. B. Donegan, formerly addressed at 4 E. 72d Street, or 865 Madison Avenue, New York City, should now be addressed at 8 Avon Road, Larchmont, N. Y.

The Rt. Rev. Frank A. McElwain, formerly addressed at 312 4th Street, Wallace, Idaho, should now be addressed at Maryville, Tenn.

The Rt. Rev. John C. White, formerly addressed at 821 S. 2d Street, Springfield, Ill., should now be addressed at 119 S. Walnut Street, in that city.

The Rev. Sidney Bearsheart, formerly addressed at Cannonball, N. D., should now be addressed at Wakpala, S. D.

The Rev. Paul Chekpa, formerly addressed at Waubay, S. D., should now be addressed at Allen, S. D.

Chaplain James A. Mayo, formerly addressed at the 463d AAF Base Unit, Ft. Warren, Wyo., should now be addressed at the 1862d EAB, Macdill Field, Fla.

ORDINATIONS

Priest

The Rev. David Merriman Talbot, assistant in the Church of Our Saviour, Akron, Ohio, was advanced to the Priesthood by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio, in Trinity Cathedral, Cleveland, on December 22, 1947. The Rev. G. Clarence Lund, rector of the Church of Our Saviour, presented Mr. Talbot, and the Rev. Samuel U. J. Peard, rector of Grace Church, Mansfield, Ohio, preached the sermon.

Deacon

Lee Wilson Burnett was ordered a Deacon by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio, in Christ Church, Warren, Ohio, on December 20, 1947. The Rev. John K. Baiz, rector of Christ Church, presented the Candidate and preached the sermon. Mr. Burnett will serve as minister-in-charge of St. Paul's Parish, Bellevue, and Grace Mission, Clyde, Ohio.

Mr. Gerald Stewart Bliss was ordained to the diaconate on December 14 the Third Sunday in Advent, by the Rt. Rev. Frederick L. Barry, D. D., Bishop Coadjutor of Albany, in Christ Church, Hudson, N. Y. He was presented by the rector of Christ Church, the Rev. Allen Webster Brown, who also preached the sermon. The Rev. J. Hugh Hooper, retired rector of Hudson Falls and an uncle of Mr. Bliss, sang the Litany.

Mr. Bliss has been a Lay Reader for several years and latterly has been officially assisting the rector of Christ Church in administrative and educational ways. He will continue as assistant to Mr. Brown in deacon's orders.

Mr. Bliss is the grandson of a priest of the Church of England and also has a brother in the priesthood of the Episcopal Church. He is a first cousin of Sir Charles G. D. Roberts and Bliss Carman. Mr. Bliss studied at Harvard University and the Julliard School of Music, New York. He served as organist and choirmaster in the Diocese of Minnesota for three years and for a number of years at Christ Church, Hudson, where he has been ordained. He enlisted in the U. S. Navy in September, 1942, and saw service at Tarawa and Tinian and was later instructor in first aid at a Navy Base in the United States. It was during his military service, when on several occasions he escaped unscathed from apparently hopeless missions, that he was moved to consecrate his life to the Church's ministry.

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The Rev. Kenneth Edward Clarke was ordained priest in the Cathedral Church of St. John, Wilmington, Delaware, by the Rt. Rev. S. Harrington Littell, retired bishop of Honolulu, for the bishop of Delaware, on December 7, 1947. He was presented by the Rev. Frederick T. Ashton,; sermon by the Very Rev. Robert Hatch. Mr. Clark is to remain assistant in the Cathedral Church of St. John. Address: The Cathedral Church of St. John, Wilmington, Del.

DEATHS

Rt. Rev. Edward T. Helfenstein

The Rt. Rev. Edward Trail Helfenstein, D. D., retired Bishop of Maryland, died on December 22 in Baltimore, Md., after a relatively brief illness. The Bishop suffered a severe heart attack in recent weeks but rallied at the Church Home and Infirmary, where he had been taken, and two weeks ago was permitted to return to his home for convalescence. Death came peacefully, the Bishop's wife, Mrs. Grace Nelson Helfenstein, being with him at the end. The funeral took place at the Cathedral of the Incarnation, Baltimore, on Wednesday, Christmas Eve, at 11 A. M., and interment followed in Mt. Olivet Cemetery, Frederick, Md.

Bishop Helfenstein was born in St. Louis, Mo., April 7, 1865, the son of Cyrus G. Helfenstein and Annie E. (Trail) Helfenstein. He was educated at Frederick College; the Episcopal High School, Alexandria, Va.; Johns Hopkins University and the Virginia Theological Seminary, where he gradated in 1889. Bishop Helfenstein was ordained in 1889 and priest in 1890 by Bishop Paret. He was successively Deacon-in-Charge of Christ Church, Rock Spring and Holy Cross, The Rocks, Harford County, Maryland; rector St. Mark's Parish, Frederick and Washington Counties, 1890-1900; Rector St. John's Church, Ellicott City, Md., 1900-1920, and St. Peters, Ellicott City 1913-1920. He served as Archdeacon of Maryland 1920-26; was elected Bishop Coadjutor December 28, 1926, and on the death of Bishop John Gardner Murray, Presiding Bishop and Bishop of Maryland, October 3, 1929, became the Eighth Bishop of the Diocese.

Bishop Helfenstein retired by reason of age, November 1, 1943, and was succeeded by the Rt. Rev. Noble Cilly Powell, D. D., who had been elected Coadjutor and became Diocesan on that date, the Ninth Bishop of the Diocese. While a Priest of the Diocese, where his entire ministry was spent, Bishop Helfenstein served as Secretary of the Standing Committee, a member of the Board of Examining Chaplains and of the Committee on Constitution and Canons. He was a deputy to the General Conventions of 1916, 1919, 1922 and 1925. He received the honorary degree of Divinity from V. T. S. in 1916.

In accord with Bishop Helfenstein's request that the utmost simplicity mark his funeral service, there were two priests only in the sanctuary with Bishop Powell, who officiated. These were the Rev. Canon Harold N. Arrowsmith, of the Cathedral, and the Rev. Dr. Philip J. Jensen, Rector of St. Thomas' Church, Garrison Forest.

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THEOLOGICAL EDUCATION SUNDAY

At the request of the Joint Commission on Theological Education, I have designated Septuagesina Sunday, January 25th, 1948, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Schools are vital to the continuing life of the Church, for in them are trained our clergy, who are responsible in large degree for the leadership of our Parishes. Thus the Seminaries are of immediate and practical significance to every lay person. The Seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church.

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REV. H. B. Lee

The Rev. Henry B. Lee, Jr., rector of St. Mary's Church, Edgewood, Md., and a native of Charlottesville, Va., died December 20, in a Washington hospital after an illness of a year.

He was the son of an Episcopal minister, the late Rev. Henry Bedinger Lee, for many years rector of Christ Church, Charlottesville.

The Rev. Mr. Lee was educated at the University of Viriginia and the Episcopal Theological Seminary. After entering the ministry, he served in pulpits in Fairfax Courthouse, Weston, Homestead, Md., and Dawson, Md.

Survivors include his wife, Mrs. Sue Kent Rust Lee; a daughter, Mrs. Mary Nelson Lee, of Washington; a son, H. B. Lee, III, of Pittsburgh; four brothers, Dr. Claude M. Lee, a missionary who recently returned from China; Edwin G. Lee, of Charlottesville; the Rev. J. Keith Lee, of Cayuga Falls, Ohio; the Rev. Richard Henry Lee, of Amherst, and two sisters, Miss Rebecca Lee and Mrs. W. Eskridge Duke, of Charlottesville.

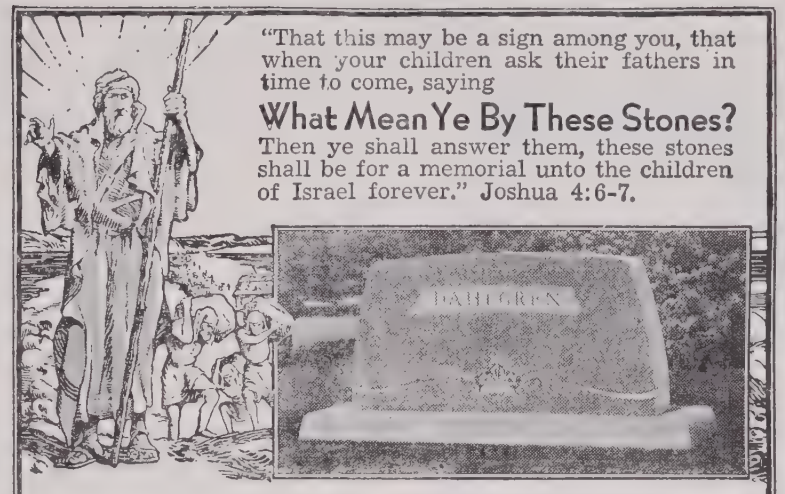
Rev. Lewis N. Taylor

The Rev. Lewis Nathaniel Taylor, D. D., beloved rector of the Church of the Good Shepherd, Columbia, S. C., for twenty-two years, died December 3 after a brief illness. Funeral services were conducted in the Church of the Good Shepherd December 5 by the Rt. Rev. John J. Gravatt, D. D., bishop of the Diocese of Upper South Carolina, assisted by the Rev. A. C. Branwell Bennett and the Rev. J. Kenneth Morris, both of Columbia. Interment was at his old home in Oxford, North Carolina, the following day, with Bishop Gravatt officiating.

The Rev. Dr. Taylor was born October 29, 1889, in Oxford, N. C., the son of Thomas G. Taylor and Mildred Kennon Taylor. He was a graduate of the University of North Carolina and General Theological Seminary. He also took graduate work at the University of South Carolina. He was ordained to the priesthood in July, 1914. He served parishes in North Carolina before becoming rector of the Church of the Good Shepherd, Columbia, in 1925.

During his years in Columbia, Dr. Taylor was not only a pastor to his congregation, but in a sense to the entire city, and it is said of him that no one ever appealed to him for help but that he had some worthwhile suggestion to offer. At the time of his death he was president of the Standing Committee of the diocese, and he had served for many years on the Executive Council, as well as chairman of many important commissions and committees. He was four times elected a deputy to General Conventions of the Church.

Besides his widow, the former Miss Adelaide Henrietta Trehou, of Garfield, N. J., he is survived by three daughters, six brothers, a sister and several grandchildren.



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Rev. James Opie

The Rev. James Opie, 73, Episcopal rector, was buried at the Community Church cemetery at Augusta, Montana, Sunday, November 16th.

The funeral was of a community-wide interest and character. The Rev. T. M. Burleson, assisted by Rev. G. Larsen, augmented by a community choir, conducted the services in the Community Church.

The Rev. James Opie, born in England, and came to Montana by way of Canada in the late 90's. He served as pioneer Methodist missionary in various places, including Augusta.

In 1927 Mr. Opie entered the Episcopal ministry under Bishop Barnwell and served in several places in Southern Idaho until his retirement five years ago, when he resumed residence in Augusta.

In the latter part of October Mr. Opie went to Salt Lake City for medical treatment, where he succumbed to an embolism.

The Rev. Mr. Opie is survived by his wife, a daughter, one son and several grandchildren.

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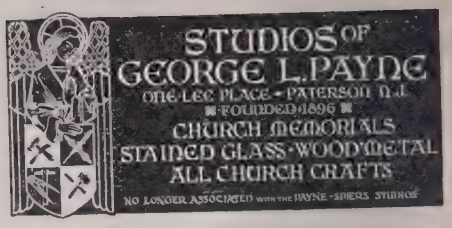

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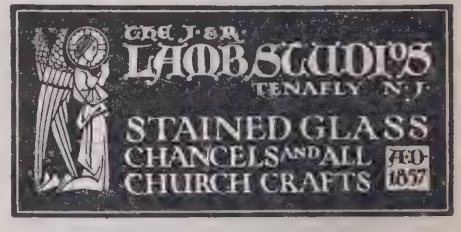

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The
Southern Churchman

January 10, 1948

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"Bishop Arne Fjellbu---His Significance to Americans"

REV. HENRY SMITH LEIPER

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AN EDITORIAL

Post Haste . . .

CONFUSION CREATED

Sir: On or about November 23, 1947, the American Weekly, a Sunday supplement of the Hearst newspapers, carried an account of the Rev. Gareth Hughes' work in Nevada. If read carefully, the account is correct, but the implications are entirely incorrect.

The Rev. Mr. Hughes was not ordained in the Episcopal Church and is not ministering in any capaciey under my direction. He was ordained in Los Angeles by the authorities of the Apostolic Episcopal Church which, I believe, has no connection with the Protestant Episcopal Church in America.

No little confusion has been created by this article, and I should like to make clear that Mr. Hughes is not connected with the Missionary District of Nevada in any way.

WILLIAM FISHER LEWIS.
Bishop of Nevada.

* * *

A CALAMITY FOR THE WORK

Sir: The House of Bishops has accepted my resignation because of old age to be effective March 1, 1948, so that I feel free to make a strong appeal for the work of the Chung Hua Seng Kung Huei.

I have just received word from the overseas secretary that the contributions of the Church have so fallen off that almost 10% must be reduced from our working budget. It has been impossible for me to meet the needs of the work even with the budget which was granted. Any cut means a calamity for the work. I have been in China forty-five years and I believe that at this time we are faced with the greatest opportunity in the history of the Church in the China Mission.

On Christmas Eve I had the great responsibility of trying to present the gospel of the Christ Child to 1,000 Chinese children in St. Lois' School. For many of these children this was their first service in a Christian church. Each class had been taught a Christmas carol. Many more children throughout this part of China would crowd into our schools if we had places for them. Financial difficulties have prevented me from reopening even the primary schools which we had before the war. The whole community cannot understand why the Bishop from the richest country in the world cannot find enough money to do what used to be done. The Bishop also cannot understand.

I appeal to all the members of our Church at home to give more heartily to the support of the work throughout the world. Everyone everywhere now knows that the hope of the world is in the gospel of the Christ Child. American papers are full of stories of the corruption and maladministration in China, and there is a general feeling among the Chinese that the only cure is in the creation of multitudes of faithful Chinese Christians.

ALFRED A. GILMAN,
Bishop of Hankow.

Hankow, Dec. 26 1947.

Personal Notes

The Rev Armand T. Eyler, who has been rector of St. Margaret's Church, Washington, D. C., since November, 1940, has submitted his resignation on account of ill health, and has requested that it become effective immediately.

The vestry announces that the resignation has been accepted.

* * *

APPOINTMENTS

The Rev. John A. Furlong, formerly canon-in-charge of the Cathedral of St. John Evangelist, Spokane, Wash., has become priest-in-charge of the Church of St. John the Evangelist, San Francisco, Calif. He may be addressed at 120 Julian Street, San Francisco.

The Rev. Weston H. Gillett, formerly vicar of the Church of St. John the Baptist, Corona, Calif., accepted a call, effective December 1, 1947, to be vicar of the Church of the Advent of Christ the King, San Francisco, Calif. Mr. Gillett's new address is 162 Hickory St., San Francisco.

The Rev. George J. Hall, formerly chaplain of Stanford University Memorial Church, Stanford University, Calif., has been director of College Work in the Diocese of California, San Francisco. He may be addressed at 116 O'Keefe St., Palo Alto, Calif.

The Rev. Stephen S. H. Ko, formerly of the Diocese of Hongkong, has been locum tenens of True Sunshine Mission, Oakland, Calif., since June 1, 1947. His address is 163 9th St., Oakland, Calif.

(Continued on page 14.)

1948

JANUARY

1. The Circumcision of Christ.
4. The Second Sunday after Christmas Day.
6. The Epiphany.
11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany. The Conversion of St. Paul.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
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FIRST SUNDAY AFTER THE EPIPHANY

The Collect

Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

"Grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same."

Perception and knowledge begin with desire, while grace and power begin through willingness. When we give God a chance to direct us through submitting our choices to Him, we shall find it possible to discover what we ought to do and the earnest commitment to the task of doing, not forgetful of God's best nor of the human standards set by God in Christ. When we want to know the right so that we may do it, then it shall be known and done.

J. W. KENNEDY.

Vol. CXIV No. 2

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Bishop Arne Fjellbu, His Significance to Americans

By HENRY SMITH LEIPER

As we approach the time of the first World Assembly of Churches to be held in Amsterdam, Holland, in August, 1948, it is crucial that we Americans enrich our understanding and appreciation of present-day church life in Europe. We are together committed to an adventure in cooperation. We have got to build that cooperation on knowledge.

When we Americans think of Europe, we are liable to picture bombed out cities and hungry people. That, unfortunately, is indeed a big part of Europe's story today—but it is not the whole story. European churchmen face spiritual and political problems fully as vast, as complex, and as challenging as the needs of physical reconstruction. In this huge spiritual task, Bishop Arne Fjellbu of Norway has taken a lead, and Americans will feel a special interest in Bishop Fjellbu because he was born and received his early education in America.

Arne Fjellbu was born in Decorah, Iowa, in 1890. His father had been educated in Norway, and graduated from Oslo University with a degree in theology. Soon after his graduation, Pastor Fjellbu Sr. took his family to America where Arne Fjellbu was born. He received his first education in a prairie schoolhouse in Walsh County, North Dakota.

When Arne was ten, the Fjellbu family moved back to Norway. Arne Fjellbu received a degree in theology from the University of Oslo. In 1915, he was appointed secretary of the Norwegian Student Christian Movement.

A year later, he was appointed pastor to the Norwegian congregation in Berlin, and during this time studied at the Universities of Berlin and Heidelberg.

After serving as a war correspondent on the 'East front' during the first World War, Dr. Fjellbu returned to Trondheim where he was appointed chaplain of the Cathedral of Nidaros a Norwegian national shrine. He was Dean of the Cathedral when the Second World War started.

The square in front of this Cathedral was the scene of the first open conflict between the Nazis and the Church of Norway. Supporters of the Quisling Government decided to hold a church service in the Cathedral on February 1st, 1942, to celebrate and bless the accession of Quisling to power. Dean Fjellbu vigorously opposed this ceremony, and finally shifted the regular service to afternon of the same day.

A huge crowd gathered outside the Cathedral at the time of the afternoon service in support of the Dean's resistance to the secular authorities. They sang "A Mighty Fortress is our God." The Quisling police broke up the meeting by driving cars through the crowd.

That week, Dean Fjellbu was dismissed from the Cathedral. Two weeks later, all seven bishops of the Norwegian Church, including Eivind Berggrav, the Primate, resigned their posts as bishops of the National Church.

Following his official dismissal as Dean of the Cathedral of Nidaros, Dr. Fjellbu was put under house arrest by the Quisling Government.

Following his house arrest, Dr. Fjellbu was frequently questioned by the Gestapo, and after one of these questionings was ordered into exile. His place of exile was an island in the far north of Norway where he spent a year and a half. Dr. Fjellbu's exile was finally brought to an end when the Gestapo came to get him on the island and put him in a concentration camp. With his family he escaped over the North Norway mountains to Sweden (October 1944). Dr. Fjellbu and his family stayed in Sweden until Finnmark (the extreme northern province of Norway) was liberated by the Russians.

As soon as Finnmark was liberated, Dr. Fjellbu was appointed Bishop of a specially created diocese of Finnmark. He flew to Finnmark by plane with the first Norwegian soldiers.

In April, 1945, at the invitation of the authorities of the Church of England, Dr. Fjellbu paid a visit to London and preached the memorial sermon on the date of the anniversary of the invasion of Denmark and Norway in Westminster Abbey, in the presence of the King and Crown Prince of Norway and the Danish Crown Princess.

Soon after Dr. Fjellbu's visit to England, Germany surrendered, and Dr. Fjellbu was appointed Bishop of Trondheim. He returned to Trondheim promptly to take up his duties at the Cathedral of Nidaros.

At the present time, Europe, far more than America, is a melee of competing ideologies and faiths. Europe's churchmen can no longer afford to keep the faith and order of their churches at a distance from the life of the people. Not all European churchmen realize the extent of this past cleavage, and there are too many churchmen abroad, as there are in this country, who strive vainly to recreate a world which is irretrievably gone. Hence Bishop Fjellbu's words have deep meaning when he says, "If the ministry is to reach today all those who need it, it must be down to earth and real. It must concern human beings in the situation where they are living and struggling today."

Bishop Fjellbu is also confronted with the secular faith of socialism. This faith expresses itself in the Norwegian Labor party—which I emphasize is **not** a Communist party—but the party which produced Trygvie Lie, Secretary General of the United Nations. The Norse labor party, now in power, hasn't always been on the friendliest terms with the Norwegian church. During the war, however, the Socialists and the Christians worked very closely in their opposition to the Nazi occupation. It is the task of Bishop Fjellbu, and other far-sighted churchmen throughout Europe, to preserve the common bonds of respect and brotherhood between democratic socialists and Christians on the one hand, yet on the other to preserve the unique position of Christianity.

Bishop Fjellbu's policy is one of high Christian Statesmanship: "We must admit in all frankness that we admire many of those who are not our brothers in the faith. . . . Those values for which we fought together during the war are still in the greatest danger. But just as certainly as there is a great deal of good

and moral to be found among those who disagree with our Christian view of life, it is equally certain that if God is pushed aside, if the Christian tidings are not allowed to reach the whole of our people, the moral values are riven asunder and we end finally in total nihilism. . . . Rather than to attack . . ., it would be more correct to fortify the position the church still retains, and fortify it well."

Slowly, without crisis or headline, Bishop Fjellbu and hundreds of churchmen throughout Europe work to "fortify" their churches in the strength of Christian faith.

Parishes are tragically undermanned. One pastor in Norway, for example, serves an average of 4000 parishioners. Years of occupation have lowered the level of pastoral education. Teachers in church primary schools, after years of malnutrition and lack of equipment, need heart and help to go on. The internal organization of the Church of Norway shows need for greater representation and participation of laymen and laywomen, and it may be necessary to revise in some way the present voluntary organizations of laity. Finally, relations between the Church of Norway, as an established church, and the present Labor government must be carefully defined.

Each issue faced, each decision made, all add up to a reconstruction of the human spirit which years of Nazi occupation have in many ways made necessary. We in America have never known the blatant "thought control" which Nazi occupation entailed. Nor the opposing need for a centralized and disciplined opposition.

"It is not always correct to wait for orders of the day from above as we did during the war. It is no longer the bishops who must speak on behalf of the church as a whole. Today every individual churchman must understand his responsibility. We have our pulpits. The press is open to us . . . everyone who feels the call must speak out." These words of Bishop Fjellbu's have a strange and tragic ring to our American ears. Yet they give vivid illustration of the gulf of experience which separates us from the Europeans. This is the gulf that we seek to bridge with understanding and humility.

Bishop Fjellbu, in his speeches and travels in the United States, will give us Americans some added insights into the vast importance which Europeans now attach to the task and purpose of the First World Assembly of Churches. The communication which we have taken for granted is to the Europeans a very precious thing. In the adventure of cooperation at Amsterdam, we must be sure that the differences of experience between the Europeans and the Americans do not seriously affect that true communication which Christians the world over must maintain as true internationalism of the spirit.

Nunc Dimittis

To the Shepherds of the Nativity, announcement of the Saviour's birth, was made by the Angel of the Lord; to the Wise Men, the heavens declared the story; but who, or what, directed Simeon to that Child in Mary's arms? Perhaps two things—the fact that the Holy Spirit was upon him, and, that from a child he had known the Scriptures which we call Old, but which the Holy Spirit used to give to Simeon the light of the knowledge of the glory of God in the face of Jesus Christ. In those Writings he found promises, and he believed those promises. Having seen them afar off, he became persuaded of them, and embraced them, and it was counted unto him for righteousness. In those sacred oracles he meditated day and night, and his reading constrained him to be ready for One who should come. In an early Writing he found mention as to the race in which the Expected One should be born (Genesis 12:3). He became familiar with a word in Numbers 24:17; he thought deeply upon the promise in Deuteronomy 18:15; and the more specific words of Isaiah 7:14, and Isaiah 9: 6, 7, and Micah 5:2 were prayed over again and again. From these, and from other sources, Simeon learned that the Coming One was to be of his own Hebrew race, and of the tribe of Judah; that He would be born of a Virgin, in the city of Bethlehem. So did the Old Scriptures become a lamp unto his feet, and a light unto the path which led to where the Saviour was to be found. It had been revealed to him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ, **according to the promises**, and as he in that charter read, with sparkling eyes, his title to a treasure in the skies, he sang **Nunc Dimittis.**

That Song was born of God's three great gifts to men—the Scriptures, the Holy Spirit, the Saviour. And, first, the Scriptures, (and for **us**, the whole of Scripture). When, some thirty years later, that same Saviour said to some, "Search the Scriptures," He referred to the earlier Writings; there were no others then. The Lord Jesus, and all the writers and great leaders of the Second Volume, (excepting perhaps Luke the Gentile), had been reared on the Old Testament. As Christians, the New is our more precious portion, but the second volume is enfolded in the first, and we need the older writings too. We need both books; we need the whole. We should know nothing of the Lord Jesus Christ if God had not been pleased to give us the Holy Scriptures, which have, as their main purpose, the revelation of Christ Jesus the Lord, and unless we are reading and studying our Bible, we shall not come to a perfect knowledge of the Son of God. Without the Book we cannot become mature Christians, and to such of us as can no longer attend our parish church, the home-study of the Word becomes still more important. These Writings have been given that we may believe that Jesus is the Christ, and that believing, we might have life through His Name. **The words reveal the Word;** so says Jeremiah 15, verse 16. "Thy words were found, and I did eat them, and Thy Word became to me the joy and rejoicing of my heart." The written word reveals the living Word, and He it is who becomes the joy and rejoicing of the heart.

These, then, are our Father's greatest gifts to us—the Scriptures, the Saviour, the Holy Spirit. Before any reading it is good to use such a prayer as is provided on page 92 of the Prayer Book—or such a one as is offered in number 58 in the Hymnal.

The Spirit breathes upon the Book, revealing One, Whom to behold, is to see the glory of the Lord, and Whom to receive, is salvation, and so to be prepared for our own **Nunc dimittis.**

A suitable summary is provided in John 5:39; John 16:33; Romans 14:17.

In them, the Scriptures, eternal life;
In Me, the Saviour, Nunc Dimittis;
In the Holy Spirit, righteousness and peace and joy.

B. F. M.

* * *

SCHOOL OF EVANGELISM FOR WOMEN

Richmond, Va.—The Rev. Canon J. Douglas Paterson of the Cathedral of Toronto will be in Richmond for several weeks, arriving January 9. He will conduct a Class on Evangelism at the Mayo Memorial Church House, starting on Monday, January 12, from 11 to 12 o'clock.

Canon Paterson has had wide experience in this field, having conducted Schools of Evangelism with great success in various dioceses in Canada.

His subject will be—"Definite Evangelism—the need, the evangel, the method and the workers."

The School is open to all denominations.

The Church's One Foundation

By REV. FREDERICK C. GRANT

Sermon preached at the Ordination of the Rev. Harold F. McGee, Immanuel Church, Old Church, Virginia, October 13, 1947, by the Rev. Frederick C. Grant, Professor of Biblical Theology, Union Theological Seminary, New York City.

I Cor. 3:11. "Other foundation can no man lay than that which is laid, which is Jesus Christ."

It is appropriate to take a text from St. Paul, since so much of the New Testament comes from his pen.

And this is a text which one who is being ordained can take with him for the rest of his life, for warning, encouragement, and inspiration.

I

It is a sentence that Paul elaborates in a paragraph, but it sums up, in one clear, flashing utterance, all his thought on the subject. It is not only the key to the solution of the church problem in Corinth, but a motto set over Paul's whole life. I wish it could be carved on the cornerstone of every Christian institution, printed on the letterhead of every parish and diocese, stamped on the corner of every Christian's engagement book, stencilled on the wall of every parish house, study, and church office! We need the reminder constantly. For the Christian is a builder, and the clergyman is an architect—as the word means in Greek, he is a 'chief builder'; not, perhaps, one set over the builders to tell them how to build, but one who himself builds, a foreman, and leads others by example. Even God is the 'builder and maker'—not only of the heavenly city, but of all things, visible and invisible; and, as the Johannine Christ declared, "My Father worketh hitherto, and I work". That is the first lesson—we are not to spend all our time drafting blueprints and issuing directions for others to carry out: we must ourselves lead in the work of building. That is precisely what Paul says in the verse before: "As a wise master-builder **I laid a foundation**". That foundation is already laid, well and truly laid: it is nothing else than Jesus Christ himself! Let every man take care how he builds on that foundation! A time of testing is at hand. Someday a fire will break out—fire, which was the most terrible foe of ancient cities, which were close-built, inflammable, and had very inadequate protection. Then, as now, a fire showed up the kind of workmanship and materials that had gone into the structure: "The fire itself shall prove each man's work, of what sort it is", he adds. These words, I say, are a warning, an encouragement, an inspiration to each one of us, according to the kind of material and workmanship we are putting into the building upon which we are each engaged.

But there is a wider application. "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire"—undoubtedly Paul is thinking of the Day of Judgment, which he supposed was near at hand. Then every man's work would be tested! It would come like a holocaust over the whole world, "and the third part of the earth would be burned up", as the seer of the Apocalypse foresaw; "the elements melting in fervent heat", as II Peter expected; the baptism of the fire of judgment, as John the Baptist had predicted. It is easy to dismiss such language as derived from ancient Jewish apocalyptic—unless one realizes the horror that fire has become for whole cities, and great ships, and armies of men on land and in the air. Judgment Day is **not only** the "last great day" of the final assize of men and nations; there are lesser days, but still terrible enough, when God's judgments are in the earth—indeed, as some of our Barthian friends maintain, "every day is judgment day". These lesser judgments, in the ordinary—or rather the extraordinary—course of history, do not have the fine surgical discrimination and skill of the Last Judgment: their consequences are on the whole and in a general way an expression of the divine judgment; but they are not exact, or final, and they create evils as well as destroy them—as the ancient Greek poets always insisted; and in their crude way, being human, not divine, they injure the good as well as punish the wicked. I. e., even God's temporal judgments are limited by the necessity of using—he chooses to use—human instruments; and the human instruments are imperfect. How many innocent children have been destroyed by this recent war, for example! It **cannot** be the judgment of God, pure and final, for the Lord's judgment is perfect. Instead, it is a crude approximation, human, not divine, moving in the right direction, motivated in general by the love of justice and belief in fair-play, but also motivated to some extent by other concerns (trade, national prestige and prerogatives, the sense of superiority—even the sporting spirit comes into the picture!) But it certainly is **one** of the days of judgment, this terrible war that has destroyed "the third part of the earth".

It is because it is a **test** of the Christian foundation that we are thinking about it. Will Christianity survive the revolution that is now taking place, of which the war was one phase—the revolution that began in 1914, or really long before then, and which produced this war because the forces opposed to it represented no "wave of the future" but the most backward looking survival of blind force, of tyranny, of selfishness and pride that human society has faced. It is not only in Berlin and Tokyo that Satan has had his seat! Wherever the primitive stupid "will to power" sets out to take what it wants, and keep it at all costs, there the forces of human freedom are challenged, and there the cause of Christ faces a stone wall of opposition.

II

Now the question is, Will Christianity survive? Will it survive (a) its enemies, and also (b) its allies? I think there is no question it will survive the foe, and triumph victoriously in the life-or-death conflict. I often think of the line in Virgil, where Aeneas encourages his handful of veterans: "Ye who have endured worse trials than these, surely God will give you victory over these also."

The Church has seen dark days before now; and when civilization has been all but totally wrecked, again and again, the Church has come forward and set about its task of healing and restoration. The Barbarian Invasions, the fall of Rome, the menace of Islam in the 15th century, the thirty years war! Read Toynbee—of 19 civilizations which have developed upon this earth, only three survive. As the great reformer, Theodore de Beze, said to the French king, "Sire, the Church is an anvil which has worn out many hammers." Or as one of my colleagues, a historian of human thought has said, "This old world has seen many crises, and will probably survive the present one."

It might have been different, this past

ten years; yes, if Britain had fallen, if Russia had not taken a hand, if America had been destroyed, if the faithful within Germany and the occupied countries had been all rounded up and massacred —then the prediction of a Russian aristocrat in 1935 might have been fulfilled: "Christianity cannot survive the next war."

But it is the allies of Christianity who sometimes threaten its survival—by substituting their own programs for the one to which the church is committed, and offer other foundations than that ancient one that is already laid, even Jesus Christ.

Our times are—or were, before 1939 —like those of the prophet Ezekiel:

"The word of the Lord came to me, saying, Son of Man, behold, they of the house of Israel say, the vision that he seeth is for many days to come, and he prophesieth of times that are far off. Therefore say unto them, Thus saith the Lord God: There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord God."—Ezek. 12:26-28.

It is the irrelevance, the remoteness, the inconsequence of Christianity that is the chief charge against it, where it is attacked today. Other ages accused it of moral obliquity, priest-craft, oppression of the poor, the suppression of truth and learning; but those charges have fallen dead. Now people say, "Yes, the Gospel is a beautiful dream—and would that it could be realized! But it never will be realized in a world like this!" Indeed, it is **not** an attractive dream to some, who say it only shows up our wickedness and impotence, it passes judgment upon us—and we would be happier if we had never heard of it!

And so there is a temptation to the church to go in for relevance, something more up to date, streamlined, more attainable by human flesh and blood, less idealistic and utopian, more "practical". Let us call it loyalty to the church, or the regular use of the sacraments, or daily Bible reading, or evangelism, or church publicity, or—anything that will work, and does not require the full 100% un-denatured application of the Gospel of Christ! Now of course—as so often!—what is really needed is both: "These ought ye to have done, and not leave the other undone."

Indeed, there never was a time in all human history when the pure, full, undiluted Gospel of Jesus Christ was more needed, or promised more results, than today. Other foundation can no man lay: we have tried them, e. g., material benefits for everybody—and it only sharpened the tongues of greedy masters; we tried concessions, and saw the Czechs sold outright to preserve "peace in our time", and it only unchained the ancient serpent from his dungeon; we tried appeasement—plus, profits for some—and sold oil to Italy and Japan, scrap iron for bombs and shells for blasting Chinese to bits, and they were turned on us at Pearl Harbor and Bataan. Will we never learn?

What is wrong with human life as a whole is what is wrong with many plays and novels—and many individual lives; what is wrong is its motivation. Unless something can be done to remotivate the lives of men and women, and of society generally, who can see any future for this so-called human race? It will end in blank frustration and defeat, and the purpose of God its creator will be brought to nothing. Man will go his way to extinction, along with the dinosaur and the pterodactyl and the sabre-toothed tiger.

The hope of mankind is Jesus Christ and his gospel of love, of justice and fair play, of concern for the welfare of others, of humility, of child-likeness, of penitence and faith. He alone has the key to unlock a real future for humanity, better than that of the beasts— however 'blond'. Talk about the 'relevance' of the Gospel—there is nothing else so relevant today, if permanent peace is to be achieved, and not remain a flitting, tantalizing, maddening, elusive will o' the wisp.

III

St. Paul viewed his work, his ministry, against the background of the "last days": as we say in the seminary, his outlook was "eschatologically" conditioned. By that very fact, he saw things sub specie aeternitatis—eternity might begin next week or next month. He spoke to men "upon whom the ends of the world were come", and he was such a man himself. Hence his urgency. There was no time to lose!—But we also live in times equally urgent. And even if we do not expect the end of the world, or the Last Judgment, as soon to come, we know how precarious life is. The atom bomb is here!—But even apart from that, human life is short, and we know not what a day may bring forth. Hence we must work "while it is day", knowing that "the night cometh, when no man can work". All our activities of preaching, teaching, pastoral work, evangelism, administration of sacraments—the whole work of the ministry—is conditioned by the fact of impermanence. We preach "as dying men, to dying men". There is no use scouting this as pessimism: it is simple fact—as Plato saw, long ago.

Such a thought helps one to overcome timidity and reticence—granted the major conviction that drives us forward in the first place. The late Amos R. Wells once explained how he overcame timidity: "Think where you are, on a platform, or in a pulpit; in a church, or meeting, in a city, on a continent, on one of the smaller planets, in a solar system somewhat off-center in the Milky Way, in a vast, unimaginable cosmic space." But this is an even better way to overcome our shyness (which every minister has probably felt, at first): "You have only a few minutes to speak, and the opportunity will never come again. Never again will you have just this group of people before you. Some will be gone next week, perhaps tomorrow. Here is your one chance. What will you say to them?"—"If I had only one sermon to preach" ought to be the preacher's thought every time he goes to his study to work on a sermon, every time he mounts the pulpit steps!

The Bishop of London, Dr. Wand, who has recently visited our country, has told us of the advice given him when a young curate. "How are you getting on", a friend asked. He replied that he felt very unsure of himself. "Then", his older friend said, "Let the people know you are interested in them, and there is no question of their accepting you, and of their responding to your preaching." That is sound advice. We older men can all testify to its truth. Long ago, I myself discovered that whenever I thought I had nothing to say in next Sunday's sermon, my parish calls from Monday to Thursday—Friday at latest—would give me plenty to talk about on Sunday. We don't—or shouldn't—preach mere sermons, but words addressed to **people,** where they live, in the midst of their needs, their wants, their aspirations and disappointments and sorrows and hopes. We have a few chances, not many, to speak "the words of eternal life" to men and women hungering to hear that word.

IV

Our work is in the Episcopal Church —we are Anglicans. And it may seem that our church lays less emphasis upon preaching and evangelism than others do. True, our sermons are shorter, and they form only part of the service of worship, not the central feature. But it takes more effort to preach a good short sermon than to preach a long one equally good! And it is the glory of Anglicanism that it makes the worship of God central, and uses the most beautiful prayer book in the world (as we view it), and lays stress upon order and decorum and well-tried ways of doing things. By the use of music, by architecture and interior arrangement of the church, we make our services as beautiful as possible—they are addressed to

God, not to the congregation! We use as much of the Bible as possible—most of the service is right out of the Bible, and the language of the whole Prayer Book is biblical. Our theology is biblical. We do not exalt the preacher, but instead we recognize the authority of the church itself, functioning through the bishop, the priest, the deacon, the vestry, the convention, the parish meeting. The Bible is the sacred and inspired book of the church: but we exercise freedom in its interpretation, and we recognize the authority of learning and scholarship—we do not place ourselves at the mercy of any self-appointed interpreter, who follows his whims or fancies, or a theology which concentrates everything upon one sole doctrine to the exclusion of all else. As contrasted with Rome, Anglicanism is more democratic. As contrasted with some types of Protestantism, the Anglican Church is authoritarian. Thus we occupy a middle ground, both Catholic and Protestant—a position which is perfectly reasonable, and has worked for four hundred years; for the words Protestant and Catholic are not mutually exclusive or opposed, and as if we occupied some "No man's Land" between the two. They overlap—in fact, **protestari** means to affirm, not to deny; for it means, in its original and true significance, to be a witness. Thus within the wide-embracing circle of Catholic Christianity, Anglicanism witness to the truths affirmed by Protestantism (which was also Catholic, in origin!) and protests, i. e. affirms, the truth of salvation by faith as well as by grace, the one sacrifice of the death of Christ, the open Bible (now coming to be recognized and practiced more by Roman Catholics too), the use of the vernacular in worship—and the other principles of genuine Protestantism. (For genuine Protestantism is essentially a tremendous intellectual and spiritual movement, not to be identified with millennial speculation, or Bible-thumping, or 19th century camp meetings, or disregard for sacraments, or Bibliolatry, or any of the strange and extravagant phenomena that have been found on its extreme fringes.)

We are Anglicans; and in honest pride, but also in genuine humility, we thank God, and go forward to our task. The foundation is already laid: the one foundation, which is Christ Jesus: and it is upon that one foundation that all our work of building up the church proceeds, in this as in every generation. We are not peculiar; our task is still the old one—we must rise up and build.

V

My brother, ye have been called to be a builder, indeed a master builder or foreman, in the great edifice God is erecting in this world. Far from the times discouraging us, they challenge us—to do our best, to beware of wood, hay, stubble, indeed of gold, silver, or jewels—they are not proper structural materials for this Temple of God which is rising at his command and by his own toil as Creator and Builder of all. You are called to share with God—think of it, as a "fellow-laborer with God", as Paul described it!

You have gifts: consecrate them: you have skill—perfect it; you have devotion—follow it; you have courage and faith—never be discouraged. Let God use you where he will, and how he will, in the working out of his plans, and you will thus prove yourself, in the end, "a workman that needs not to be ashamed", for your work will last—"the day will declare it"; not the Day of Judgment only, but also the new day of divine justice, love, righteousness, and peace that (pray God) is soon to dawn on this earth, and to last, not a thousand years only, but forever—here, and beyond here.

The Imperiled Family

By REINHOLD NIEBUHR

A recent statistical study of the sexual habits of Americans reveals that 40% of the men examined confessed to extra-marital relations. This disquieting fact may, or may not, be related to the more substantially attested fact that we are now reaching the alarming total of one divorce for every three marriages.

The most ancient and most hallowed of all our moral and social institutions, monogamy, is quite obviously seriously imperiled among us. In a world of broken communities we have not even been able to preserve the integrity of the most organic and the most fundamental of all human communities.

It is almost equally disquieting that the most immediate reaction to this peril is the request for more stringent laws. It may well be that we ought to have uniform divorce laws, rather than the present chaos of state provisions. But marriages are not held together as vital and creative communities by the force of law.

Law does not have the power of itself to overcome incompatability or to eliminate any of the other factors which wreck marriage. Nor is it possible to overcome increasing promiscuity merely by the reiteration of the ancient commandment from the decalogue: "Thou shalt not commit adultery."

Marriage is a very intimate community of persons. It has a natural basis in the sexual partnership of husband and wife. But though sex is a powerful force of cohesion, it is also a vagrant force. Sex alone does not hold any marital partnership together.

If there does not develop, upon the basis of the sexual partnership, a genuine and responsible relation between persons, appreciative of each other's virtues and good intentions, forgiving toward each other's shortcomings, and loyal to each other in weal or woe, no law can hold this community together.

Those of us who believe that all human relations have a religious dimension in the sense that not only our wills and desires are involved in them, but the will of God, must seek to clarify this ultimate dimension by teaching and precept.

The family is disintegrating in our modern life, as all communities are tending to disintegrate, because modern man is a technical expert who knows how to master pure nature, but he lacks the wisdom to master himself and to know himself and his fellow-men. He lacks this wisdom because it is rooted in humility and charity. It is not an intellectual but a spiritual achievement.

Men are primarily personalities and selves, rather than minds. They must come to terms with one another as selves. The charity and the loyalty which the marriage relation requires are also increasingly absent in all our other human relations.

Modern culture is proud of its many achievements, but most of its triumphs are intellectual, more particularly technical. Modern man is a miserable failure as a personality, as a self. He fails in coming to terms with his fellowmen and with himself. Perhaps he fails in the former task because he fails in the latter one.

One wonders, for instance, how many marriages fail because neither partner has the humility to confess that there is usually mutual guilt in a wrecked marriage even if the guilt is usually not equal.

We are unforgiving, in other words, because we are self-righteous. In any case we are confronted with a problem which belongs not primarily in the realm of "law," but in the realm of "grace."

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FOR FAITH IN GOD'S GUIDANCE IN THE NEW YEAR

"Eternal Father, from whom every family in Heaven and Earth is named, who did send Thy Son to seek and save that which is lost, grant us to begin the New Year in Thy faith and to continue it in Thy favor, that being guided in all our doings and guarded all our days, we may spend our lives in Thy service and to Thy glory through Jesus Christ our Lord." Amen.

The Ministry of the Church

The heart of any plan of reunion is its proposals relative to the ministry of the Church. This is particularly true when such a plan would bridge the differences between the episcopal, presbyterial or congregational philosophy of orders. This was the crux of the proposals we were asked to study relative to the Presbyterian Church, USA. This is the core of the successful solution of the new United Church of South India.

Therefore any book of stature in the realm of the ministry may assume importance in the ecumenical context of Christian life today. Such a book appeared in England last year. It was entitled "The Apostolic Ministry." A distinguished group of Anglican Churchmen contributed essays to this volume, under the leadership of the Bishop of Oxford. The scholarly reputation and the intellectual probity of its authors led many to immediate paens of praise on both sides of the Atlantic.

But the vantage point of this book was rigidly anglo-catholic. It defended the belief that theologically and historically the ministry embodied in the historic episcopate is derived from the apostles and is "endowed with grace and authority from on high"; and that only those who already by being in this office possess this supernatural blessing can ever convey it to others. Further, this "essential ministry," to use the book's omnipresent phrase, is of the "esse" of the Church. Writes the Bishop of Oxford, "Priority, theological if not historical, must be assigned either to the ministry or to the Church; one must be derivative from another . . . the writers of this book if forced into the dilemma, would find themselves obliged to assign independence and therefore priority to the ministry." (Page 30, "The Apostolic Ministry.")

Which rendered in simpler English means that the Church of God is dependent upon a certain conception and type of ministry for its continuing being. A certain type of ministry is all essential to the Gospel, rather than the Church.

What of Other Ministries?

Charitable as the book is verbally to other ministries, it is clearly a defense of reordination and assimilation as the only possible methods of Christian unity. There can be no correlation, even temporarily between this episcopal ministry and other non-episcopal orders. Non-episcopal orders may be spiritually helpful, but they lack due qualifications for the work they claim to do.

Let not the laity think this is an abstruse theological point, to be argued over by the clergy. For right at this point is the great divide in respect to all approaches to Christian unity. Those who hold to this doctrine of the ministry never will agree to any plan, proposal or arrangement looking towards Christian unity with any other Protestant body unless it frankly provides for reordination. Since this demands that those uniting with us deny the validity of their own spiritual ministry, the road to reunion is effectively blocked.

Lest this be thought to be an over-dramatic statement, consider a recently issued circular signed by two Anglo-catholic priests of the Church of England asking the clergy to arrange services of the Holy Communion in their parishes as part of "a concerted act of reparation" for the harm done to "the cause of Christ" by the recent formation of the United Church of South India!

"The Ministry of the Church"

Many reading "The Apostolic Ministry" will feel inclined to reject this pattern of the ministry and the Church dangling from it, yet will be awed by the weight of apparent evidence adduced. Such will find help in reaching an objective position in a series of detailed reviews of "The Apostolic Ministry" written by scholars of equal repute, first printed in "The Record," a newspaper of the Church of England, and now issued in pamphlet form under the title, "The Ministry of the Church." (Canterbury Press, 33 Ludgate Hill, London, E. C. 4, England, two shillings). One of the contributors is Dr. F. W. Dillistone of our own Episcopal Theological School at Cambridge, Massachusetts. Because it is not likely that this pamphlet will have large circulation in America, we would like to quote at some length from the introductory "General Survey" by Bishop Stephen Neil of Cambridge. Writes the Bishop:

"The writers (of 'The Apostolic Ministry') take a common standpoint and have planned their whole work in defence of a certain attitude towards the Church and its ministry. Throughout the reader has the disturbing feeling that the conclusions were reached before the evidence was considered, that a certain structure of thought has been imposed on the facts, rather than deduced from them." (Page 8).

"I find myself left with an uncomfortable feeling that, in spite of the elaboration of these chapters, the writers are making things a great deal simpler than they really are. There are so many things we should like to know which we do not know, and about which it is only fair to admit our ignorance." (Page 11).

"The central chapter in the book and that which both contains the largest amount of new material and is most likely to provoke controversy is the chapter

by Dom Gregory Dix on 'The Ministry in the Early Church.' . . . Dom Gregory writes as though no use of these (Jewish) sources had been made by English scholars in recent times. In this, he is not correct. . . . But here more than anywheres else let us be scrupulous in making the distinction between what is certain, what is probable, and what is merely conjectural. Unfortunately, this is a distinction which Dom Gregory . . . is always inclined to forget. All his writings reveal the same tendency to mistake inference for evidence, and possibility for certainty. . . . Dom Gregory will state alternate views and come down on the side of that which he regards as the more probable. A few pages later, this probability is re-stated as a certainty, and some further inference is built upon it. Then that inference is itself treated as certain and something else is erected upon it!" (Pages 12-15).

"But what I miss still more is any frank recognition by the writers of 'The Apostolic Ministry' that the Church of England is one of those Churches which is committed by its official documents to the doctrine of justification by faith only. The statement of Article XI 'Of the Justification of Man' is unequivocal. . . . No statement of Anglican doctrine which tends to gloss over or disregard this fact can be accepted as true to history or to the tradition of our Church." (Page 20).

Previous Co-existence

In writing of the Anglican position towards non-episcopal orders, Bishop Neil states that the co-existence of two types of the ministry, episcopal and non-episcopal, is not an innovation in Anglicanism, though it is so treated in "The Apostolic Ministry." Bishop Neil refers to the situation in Scotland in 1661, following the restoration of episcopacy there, when Archbishop Leighton said, "Episcopacy doth not re-ordain those whom presbytery hath already ordained." Again, in the Anglican Mission in India, bishops were lacking for over two centuries, during which time most of the missionaries maintained by the S P G were in German or Danish Lutheran orders. When the first Bishop arrived in 1813, these ministers whose orders derived from Lutheran sources were not reordained.

Following Bishop Neil's survey, an eminent group of scholars answer in detail the assumptions and arguments of "The Apostolic Ministry," and suggest a more central interpretation of the Anglican position. In brief, this is that the Church stands prior to the ministry; that the only necessary outward condition of a valid ministry is the solemn commission of the Church through those appointed by it to ordain; that episcopacy has existed since early times, and is therefore to be "continued and reverently used and esteemed" among us, but it must never become mediaeval prelacy. "The view of the ministry set forth by the writers of 'The Apostolic Ministry' may be the right one," said one critic, "but if so, it is one which was not accepted in the Anglican Communion before the beginnings of the Tractarian or Anglo- Catholic Movement in the middle of the 19th Century."

Bishop Neil's final paragraph takes us to the heart of the controversy: "Every question of Church order or practice resolves itself ultimately into a question of theology. We have seen the glory of God in the face of Jesus Christ. Our apprehension of that glory is no doubt dim, but it is the only criterion we have. Of every theological doctrine or proposition, we have to ask whether it corresponds to the character of God as revealed in Jesus Christ. If we feel ourselves bound in honesty to answer that it does not, then, however plausible the argument, however attractive the conclusion, we are bound to reject them with an uncompromising No! Those of us who reject the doctrine of Church and ministry set forth in "The Apostolic Ministry" reject it, not on grounds of minute differences on points of archaeological interpretation, but because we cannot recognize as Christian the doctrine of God which seems to underlie this imposing theological edifice.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

BE STRONG IN THE LORD. By William T. Manning. Morehouse-Gorham. $2.50.

The retired bishop of New York has published twenty-five of his most outstanding sermons covering the period from 1921 to 1946. While primarily of historical and human interest, they are good sermons on many different subjects. There is his famous "Marriage and Divorce" sermon of 1923, which Judge Lindsay disliked. There is his treatment of the "World Conference on Faith and Order" in 1927. The Bible, race relations, the episcopate, the cathedral, and many other topics are presented.

R. C. M.

* * *

THE PASTOR AND THE CHILDREN. By Mildred Moody Eakin and Frank Eakin. Macmillan. $2.00.

The recent suggestions that the pastor is responsible for the educational program of his church which have appeared in various books and periodicals are underscored by the Eakins in their recent book of advice to pastors. The minister can know his children, master educational methods, and supervise the entire educational program; but he needs help unless he has had modern seminary training in education. This book will bring the rector up to date on what to do and how to do it.

R. C. M.

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A HISTORY OF CHRISTIAN THOUGHT. VOLUME II. By O. W. Heick and J. L. Neve. Muhlenberg Press. $3.50.

The second volume of this fine history of Christian thought deals with the period from the Reformation to the present day and is almost the only volume of its kind. It begins with Calixtus, and then covers the Arminians, the "Inner Light" groups, the English Deists, the French Naturalists, the German Rationalists, the Unitarians, Kant, Schleiermacher, Hegel, the Confessional Theology, the Ritschlians, the Barthian theology, neo-Lutheranism, the Lundensians, the development of theology in Great Britain including Coleridge, the Oxford Movement, and the various theological movements of the twentieth century, and a final seven chapters on Theological Thought in America. It is remarkably comprehensive in its treatment, and is an invaluable source-book for anyone interested in this whole great period. It is also a one-sided treatment, for every theologian is presented in the light of what Luther would think; and rather than examine a position on its merits, there is always the simple question of whether it is consistent with the Biblical Reformation tradition.

RANDOLPH CRUMP MILLER.

A Page for the Family *Mrs. E. E. Osgood, Editor*

A NEW YEAR

Baron Von Hugel was accustomed to distinguish "clock time" from the concept of timeless eternity. We know full well that the New Year marks merely an artificial division; but, none the less, with us all there is the consciousness that we are entering upon a new and significant voyage on the ship "1948", and we cannot help but wonder what God has in store for us in this unknown future. The New Year at least marks a point when most of us look back and forward.

It is in this spirit and mood that I write of our Church, for I keep dreaming dreams and seeing visions of what we might accomplish in the year to come.

The times indeed are evil, take it by and large. There can be no use in denying that. But in spite of that fact or, perhaps, because of it, I sense a new spiritual and moral earnestness. It is my deep conviction that not in many years have there been so many people eager to find and to know the deep sources of strength and of power which can alone make possible a better day, not only for individuals but for the entire world. The Rev. John Magee told a number of us that the word **crisis** when translated into Chinese calls for two words—**danger, opportunity.** We stress, naturally, the danger but we must not forget the aspect of opportunity. It is not enough to condemn the world. That is an easy matter. We must realize that God sent His Son that the world may be saved.

The Christian Church is almost two thousand years old. We must beware of the ruts of conventionality and of formalism. We must avoid the feeling that our task is simply to keep the ecclesiastical machinery in operation. We must keep our minds and hearts open to the leadership of the Spirit of God. Christianity is not at the best a machine, but a living fire of consecration and of purpose.

Our greatest service to the world is in the faithful performance of the duties and opportunities which are at hand. The only way to make the Church effective is not by the issuing of general statements, but by a revelation of the power of the Spirit of God in the worship and work of every parish. 1948 is bound to be a momentous year in woe or in weal. Tremendous issues are at stake. What are we to be and to do in the Service of God in Christ?

I wish for you all a New Year happy in the service of Him who said **Be of good cheer. I have overcome the world.**

Editor's Note: The above was written for the year 1940 by the Rt. Rev. Henry K. Sherrill, D. D., then Bishop of Massachusetts—We have taken the liberty of changing the year dates.

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THE STAR

Epiphanytide is a season of "light". It is a season when we see the manifestation of the activity of Jesus Christ. As some one said, the coming of Christ was God's first missionary journey into the world.

As we think of the missionary emphasis of this season of "light" we should plan to act. Too often we neglect to utilize the true value of this season. The "Feast of Lights" services sponsored by many of our youth groups have done much to teach the meaning of this **tide.**

There are two movies which might be mentioned here. "The Road We Walk" is an excellent one telling of the needs and showing constructive work of our Church World Service Program. It is important for us to continue to see these needs portrayed. One woman who saw "Seeds of Destiny" commented that she could not sleep afterwards. It is that vivid.

The other movie is "Beyond Our Own". This is a story of two brothers and their life's adventures. It is a film keyed to the 1948 theme, "World-wide Evangelism". It is well produced and dramatically presented. It is a film that the whole family would enjoy. It is the first theatrical quality film to be produced through the cooperative efforts of the Protestant Churches. Try to arrange to have it perhaps at your Parish Meeting.

Today there are so many wonderful teaching aids. We must be aware of them and use them properly. These two films will do much to help you to teach and to carry out your teaching. After showing them, have a discussion and an immediate follow up project. Too often we catch the spark but let it grow dim and flicker out. We must be prepared as leaders, teachers and parents to kindle the flame and do our task.

"O Jesus, while the star of grace
Impels us on to seek Thy face
Let not our slothful hearts refuse
The guidance of Thy light to use."

MARTHA C. PRAY,

Consultant of Christian Education, Diocese of Virginia.

PRAYER BOOK PAGE BY PAGE

CXVII

THE COLLECT FOR THE DAY

At this point the Communion Service changes from what might be called a "fixed feast" to a "movable feast." In other words, it merges into the Christian year. This arrangement is of much more ancient origin than the preceding service, for the use of a collect, epistle and gospel dates back to the Sacramentary of Gelasius in the year 494 A. D., and probably was in use much earlier than that.

We shall discuss more in detail these prayers and portions of Scripture when we come to them in their regular order in the Book of Common Prayer, so that here they will be dealt with only in a general way. According to Evan Daniel in his excellent book, The Prayer Book, Its History, Language, and Contents, there are five essentials to a collect that distinguish it from a prayer; first it is addressed to God with some mention of His glorious attributes; second, the ground upon which we are encouraged to offer up the petition; third, the petition itself; fourth, the object for which the petition is preferred; fifth, the pleading of Christ's merits.

According to the same authority "In early times the Office of Holy Communion was contained in four separate volumes, viz.: the Epistolarium, containing the Epistles; the Evangelistarium, containing the Gospels; the Gradual, containing the Anthems; and the Sacramentarium, containing the fixed part of the service and the Collects. These were subsequently combined into one volume, called the Missal."

The collects as contained in our present Prayer Book are of very ancient origin, and for the most part have come down to us from pre-reformation days and are still found with slight variations in phraseology in the Roman Catholic Missal, and in service books of the Lutheran Church.

The post reformation collects are those for the first three Sundays in Advent, Christmas Day, the Sixth Sunday after Epiphany, Quinquagesime, Ash Wednesday, the First Sunday in Lent, Easter Even, First and Second Sundays after Easter, and the Feasts of SS. Stephen, Philip and James, Luke, Andrew, Thomas, Matthias, Mark, Barnabas, John Baptist, Peter, Matthew, Simon and Jude, and All Saints, and some that are only found in our American Prayer Book, such as the Feast of the Transfiguration, Independence Day, and Thanksgiving Day.

R. CARY MONTAGUE.

News of the Church

CONSECRATION OF REV. C. F. HALL JAN. 15

New York, N. Y.—Presiding Bishop Henry K. Sherrill has taken orders for the consecration of the Rev. Charles F. Hall, bishop coadjutor-elect of the Diocese of New Hampshire.

The service will be held at 10:30 A. M., January 15, in St. Paul's Church, Concord, N. H., of which the bishop-elect has been rector since 1945.

The Presiding Bishop will be the consecrator, with Bishops Norman B. Nash, of Massachusetts, and John T. Dallas, of New Hampshire, as co-consecrators.

The Bishop-elect will be presented by Bishops Oliver J. Hart, of Pennsylvania, and Raymond A. Heron, suffragan bishop of Massachusetts. Bishop W. Appleton Lawrence, of Western Massachusetts, will be the preacher, and Bishop Granville G. Bennett, of Rhode Island, will read the Litany.

The attending presbyters will be the Rev. Harry H. Hill, of Needham Heights, Mass., and the Rev. Robert H. Dunn, of Portsmouth, N. H.

The Rev. John R. Fitzgerald, of Brooklyn, secretary of the House of Bishops, will be registrar.

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DELEGATES CHOSEN FOR AMSTERDAM COUNCIL

New York, N. Y.—From Church headquarters at 281 Fourth Avenue, New York City, announcement was made of the delegates who will attend the World Council of Churches meeting in Amsterdam, as official representatives of the Episcopal Church. Delegates are: The Presiding Bishop, the Rt. Rev. Angus Dun, Bishop of Washington, chairman of the Faith and Order Commission; the Very Rev. William H. Nes, D. D., Dean of Nashotah House; Mr. Charles P. Taft, layman of Southern Ohio, and president of the Federal Council of the Churches of Christ in America.

Designated as alternates are: The Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac; the Rev. Theodore P. Ferris, D. D., rector of Trinity Church, Boston; Mr. Clifford P. Morehouse, editor of **The Living Church**, and Miss Leila Anderson, national executive of the College and University Division of the YWCA.

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PLANS FOR CONGRESS SERVICE AT CATHEDRAL COMPLETED

What the Christian religion has to say to the lawmakers of the United States in 1948 will be the theme of the sermon to be preached by Dr. Clark G. Kuebler at the special service being held at 11 A. M. Sunday (Jan. 11) in Washington Cathedral for members of the Eightieth Congress. Dr. Kuebler, who is president of Ripon College in Wisconsin, is an outstanding churchman and speaker.

The Congressional service will be conducted by the dean of the cathedral, the Very Rev. John Wallace Suter, assisted by other members of the clergy staff.

Among the special prayers to be offered will be a Litany for the Nation written by the Rev. Howard Chandler Robbins, former dean of the Cathedral of St. John the Divine in New York.

Dr. Kuebler became president of Ripon College in 1943. He had previously taught at Northwestern University, where he also served as head of the University Tutorial Program, on the General Faculty Committee, and as student adviser. He is a graduate of Northwestern, class of 1930, and has done graduate work at Princeton and at the University of Munish, taking the Ph. D. degree at the University of Chicago, where he also did part-time teaching.

For the past several years Dr. Kuebler has lectured in various parts of the country on education, problems of democracy, international affairs, current events, and religion. Much of this activity grew out of nine visits to Europe, during the course of which he became increasingly interested in the preservation and further growth of traditional American institutions and systems, especially the relation of education and Christianity to this purpose.

Members of the Congress will be seated in a special section of the Cathedral for teh service. Reservations have been received from 300 Senators, Representatives, and members of their families and staffs.

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PROTESTANT CHURCH CONVOCATION JANUARY 13

Atlanta, Ga.—Twenty-five Protestant church leaders, including clergymen, laymen, and laywomen, representing ten Southeastern states, fourteen separate denominations, and several inter-denominational councils of churches met in Atlanta on October 21 and formulated plans for an inclusive Protestant Church Convocation to be held in Atlanta on January 13 to 15, 1948.

These leaders agreed among themselves upon the urgent need for increased spiritual stimulus and a united, practical approach to the serious personal and social questions in which center the dominant issues of present day life. Under the chairmanship of Dr. John M. Alexander, of the Presbyterian Church, U. S., these churchmen issued a call for one thousand to fifteen hundred chosen delegates from all departments of church life, from councils of churches and ministerial associations, Young Men's and Young Women's Christian Associations, and church related colleges and theological seminaries to convene in what they described would be "the most significant church gathering ever to assemble in the Southeast."

They proposed to focus the attention of all Protestant forces upon the distinct moral and religious needs of the time and to address to them in a united voice the full import of the Christian gospel. Their plans envisaged calling upon the services of outstanding religious, educational, and scientific leaders throughout the south, the nation, and some of international repute as speakers and group leaders for the sessions of the Convocation. They agreed upon a schedule by which to secure proportionate, adequate representation from all of the Protestant churches in the region.

The group of churchmen which met in Atlanta consisted of members of the Advisory Committee to the Southeastern Inter-Council Office, inaugurated there the first of this year, under the sponsorship of the Federal Council of the Churches of Christ in America, the Home Missions Council of North America, and the International Council of Religious Education, all three of whom have agreed to help sponsor the Convocation. This regional office is under the executive direction of Dr. Forrest Cleburne Weir.

As a prelude to the Convocation, the Executive Committee of the Federal Council of Churches, departing from its customary habit of meeting in New York, will hold its bi-monthly meeting in Atlanta on January 13 under the chairmanship of Charles P. Taft.

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ST. MATTHEW'S AND CHURCH OF REDEEMER UNITE

Boston, Mass.—St. Matthew's Church, incorporated as a parish in 1816 when it was the first and only church in South Boston, will unite with the Church of the Redeemer, and, as the "Church of St. Matthew and the Redeemer," continue a ministry which is now serving the third generation of some of its parishioners. The church fabric, as of January 1, will become the property of the Albanian Protestant Church. This union of parishes, in line with the principle of strategic consolidation when change of neighborhood warrants it, has been hastened by the retirement through illness of the rector of the Church of the Redeemer, South Boston, the Rev. Frederic S. Armstrong. The Rev. Frank M. Rathbone, rector of St. Matthew's

for the past thirty years, will assist in the combined parishes for the first half of 1948, and give, as soon as feasible, full time, instead of part time as heretofore, to his work as diocesan hospital chaplain. The church building of St. Matthew's, now being sold, is the second one erected for the parish that is well on its way to a sesqui-centennial.

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PREACHING MISSION TO BE GREAT EXPERIENCE

Richmond, Va.—Dr. Douglas Southall Freeman, Virginius Dabney, Walter R. Bishop, W. Stirling King, J. Joseph May, Carlisle R. Davis, Alex Armour, Stanley P. Reed, and other leading laymen are cooperating with the Richmond Ministerial Union in planning and projecting the eight-day preaching mission scheduled to be held at the Mosque, February 1-8.

Bringing a score of the nation's outstanding lay and ordained speakers here for a combined spiritual and moral offensive, the mission will be the greatest thing of its kind experienced by Richmonders in the past 20 years.

Dr. Freeman and Mr. Dabney are serving with a newspaper advisory committee headed by Overton Jones of The Times-Dispatch. Other members of the committee are: Frank Fuller, chief of the Richmond bureau, the Associated Press; Miss Katherine Warren, of the News Leader; and Matthew Griffith, of The Times-Dispatch .

Mr. Bishop, who is director of public relations of WRVA, heads the radio committee, and the members of his committee are: Irvin Abaloff, manager of WLEE; Allen Phaup, program manager of WMBG, and Richard Velz, program manager of WRNL.

Messrs. May, Davis, Armour and Reed are working out the finances.

A great number of laymen will serve as ushers at the Mosque throughout the week. B. H. Cousins (Virginia Electric and Power Company), and George E. Jones (George E. Jones Auto Top Company) are assisting Dr. A. P. Williams, of Monument Methodist Church, in working out these arrangements. Hundreds of laymen and women will also cover the city in a house-to-house visitation inviting everyone to the meetings.

James R. Sydnor, professor of sacred music at the Union Theological Seminary and the Assembly Training School, is in charge of arrangements for the music and choir participation. Other members of his committee are: Alton Howell, instructor of music in the East End Junior High School, and minister of music at the Ginter Park Presbyterian Church; Mrs. Mary Ann Mathewson-Gray, minister of music at the Centenary Methodist Church; Eugene Bayless, minister of music of the Barton Heights Baptist Church; Charles Craig, organist and choir director, All Saint's Episcopal Church; and James Copeland, minister of music, Ginter Park Baptist Church.

Laymen on the Youth Committee, with the Rev. Robert W. Kirkpatrick, chairman, are: R. E. Bridgman, and Billy Barker, editor of Youth Page of the News Leader. Clergymen in this group are: the Rev. Messrs. Reno S. Harp, Jr., of St. Stephen's Episcopal Church; Byron N. Wilkinson, Grove Avenue Baptist Church; L. W. Boynton, of Hanover Christian Church; and Murril S. Heinz, of Church of the Brethren.

PROJECT OF MINISTERIAL UNION

Richmond, Va.—No expense is being spared to bring the best leadership to Richmond for the eight-day Preaching Mission February 1-8, according to J. Joseph May, vice-president of the Bank of Virginia, who is heading a committee of laymen directing financial arrangements.

To provide for advance financing of the preliminary planning phase, many churches are contributing to expenses.

Working with Mr. May are: Carlisle R. Davis, vice-president of State-Planters Bank and Trust Company; Alex Armour, partner in the firm of Davenport & Company, and Stanley P. Reed, secretary treasurer of the Wilson Paper Box Company.

This project of the Ministerial Union, in which the Virginia Council of Churches and other inter-denominational organizations are assisting, will bring to the city eighteen or more nationally known lay and ordained speakers. The Mosque will be the center for programs twice daily, and the speakers will also appear before noon-day gatherings in various parts of the city.

DOOR-TO-DOOR VISITATION

Richmond, Va.—Plans for a complete door-to-door visitation by laymen and women of the churches of the city have been announced by the Rev. Robert Lee House, chairman of a special committee of the Richmond Ministerial Union. This visitation will precede the 8-day Preaching Mission at the Mosque February 1-8. Every family will be invited personally in this way.

Working with the Rev. Mr. House are: Dr. M. Jackson White, of Woodland Heights Baptist Church, for the Southside area; Dr. James H. Ivey, of the Second Baptist Church, for the Central area; the Rev. Rufus J. Womble, of Epiphany Episcopal Church, for the Northside; and the Rev. Frank L. Baker, Jr., of the Fairmount Methodist Church, for the East End. The Rev. Mr. House will direct activities in the West End.

MR. G. B. CRAIGHILL, SR., APPOINTED CHANCELLOR

Washington, D. C.—The appointment of Mr. G. Bowdoin Craighill, Sr., as chancellor of the Diocese of Washington was announced today by the Rt. Rev. Angus Dun, bishop of Washington. The appointment has been approved by the Standing Committee of the diocese and is subject to ratification by the Diocesan Convention, which will be held in May.

Mr. Craighill was born in Bel Air, Md., but has lived in Washington most of his life. His father, James Brown Craighill, was the first minor canon of the Washington Cathedral and in this capacity conducted daily services in the sanctuary at St. Alban's School before the school was opened or the Cathedral built.

A member of the law firm of McKenney, Flannery and Craighill, Mr. Craighill has served as general counsel for the Washington Cathedral for many years and is a communicant of Christ Church, Georgetown, where he takes an active interest in the life of the parish and acts in an advisory capacity for many parish undertakings.

He is a graduate of the University of the South at Sewanee, Tenn., and of Georgetown University Law School. He is a Mason, a member of the Rotary Club and the American Bar Association.

The chancellor of the diocese acts as legal advisor of the bishop and of the Standing Committee and other committees of the Convention.

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SOCIETY OF COLLEGE WORK ELECTS DR. KOLB PRESIDENT

The Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania, was elected president of the Church Society for College Work, at the meeting of the Board of Directors, held in New York, December 1. A large number of directors were present headed by the Presiding Bishop. Dr. Kolb succeeds the Rev. C. Leslie Glenn, rector of St. John's Church, Washington, who retired January 1, 1948, having served his term as president. The Society is extremely fortunate in having a clergyman of Dr. Kolb's experience to lead it.

Dr. Kolb is a graduate of Harvard University and the Episcopal Theological School in Cambridge, and was rector of the Church of the Holy Spirit, Matapan, Massachusetts, from 1930 to 1941, where he had a chance to observe the annual exodus of college students from their home parish. He was elected chaplain to Episcopal students at the University of Pennsylvania in 1940, an appointment which he declined. In 1941, he was elected the University chaplain, in charge of the religious work

of the entire University, the position which was held by Bishop Bayne at Columbia University and which Bishop Aldrich now holds at Princeton, and Dr. Grant Noble at Williams College. Dr. A. L. Kinsolving, Dr. Charles Cadian and the Rev. Jesse Trotter held successively a similar chaplaincy to the entire student body at Amherst College.

Dr. Kolb is also the Boardman Lecturer on Christian Ethics at the University. This also is a coming development in Christian work in the universities. The Rev. Gray Blandy holds a similar new position at the University of Texas.

Dr. William H. DuBarry, executive vice-president of the University of Pennsylvania, was elected treasurer, succeeding Mr. E. R. Finkenstaedt, of Washington. New directors are: Dr. G. Keith Funston, president of Trinity College, Hartford, Connecticut, and the Rev. Frederic B. Kellogg, Episcopal chaplain at Harvard University.

With the resignation of Mr. Donald M. Wright, as executive secretary, the Society is looking for a clergyman or layman to be executive vice-president under Dr. Kolb's direction. The business office of the Society will remain at 821 Sixteenth Street, N. W., Washington 6, D. C. Dr. Kolb's address is Houston Hall, University of Pennsylvania, Philadelphia 4, Pa., the city where the Society was originally incorporated. Letters may be addressed to either place.

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CLERGY WIVES TAKE COURSES

Sewanee, Tenn.—A series of courses to acquaint the wives of future clergymen with the part which they will play in their husbands' work has been started at Sewanee under the direction of the Dean and faculty of the School of Theology. Weekly lectures are planned on the organization, the activities and the teaching of the Episcopal Church.

The courses will continue for three years, which period corresponds to the time required for the seminarians, half of whom are married, to complete their work at St. Luke's. This semester two courses are being offered. The first course this year is being led by Mrs. Robert M. Grant, wife of the Associate Professor of New Testament Language and Interpretation and concerns women's activities and organizations in the Church. Dean Robert F. Gibson, Jr., led on "Why there are organizations in the Church." Mrs. R. W. B. Elliott discussed the Women's Auxiliary, its national organization, and the United Thank Offering. Mrs. Bayard H. Jones discussed the local organization of the Women's Auxiliary, Mrs. Edward McCurdy led on the Altar Guild. Three other lectures for this semester: Practical Altar Guild Training led by Mrs. Hugh McKee and Mr. John Benton, a seminarian and sacristan of St. Luke's Chapel; the general theory of Religious Education, the cradle role, the nursery, and the visual educational aids will be discussed; and on January 28 the discussion of the Religious Education program will be continued. The second course, the Churchmanship, including preparation for confirmation and grounding in general church teaching is offered under the leadership of Dr. Bayard H. Jones, professor of Ecclesiastical History.

The classes meet alternately every Wednesday evening at the home of Mrs. Grant and in the St. Luke's Hall Common Room. Courses in other fields of religious study are planned for the second semester and the following years of the three year curriculum.

The courses were organized through the need which the married students' wives felt for a better understanding of their husbands' work. The aid which a clergyman's wife can offer her husband's work is probably greater than it is in any other calling.

* * *

CHURCH HAS INFINITE NUMBER OF JOBS OPEN

The only doctor within a radius of hundreds of miles! What an opportunity for service! That is the dream of many young medical students—particularly of young women who want to find a niche in the world of medicine where their services will fulfill a vital need in the community.

In Fort Yukon, Alaska, the only doctor is surgeon, X-ray technician, hospital superintendent, and pubilc health officer.

That doctor is a woman!

Dr. Lula M. Disosway runs Fort Yukon's forty-bed Hudson Stuck Memorial Hospital. She is the only doctor for hundreds of miles around. With four white nurses and trained native aides, she mends broken bodies and cares for the sick and dying.

Fort Yukon Indians have come to depend on the hospital staff not only as healers of their bodies, but also as shepherds of their daily lives. While the Indians are being treated they often ask the dotor or nurses questions about God and the Church. It is not a one-way ministry, though, for frequently the natives come to the aid of the hospital staff with their prayers. Such examples of faith are an inspiration to missionary doctors and a reward far more gratifying than a fee.

The medical mission field is just one that offers rewarding opportunities. The Church has an infinite number of jobs that must be filled by professional women. Both at home and abroad, there is urgent need for well-trained social workers, evangelists, religious education directors, college workers, parish assistants and directors, and teachers in Church-sponsored schools.

This partial list gives some idea of the scope of opportunity for women in the Church today. In the United States women are urgently needed for service in the cities, towns, and isolated villages of the mountains and wide western plains. There are jobs to be filled, but not enough applicants.

If there is to be a strong, efficient body of professional women in the Church, the right kind of young women must be informed that there is a place for them. One of the best points at which to reach them is the parish. There the rector and the lay leaders are able to observe closely the young people who are potential professional Church workers.

What qualities should they look for in the young women of the parish? Religious devotion is, of course, a necessary prerequisite, but it is not the only one. To be successful in her chosen profession a Church worker must have self-confidence; she must like people, and she must possess a magnetic personality. She must be an organizer and a leader.

If a girl is physically and mentally healthy, magnetic, self-sufficient, and devout, she has the background for work in the Church. Since the Church needs professionally trained workers, one of the first requirements a candidate should complete is a full college course ending with a bachelor's degree. With that foundation she should take two years of graduate study, which should combine the study of "religious content" material (such as the Old and New Testament, Theology, the Prayer Book, etc.) with special study (including methods and technique) appropriate to some type of work, such as social science, psychology, education, personnel counseling, etc.

Graduate study ought to include provision for practical experience or clinical training under careful supervision in keeping with the highest modern standards. Continuation of such supervision during the first year of work is recommended.

There are currently vacancies in the Church for a variety of professional women. For example, English, history, science and mathematics teachers are needed in the Brent School for foreign and missionary children in Baguio, P. I. St. Faith's School, Saratoga Springs, N. Y., requires a mathematics and a physical education instructor.

Many domestic and foreign hospitals are understaffed. The Hospital of the Good Shepherd, New Bern, N. C., the only Negro hospital in the region, has an opening for a Negro supervisor of nurses. A nurse is needed at St. Luke's Hospital, Ponce, Puerto Rico.

There are positions for directors of Christian education in two southern dioceses and one large mid-west city. Directors of Church School by Mail are needed to call on the people in isolated

Montana and Nebraska farms and ranches, where the inhabitants' only contact with the Church is through the Church School lessons received by post.

* * *

BERKELEY DIVINITY ELECTS REV. ELMER J. COOK TO PROFESSORSHIP

New Haven, Conn.—Dean Percy L. Urban has announced the election, as Professor of the Literature and Interpretation of the New Testament in the Berkeley Divinity School, of the Rev. Elmer Jay Cook, Ph. D., at present Professor of New Testament in the Hartford Theological Seminary and Librarian of the Hartford Seminary Foundation. He has accepted the election and will take up residence July 1, 1948.

Dr. Cook was born at Howell, Michigan, August 20, 1901. He is a graduate of Washington and Jefferson College and the Hartford Theological Seminary. In addition to the usual college and seminary degrees, he holds the degrees of B. Litt. from Oxford University, Ph. D., from the Hartford Theological Seminary, and B. S. in Library Science from Columbia University. He has been a member of the Hartford Seminary Faculty since 1936. Since his ordination to the ministry of the Episcopal Church, Dr. Cook has been active in the affairs of the Diocese of Connecticut. He has been a member of the staff of Christ Church Cathedral, Hartford, and most recently Assistant Minister at St. John's Church, West Hartford. He is a member of the Board of Examining Chaplains of the diocese and was formerly a member of the Standing Committee.

* * *

CHRISTMAS AT TRINITY CATHEDRAL

Phoenix, Ariz.—The 1947 observance of the birth of the Prince of Peace was a noteworthy event in the annals of Trinity Cathedral. There were two services on Christmas Eve—a service of Lessons and Carols in a candle-lighted church together with a Meditation by Bishop Kinsolving; a midnight Celebration of the Holy Communion and Meditation by Dean Carman. Each of these services was met with throngs of worshippers, many of whom could not gain admittance, necessitating overflow services. Again on Christmas Day there were two well-attended services of the Holy Communion, at the latter of which Bishop Kinsolving was the Celebrant and the Preacher.

The attendance at these observances are potent indications of the substantial growth and influence of Trinity Cathedral in the See City of the Missionary District of Arizona. The offerings and pledges of the congregation for the year 1948 are in excess of $50,000, an all-time record. No small amount of credit for this is due to a thorough-going Every Member Canvass under the aegis of Dean Carman.

* * *

PART OF NATION-WIDE PROGRAM

Boston, Mass.—As part of the nation-wide program initiated by Presiding Bishop Sherrill and the National Council, the clergy of the diocese met on December 1 in St. Paul's Cathedral for a morning of meditations and devotions led by the Rev. Dr. Frederick W. Dillistone, of the Episcopal Theological School faculty; a noon-day address by the Rev. Philip B. Clayton of All Hallows' Church, London, and founder of Toc H.; a luncheon, followed by addresses on "Evangelism in the Diocese of Massachusetts," given by the Rev. Dr. Theodore P. Ferris, of Trinity Church, the Rev. George Keirstead of North Easton, and the Rev. Paul Wessinger, S. S. J. E., representatives of urban and rural parishes and varying types of churchmanship.

The Massachusetts Clerican Association, whose luncheon meeting it was, co-operated in this effort, a preliminary to the training of the laity in Epiphany and the Corporate Communion of the whole Church on the first Sunday in Lent.

* * *

REV. C. E. HUNTINGTON SUCCEEDED BY REV. LEON LAYLOR

Phoenix, Ariz.—The Rev. Charles E. Huntington, chaplain at St. Luke's-in-the-Desert, Tucson, and pastor to the Health Seekers of Pima County, Arizona, has announced his intention to retire from the active ministry as of January 1, 1948. Mr. Huntington has contributed a noble and successful effort in carrying the healing ministry of the Church, during the past nineteen years, to the sick and infirm in Tucson and environs. When he undertook this ministry there was only one priest in Pima County. In 1929 Mr. Huntington reported having made over 1,500 calls on the sick in addition to his ministrations at St. Luke's. Last year he reported over 2,500 visitations. He and Mrs. Huntington will continue to reside at the Chaplain's House at St. Luke's. The work of ministering to the sick will be carried on by the clergy of whom there are six in Tucson.

Succeeding Mr. Huntington as chaplain at St. Luke's will be the Rev. Leon Neff Laylor, formerly Canon at Trinity Cathedral, Newark, N. J. Mr. Laylor will also be chaplain at the Episcopal Student Center at the University of Arizona.

REV. J. W. KENNEDY TO PREACH IN EUROPE

Lexington, Ky.—The Rev. James W. Kennedy, rector of Christ Church, has been chosen as one of twelve American clergymen who will preach next summer in England, Scotland and France under the auspices of a joint committee of the World Alliance for International Friendship, the Federal Council of Churches of Christ in America and the Church Peace Union.

Twelve clergymen will be sent from Britain to preach in this country under the auspices of the British Council of Churches.

The vestry of Christ Church has granted Mr. Kennedy a leave of absence to accept the appointment.

Mr. Kennedy will be accompanied by Mrs. Kennedy. They will sail from New York the latter part of June and will return early in September. During his absence, the parish will be in charge of the Rev. Donald W. Crawford, newly appointed director of religious education and assistant rector. Mr. Crawford and his family will move to Lexington in January.

Mr. Kennedy was a former rector of All Saints Church, Richmond, Va., and is a weekly contributor to the Southern Churchman.

* * *

U. T. O. PRESENTATION

San Antonio, Texas.—The fall presentation of the United Thank Offering of the Women of St. Mark's Church, the Rev. J. Wilson Hunter, rector, was made on the Second Sunday in Advent. Two of the Servers' Guild in their white vestments bore to the Altar just ahead of the vestrymen and their offerings, a large reproduction of the "little blue box" in which the offerings had been placed. When counted the amount was found to be the largest ever presented here at any one time—$652.96 (with more to come), making the total for 1947, $1,224.43.

The Advent class presented to Bishop Jones for confirmation by the Rev. J. Wilson Hunter, rector of St. Mark's Church, San Antonio, and bishop-coadjutor-elect of the Missionary District of Wyoming, brought the number confirmed during 1947 to 140. There were 175 presented by Mr. Hunter during 1946, a total of 315 for his two years of rectorship.

* * *

PERSONALS

(Continued from page 2.)

The Rev. Eugene L. Nixon, associate rector of Trinity Church, Columbia, S. C., has accepted a call to become rector of the Church of the Good Shepherd, Columbia, effective February 1, 1948.

The Rev. Frank Wall Robert, formerly assistant at St. Matthew's

Church, San Mateo, Calif., is now vicar of St. Andrew's Mission, Lomita Park, Calif., effective January 1, 1948. His temporary address is 162 Hickory St., San Francisco 2, Calif.

The Rev. Charles A. Shreve, until December 1, 1947, canon of Grace Cathedral, San Francisco, Calif., is now rector of St. Edmund's Church, San Marino, Calif. He may be addressed at 1175 San Gabriel, Blvd., San Marino.

The Rev. Edward A Wicher, Jr., until October 1, 1947, curate of St. Luke's Church, San Francisco, Calif., is now rector of St. James Church, San Francisco, and may be address at 4620 California St., San Francisco 18.

CHANGE OF ADDRESS

The Rt. Rev. John B. Bentley, D. D., after January 1, 1948, should be addressed at 281 4th Avenue, New York 10, N. Y.

The Rt. Rev. A. S. Thomas, D. D., retired, has changed his address from 63 King Street, Charleston, S. C., to "Rockville," Wadmalaw Island, S. C.

The Rev. Lewis Baskervill, whose former address was 2614 West Street, Oakland 12, Calif., is now at 733 27th Street, Oakland, Calif.

The Rev. Frederick L. Lattimore, formerly at 455 Fair Oaks Street, San Francisco, Calif., my now be addressed at 717 40th Avenue, San Francisco.

The Rev. Norman H. Snow has changed his address from 37 Center Street to 532 Center Street, Santa Cruz, Calif.

The Rev. Egbert B. Clark, Jr., formerly rector of St. Peter's Church, Redwood City, Calif., retired from active ministry on November 1, 1947, on account of ill health.

The Rev. William J. Gordon, Jr., should be addressed at The Bishop's Lodge, Nenana, Alaska, after January 1, 1948.

* * *

ORDINATIONS

Priests

The Rev. Walter R. Belford was ordained priest by the Rt. Rev. Everett H. Jones, D. D., Bishop of West Texas, on December 15, 1947, at St. Philip's Church, Beeville, Texas. The Rev. Theodore Branch presented the candidate, and the Rev. J. Wilson Hunter preached the sermon. Mr. Belford will be rector of St. Philip's Church, Beeville, Texas, where he may be addressed.

* * *

Deacon

The Rev. Elmer A. McLaughlin was ordained deacon by the Rt. Rev. Karl Morgan Block, D. D., bishop of California, at St. Augustine's Church, Oakland, Calif., on December 13, 1947. Mr. McLaughlin was presented by the Rev. Lewis Baskervill and the sermon was preached by the Rev. Henry H. Shires, D. D. Mr. McLaughlin will be vicar of St. Cyprian's Mission, San Francisco, Calif., his address being 2689 Sutter Street, San Francisco. Mr. McLaughlin is a former Army chaplain and Congregational clergymn. He studied for Orders of the Church at Church Divinity School of the Pacific, Berkeley, Calif.

RESOLUTIONS

Mrs. Charles P. Macgill

We, having been duly appointed by the Woman's Auxiliary of Christ Episcopal Church, wish to submit the following sincere expression of the loss of our friend and co-worker, Mrs. Charles P. Macgill.

Whereas, she was gentle in manner, kindly in thought and deed, invariably courteous and always considerate of the sensibilities of others, Eileen Allen Macgill attracted and secured the lasting friendship and love of all with whom she came in contact.

Be it resolved, that a copy of the above be sent to Mr. Charles P. Macgill, Mrs. William Morgan, Southwest Times, Southwestern Episcopalian, Southern Churchman.

Respectfully submitted,
MARY B. GILMER,
EMILY A. LANGHORNE,
JOAN S. DUNCAN,
ALICE B. BONHAM.

* * *

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DEATHS

MRS. JOHN J. GRAVATT

Mrs. Helen Stevens Gravatt, wife of the Rt. Rev. John J. Gravatt, bishop of Upper South Carolina, died in her sleep early the morning of December 17 at the Bishop's Residence, Columbia, S. C.

Mrs. Gravatt had been in ill health recently but her condition had apparently shown some improvement and her death was unexpected.

She was born June 23, 1883, in Fort Wayne, Indiana, the daughter of G. W. Stevens and Virginia (Wilson) Stevens, and lived for many years in Richmond, Virginia, where her father was President of the C. & O. Railroad.

She is survived by her husband, Bishop John J. Gravatt; a daughter, Helen; a brother, Cecil W. Stevens, of Virginia Beach, Virginia, and several nieces and nephews.

The funeral service was held in Trinity Church, Columbia, by the rector, the Rev. Louis C. Melcher, assisted by the Rev. A. C. Branwell Bennett, president of the Standing Committee; the Rev. B. Duvall Chambers, and the Rt. Rev. Middleton S. Barnwell, bishop of Georgia. Interment was in Trinity Churchyard.

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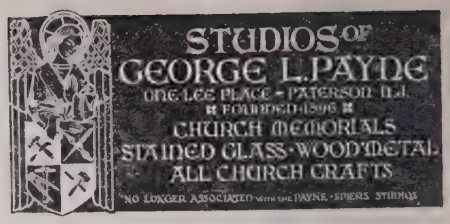

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The
Southern Churchman
January 17, 1948

Rev Henry H Shires
2457 Ridge Rd
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The Rt. Rev. Ernest M. Stires, D. D., retired Bishop of Long Island, gave the invocation at the recent annual party for the seven hundred employees at The Hotel Plaza in New York City. Bishop Stires was a guest at the old Hotel Plaza before the "new" present building was built forty years ago.

Post Haste . . .

A WARNING

A. Robert Valenzuela has presented himself to several rectors of our church in the east, claiming to be a member of St. Mark's, San Antonio, and also claiming to have known me for years. He further claims that his mother has been the organist at St. Mark's. He then asks for money to help him get back to San Antonio, where, he says, his mother has just died. There is no truth in these statements. I do not know him or any of his family.

I wondered if you could place a warning in an issue of the Southern Churchman in order that any future ones that he may approach will be on their guard.

J. WILSON HUNTER.

San Antonio, Texas.
3 Jan., 1948.

* * *

"THE BISHOP'S WIFE"

Sir: Having recently had the opportunity to preview the newest Sam Goldwyn picture:: "The Bishop's Wife," I should like to commend it to your readers and to take exception to the review of it published in The Southern Churchman in Reviews and Ratings of Current Films (Dec. 13, 1947) by the Protestant Motion Picture Council.

"The Bishop's Wife" is a Christmas treat of the first quality. The bishop in the story is pretty obviously the bishop of New York, and he is thoroughly Episcopalian. Acting and direction, and the whole technical side of production are expertly handled.

"The Bishop's Wife" is surely as deserving of an Academy Award as was "Going My Way," and you will find it just as entertaining. Therefore it seems too bad that the Protestant Motion Picture Council is only lukewarm in its praise, pointing out that one of the miracles wrought by the angel is the continual replenishment of a wine bottle. Surely this is rather similar to one of the miracles Jesus Himself wrought at Cana of Galilee. It is too bad that, when a producer goes all out to give us a picture so well done and so entertaining, the Council cannot be more enthusiastic. Hollywood dearly wants to produce pictures the public will like, but the only way the producers know is by the evidence of our letters and our box-office admissions. When a picture like "Going My Way" appears, Roman Catholics go all out in its support, which is just what they should do. When a picture like "The Bishop's Wife" appears, not only Episcopalians, but all Protestants as well ought equally to support it. Only in this way will we have later pictures of the same qualiy.

WM. ELLWOOD CRAIG.

Los Angeles, Cal.

PICKING UP A GENERAL

Sir: It will take a million dollars more in our budget to offset the bad publicity of "Picking Up A General" whom 13,000,000 GI's despise.

C. G. HAMILTON.

Aderdeen, Miss.

* * *

ONE OLD MAN MADE HAPPIER

Dear Aunt E.:

Happy Christmas to you, especially as you have made Herr Moller's very happy indeed with the overcoat—the brown one. Unfortunately I cannot write as legibly as he does—but, by gosh, neither can you!

Anyhow, he is about 70 years old and had no overcoat, so you can imagine what a new look things now take on for him. He also has two sisters older than he—one of them a chronic invalid who is expected to die, but so far has not done so. She does not suffer, but is weak, cold, hungry and feeble. None of the poorer people in Berlin get enough to eat. Very few have anything but a few sticks to burn in their stove—if they have a stove. And last winter the temperature stayed below freezing for two and one-half months. If they also don't have an overcoat or its equivalent in warm clothes, or lots of blankets, they freeze to death in their sleep, as quite a few of them did. So you may have saved the old boy (Mr. Moller) from going to heaven prematurely. He is very lively for his years—says he walks so fast in order to keep warm, and that is bad for his heart. Now he ought to slow down. The next time I see him I'll ask him to write you a letter.

By the by, in return for some food I gave him the first time I ever saw him, his sisters sent me a Bible. You shall see it when we meet soon again.

But his case is one among hundreds of thousands. I really don't feel so sorry for the middle-aged people as I should, because too many of them are grasping, selfish, dishonest, great pretenders, terrific self-pityers, and inclined to think the world owes them a fine living with-

(Continued on page 15.)

1948

JANUARY

1. The Circumcision of Christ.
4. The Second Sunday after Christmas Day.
6. The Epiphany.
11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany. The Conversion of St. Paul.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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COLLECTS

Second Sunday after The Ephiphany

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

"Grant us Thy peace all the days of our life."

Peace is wonderful. Peace between nations, within families, among employers and employees, but above all the kind of peace which releases us from the disturbing conflicts within our own minds and hearts. God's peace comes from faith and is to be found in its fullest expression in Christ. His life was peaceful within though turbulant without, simply because He placed His trust in God. There was never argument within but submission to God's will. When we pray for God's peace we mean we are willing to face all that wars within us and turn it over to God.

J. W. KENNEDY.

Vol. CXIV No. 3

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Epiphany and Epiphanies

By The REV. G. MACLAREN BRYDON, D. D.

It was in conformity with the driving urge of the Christian faith in its early centuries to reach out into the Gentile world that the Star in the East and the coming of the wise men to Bethlehem should have developed into one of the great outstanding feasts of their worship. It is one of the oldest feasts in the Christian year, older by far than the celebration of December 25th as the birthday of the holy Child Jesus.

The reason of this is not hard to find. Into a world in which every nation had its own gods and its own conceptions of deity and forms of worship a new faith had come and was spreading rapidly: a faith presenting a new conception of God and of man, and announcing as its basic message that their God was the God of the whole earth, and that Jesus was the Saviour of all mankind. The first problem of the Church was to convince the world that the new faith was for all men everywhere; that it transcended all national and racial boundaries in order to reach and to save the men of every race and nation.

In a way in which it might be hard for us of today to understand, that fact had to be emphasized and placed in the forefront of all the Christian teaching: that a Greek or Egyptian or Babylonian had the right to come into the faith of the God of the Jews and worship Him as their own. So the early Christians made much of the wise men who had come from a far country because they had seen a new star. "We have seen his star in the east and are come to worship him." Regardless of what the wise men thought or believed, the story meant to the Christian Church that God Himself had made the announcement to the gentile world. And the early Christians could point back, far back, into the earlier centuries before Christ, to the prophecises of Isaiah recorded in their sacred scriptures, about the Child who was to be born to become a Light to lighten the Gentiles: "The Isles shall wait for His law." "In him shall the Gentiles trust."

This concept, of the outreach of the Christian faith into an unbelieving world, is still and must always be one of the basic thoughts of the Epiphany celebration, and of the whole Epiphany season. To us it means that we must still go out into the far places to carry the Good News of a God and Saviour to nations and tribes which have not yet heard it, and into the dark places of our own and of all lands where He is not yet adequately known and loved.

But it would be as untrue to the fulness of meaning of the Epiphany season to confine its teaching to the one concept of Missions as it would be to confine the meaning of the Advent season to the one thought of preparation for the birth of the Christ-child. The thought of Epiphany must widen out to include all the ways in which Christ was able to manifest His presence and power in individual lives; and all the ways in which God can in every day and generation manifest His presence and power in the lives of all who seek Him. Every story that is told of Our Lord's earthly life and ministry, the healing of the sick, the unstopping of deafened ears and opening of blind eyes, reveal His eager desire to bring down into individual lives the love of God and whatever help was needed. His offer as related by St. Matthew, made to the centurion who asked for the healing of his servant, "I will come and heal him", is wonderfully revealing as showing His eager desire to come into the homes and lives of people in their times of need.

All this is written into our conception of the Epiphany Season. It is not merely the commemoration of one or of many past incidents; it is rather the celebration of the joyous realization that the God Who could and did appear in the lives of humble folk in the person of Jesus Christ, to heal their sicknesses of soul and body and to give them a new conception of the Divine, is still the God Who can come down into human lives today with help and strength in every time of need. So we believe with grateful hearts that every experience through which a human life may be called to go, whether of joy or sorrow, anxiety or fear, can become the scene of a new manifestation of God's presence. To the earnest Christian a case of illness or any crisis or catastrophe which can come into his life may bring an entirely new realization of the meaning of God's presence and power to bless. A Christian family can hardly experience the miracle of the birth of a little child into their midst without a new thought about God and His creative and protective love.

It takes all the experiences that can come into an individual's life to enable him to learn all the ways in which God can manifest His presence. And there is even then that one last manifestation, when the book of life has been closed, and one must go through the last gateway; which we look forward to in the faith that One will be there who said "I have the keys of death and of the unseen world."

* * *

NEW CHURCH DEDICATED

Port-au-Prince, Haiti.—Bishop C. Alfred Voegeli, Haiti, has dedicated the new Church building at Grande Riviere de Leogane. More than 1,000 persons attended, and the Bishop commended the architectual construction of the new church, saying, "for all the crush we had plenty of air, and the sun was mighty hot too."

The old church was formally set aside for a parochial school and other parochial activities.

Many people came to the dedication service the night before, and the congregation included most of teh officials of that area, as well as a representative of the President of the Republic of Haiti, M. Boileau Mehu, Prefect of Port-au-Prince. After the dedication the Bishop confirmed a class of young people and adults.

Bishop Voegeli announced also that he has advanced to teh priesthood the Rev. Messrs. Previus Dumervil Gay and Pierre Philippe Jeanty, at St. Thomas' Church, Arcahaie. Mr. Gay works as assistant to the Rev. B. E. Genece on the Island of La Gonave, and Mr. Jeanty assists the Rev. J. S. Lindor at the Church of the Redemption, Leogane.

Reviews and Ratings of Current Films

By the PROTESTANT MOTION PICTURE COUNCIL

Picture of the Month:

BUSH CHRISTMAS

Without any pretense at ambitious production or super-dramatic effects, this charming story of a Christmas vacation spent by five children in the Australian bush is, in our opinion, the best of the month's crop of current motion pictures. The younger members of the family will love it. But so will the adults, so engaging is its story, so natural and unaffected its acting, and so instructional its presentation.

Besides providing excellent entertainment, as filled with suspense as it is lacking in horror, "Bush Christmas" is as good—or almost as good—as a trip to the fascinating back country so well known to thousands of our ex-service men. After you have caught, as background to this lively story, some of the majesty and awesomeness of this "Land Down Under," you can understand why so many of the latter have returned to settle in Australia.

But do not judge by these passing comments that "Bush Christmas" is merely a glossed-up travelogue. The story is the thing. And it has to do with five lively and resourceful youngsters who get lost in the wilds while tracking down some horse thieves. It is Christmas time (which is summer-time in Australia) and they forget the Yule celebrations at home long enough to go gallantly chasing after the thieves on the pretext of going camping.

The adventures and dangers they encounter are related as believably and entertainingly as though they happened to your own children. The children's initiative, self-reliance, good sportsmanship and courage—as well as their fears—are portrayed with a naturalness that is delightful. It goes without saying that the thieves are finally coralled, but not until the story, spiced here and there with laughter-provoking situations, has run its exciting course.

If you saw the famous saga of one of Australia's most spectacular war efforts, "The Overlanders" (reviewed here in March, 1947), you will be gratified to find five of that picture's featured players here. And it has the same capable director, Ralph Smart. J. Arthur Rank, who brings this film to America through Prestige Pictures, is to be congratulated for sponsoring such films. We trust that this is the forerunner of many others as fine and clean and altogether enjoyable. **A, Y, C.**

OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young People 12 to 18;
C—Children under 12

MOURNING BECOMES ELECTRA **(RKO).** In this modern adaptation by Eugene O'Neill of the ancient Greek tragedy, the secret motives which actuate people's lives reach to the very depth of human character, showing the relationships existing beneath a commonly accepted social exterior. In this case "hate destroys everything and everyone it touches." Its complete portrayal is given in all its relentlessness and horror. The logical outcome of conscience's own punishment is fully explored, and the play's delicate theme is excellently handled. All characterizations are perfect. Both music and photography are excellent. **A.**

CAPTAIN BOYCOTT **(Universal-International).** This British-made picture tells us the origin of the word "boycott." In County Mayo, Ireland, in 1880 there was a captain by that name who abused his tenant farmers and, when they resisted, resorted to mass evictions and cruel treatments. How this difficulty is resolved after the rebellious farmers heard Parnell advise passive resistance by ignoring the oppressor rather than taking to mob violence, makes a picture with social importance and historical values. The plot is well integrated, the direction excellent and the photography of the rolling country of West Ireland is outstanding. **A, Y.**

TO LIVE IN PEACE **(Times-Film Corp).** An Italian war drama, beautifully done and highly entertaining. The spoken word (in Italian, with English titles) is quite outshone by characterization, facial expression and emotional reactions which anyone can understand. It is the portrayal of what happens to an Italian mountain village when the forces of war take it over. Qualities of compassion are manifested, the recognition of men as brothers—regardless of color or origin—is examplified and the desire to "live in peace" is paramount. **A, Y.**

NIGHT SONG **(RKO).** The tragedy of a talented composer-pianist whose life is shattered by blindness is deftly portrayed in this stimulating drama. The love and help given by faithful friends, devoid of either patronizing or pity, are skillfully played by Merle Oberon, Hoagy Carmichael and Ethel Barrymore. Music in a modern mood is dignified by the playing of Artur Rubinstein and the New York Philharmonic Orchestra. **A, Y.**

IF WINTER COMES **(MGM).** The well-remembered novel by A. S. M. Hutchinson finds a new interpretation in this picture which, while it has a fine cast, does not come up to expectations. Some of the acting gets in the way of the story's dramatic possibilities. **A.**

BEAUTY AND THE BEAST **(Lopert Films, Inc.)** This enchanted tale, dear to our childhood, lives again in this beautifully executed film. Transposed to adult level, but retaining the charm of phantasy, it satisfies through its artistic conception, descriptive music and excellent acting. In French, with good English sub-titles. **A, Y.**

THE EXILE **(Universal - International).** A dashing story of adventure, written and produced by Douglas Fairbanks, Jr., reminiscent in action and treatment of those made in the past by his famous father. It concerns the years of exile to which Oliver Cromwell consigned Charles II, his encounters with the Roundheads sent to Holland to kill him, the devotion he finds in a humble country woman on whose farm he has found refuge, and his ultimate return to the English throne. **A, Y, C.**

ROAD TO RIO **(Paramount).** The Bing Crosby-Bob Hope-Dorothy Lamour trio in a typically hilarious comedy with musical embellishments. The action depicts the escapades of two musicians who have gone broke, stow away on a Rio-bound boat and rescue the rich heiress in distress. **A, Y, C.**

CAPTAIN FROM CASTILE **(20th Century-Fox).** An episodic story of Spain and Mexico in the 16th Century, drawn on a grand scale with the help of Technicolor, and taking great liberties with historical facts (especially in relieving the official ecclesiastical authorities of any blame in connection with the Inquisition). Much of the dramatic power of the novel has been sacrificed to cinematic effect and artificial suspense. On the whole, disappointing. **A, Y.**

SUMMER HOLIDAY **(MGM).** Based on the play "Ah! Wilderness," this comedy-drama is, on the whole, good entertainment. It has excellent acting (Mickey Roney, Gloria DeHaven, Walter Huston, Frank Morgan are among the distinguished cast), fine music, wholesome family relations in a typical American community, and a happy ending. On the debit side, we would cite an unnecessary drinking contest and the depiction of a boy's inflamed emotions when he meets "life" in its most sordid aspects. That he is cured after this excursion into a world he had no need to enter is good, but it might not be so interpreted by the morbidly curious. This removes the picture from family audience suitability. **A.**

ESCAPE ME NEVER **(Warner).** The loyalty of an emotionally driven woman to a no-good music composer is the com-

pelling force of this story with continental and English backgrounds. Unconvincing, and unsuited to family audiences. **A.**

SONG OF MY HEART **(Allied Artists).** A sentimental and somewhat juvenile conception of the life of Peter Tchaikowsky. The film is poor in comparison to the magnificent music which carries it, but even that is not always well recorded. **A, Y.**

GOOD NEWS **(MGM).** Good-humored college life in the "flapper" era—in which football players are heroes, no serious studying is done, everyone breaks into raucous singing at the least provocation and general bedlam prevails most of the time. We do not know the import of the "god news" except that the singing football star (Peter Lawford) finds in time that the girl for him is studious June Allyson instead of a gold-digger with a flair for the misuse of French. **A, Y, C.**

PIRATES OF MONTEREY **(Universal-International).** A story of Southern California when it was part of Mexico, with a slight tinge of history, a touch of romantic rivalry, some duelling, colorful and interesting settings, fiesta atmosphere, adventure and pirates. **A, Y, C.**

DRIFTWOOD **(Republic).** Clean and wholesome story showing a young doctor's devotion to humanity, a child's faith in God's care, and the lessons she has learned from her minister great-grandfather. **A, Y, C.**

TYCOON **(RKO).** An overdrawn "action" picture in a South American locale where bridge building and tunnel digging are in progress under the hard driving of a "tycoon" whose beautiful daughter falls in love with the engineer directing these enterprises. **A, Y.**

WILD HORSE MESA **(RKO).** A rip-roaring Zane Grey Western in which right triumphs after much fighting and hard riding. Rapid action, wild horses, good scenery. **A, Y, C.**

DANGEROUS YEARS **(20th Century-Fox).** An earnest attempt to show that divided families, badly administered discipline, lack of love and companionship are incentives to juvenile delinquency. The over-dramatic plot partly defeats this purpose. **A, Y.**

THE LAST DAYS OF BOOT HILL **(Columbia).** The "Durango Kid" assists in catching government-mail robbers and helps the "sweet young lady" come into her inheritance. **A, Y, C.**

SIX GUN LAW **(Columbia).** The bad man who bosses a prairie town plans to overcome the stainless and durable "Durango Kid," but is defeated and pays the price. **A, Y, C.**

BIG TOWN AFTER DARK **(Paramount),** A fast-moving picture building up the public press as a power against gambling and crime. **A, Y.**

DEVIL SHIP **(Columbia).** The captain of a small transport vessel, victim of a gangster's frame-up, is finally vindicated after many unpleasant encounters. Some good photography and interesting shots of tuna fishing. **A, Y. C.**

BLONDIE'S ANNIVERSARY PARTY **(Columbia).** The Bumsteads go on their complicated and hectic way, raising laughs and providing suspense in a comic fashion through their chronic discomfitures. **A, Y, C.**

God's Purpose

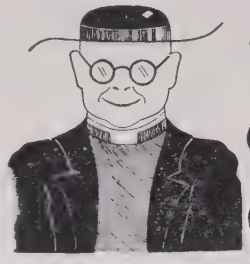
A Paraphrase of Isaiah 14, Relating it to the Present World Problem

By SISTER PRISCA, C. S. M.

Kemper Hall, Kenosha, Wisconsin

Thou, O GOD, art the Creator, the Ruler; of Thy hand are all things.
Man Thou hast made in Thine image. To him Thou hast given dominion.
Through him Thou workest Thy Purpose—that Purpose which none can turn backward,
None disannul, nor withstand when Thy hand is stretched out, save in seeming
When Thy long-suffering patience waiteth, as in days of Noah.
Thou, Lord, Who in mercy dost chasten, Thou Who still seest in Jacob—
(Jacob the heir of the Covenant, yet, fearful, obeying Rebecca;
Jacob, deceiver, supplanter) in him Thou still seest Thy chosen Israel; prince; man of power when to Thy guidance he yieldeth.
Then, humbled, devoid of resources, Jacob his birthright receiveth.
Back to his own land he journeys; brings with him his seed to possess it.
Back to GOD'S good land of promise after the long years of exile;
Back, with his brother's forgiveness.
Now he can claim Abraham's blessing:
In him all kindreds and peoples, strangers who join him in worship,
Who cleave to his SEED, long awaited, as servants and handmaiden's free
In him shall all nations be blessed; in Him shall all peoples find rest.
Babylon, queen of the nations, for her power and wealth much desired:
GOD'S Purpose by her long forgotten, GOD'S glory long trampled in dust.
This proverb they take up against her—against him that weareth her crown:
"How hath the oppressor now ceased! the golden city hath ceased!
Her king is now given to torment; none hindereth the justice of heaven.
The GOD she despised and rejected, the GOD she ignored, laughed to scorn,
Now breaketh the staff of the wicked, the sceptre of rulers and kings
Who ruled o'er the nations in anger unceasing; who smote them in wrath."
The whole earth is resting and quiet; into singing they break forth. Yea,
The fir trees and cedars of Lebanon rejoice at her king, while they say,
"Since thou art laid down we stand safely. Hell riseth to meet thee today!"
The dead are stirred up at his coming, all those who were chief ones of earth.
From their thrones rise the kings of the nations. In hell they greet him, and say,
"Art thou become like unto us? Art thou also become weak as we?
Where now is the noise of thy viols? Thy pomp is brought down to the grave!
The worm is spread out for thy couch; and the worms, as a robe, cover thee."
How art thou fallen from heaven, O Lucifer, son of the morning!
How art thou cut down to the ground, who didst weaken the nations by scorning;
Thou, who hast said in thine heart, "I will ascend the heights into heaven.
Above GOD'S stars my own throne I'll exalt; yea, even there will I sit
Upon the north side of Mount Zion where all the nations do gather.
Above the heights of the clouds I'll ascend. I will be like the MOST HIGH!"
Yet thou shalt be brought down to hell; be brought down to the sides of the pit.
There shall they look upon thee; those that see thee consider thee, saying,
"Is this the man that shook kingdoms, the man that did make earth to tremble,
That made the world waste, destroyed its cities, released not his prisoners?"
In glory the kings of the nations each one in his own house doth lie;
But thou, an abominable branch, art cast out as a garment defiled,
As a carcase by feet trodden down—down to the stones of the pit.

Thou shalt not be buried with kings because thou hast destroyed thy land.
Thy people were slain by thy hand. Evil deeds keep thy seed from renown.
His children are slain for his sins, lest they rise and inherit the land,
For thus saith the LORD GOD of hosts, "Against Babylon will I arise;
I will cut off both remnant and name, both nephew and son," saith the Lord.
"The bittern its streets shall possess; pools of water for palaces stand.
I will sweep with destruction, make waste!" thus saith the LORD GOD of hosts.
The Lord of hosts hath sworn, saying, "Surely now will I bring it to pass.
Surely all of My Purpose shall stand; and as I have thought shall it be!
The Assyrian I'll break in My land—underfoot on My mountains tread down.
His yoke shall depart from off them—from their shoulders his burden depart."
On the whole earth this is purposed. On all nations this hand is stretched out.
His Purpose, who shall disannul it? His outstretched hand who turn back?
The WORD eternal hath spoken, revealing the will of the FATHER.
Through Him all things have their being. Through His power all things are sustained.
That WORD comes down through the ages, ever evolving the Purpose divine.
Nations are raised up for that Purpose, then swept with the besom of time.
The rulers of Israel and Egypt, of Babylon, Rome and Japan,
Unwitting, were GOD'S Purpose fulfilling: His will through them being done.
The righteous, who seek Him, live ever: the wicked, resisting, depart.
Are we of all peoples GOD'S chosen, that we in our own power can stand?
Rejoice we, and trust in our riches? 'tis GOD that doth bring things to pass.
Though the rod that smote us is broken, the serpant can slay us at last.
Of yourselves, O Nations United, think not you can bring the world peace,
Though by you the Nazi was broken, by you has his yoke been removed.
'Tis but as GOD'S sons we are brothers; 'tis only His service brings peace.
The poor and the needy, the humble, shall feed, and in safety lie down.
The rich, the self-trusting, the greedy, shall by a sore famine be slain.
Captive shall be they who make captives: the servants of those who them serve.
This is the answer, O Nations, that your messengers hasten to bring,
"Return to your GOD all you peoples; own Him your Creator and LORD.
He calls you to love and forbearance; remember, His Purpose is sure!
His hand is stretched out on all kindreds, His Love on all races is shed,
The poor and the needy GOD'S Chosen; His Zion, those who do Him trust.



The Curate's Column

RECHARGE

There has certainly been at least one time when you went out to start your car on a cold winter morning, and, when you stepped on the starter, the only response you got was a low groan. You probably groaned yourself when you heard that, but you knew what was wrong. The battery was down. Of course, you hadn't expected it, but you needn't have been surprised.

It may not have been the best battery ever made, but it had been in service for a long time, and it had served reasonably well. It had turned the starter over on many a cold morning. It had kept the spark plugs firing regularly for many thousands of miles. It had sent a brilliant beam of light down many a dark highway. And it had sounded many a warning blast upon the horn. All of these things had taken the charge out of it, and they had taken it out faster than the generator could put it back. Finally, it got so low that it just couldn't do any of them any more.

When this happened, you knew there was only one thing to do. You took the battery out of the car and carried it to the garage to be recharged. It may have been an inconvenience, but it was a necessary one—and a profitable one. When the battery had been recharged, you put it back into your car, and it served as well as before.

All of us are more or less like that battery. We go about our daily round of duty, and of pleasure. The constant demands of life, the dull routine and obnoxious duties take a lot out of us. The obligations of social life, and the conventions of "pleasure" build up great nervous tensions. All of them sap our strength. Our patience wears thin, and our nerves become raw. Finally, we feel that we just don't have the strength or courage to face anything any more. There is nothing left in us with which to do anything any more.

When that happens, some of us feel that life is over. However, most of us are wiser than that. We know that all we need is a recharge, and when we get it, we will be as good as ever

To get a recharge, the first thing we need is to get out of ourselves and our job—far enough to face them both objectively and honestly. We need to see, not only what we are doing, but why we are doing it, and what we aim to accomplish. That makes all the difference in the world.

From that point of view, any job takes on a different meaning. For example, washing dishes, or hoeing corn are obnoxious jobs. There is nothing in either of them which could possibly appeal to the imagination of anyone. If, on the other hand, we were convinced that washing dishes, or hoeing corn, were the necessary consequences of giving life to people we love, both jobs would take on an entirely different meaning, and both would become terrifficaly important. They become, not jobs of massaging crockery, or digging dirt, but jobs of creating people.

This applies to any job, whether it be adding a column of figures, filing papers, selling merchandise, or any job whatever. They all add up to the same thing. It isn't the job that counts. It is why we do it, and for whom we do it.

When we see it this way, we know that in everything we do we are sharing with God in His work of creating new life where there was little or none before we went to work. That means also, that we are working with unlimited power. Then, however much may be taken out of us, we can draw on more than enough to replace the loss. We can never be exhausted.

With this knowledge, we have all the "recharge" we can possibly need. We can put the old battery back into our life, and be sure it will supply abundant power for every need.

The Curate

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TORONTO CANON VISITOR TO RICHMOND

Richmond, Va. — Canon Douglas Paterson of the Cathedral in Toronto has been a visitor in Richmond for the past week and has been conducting a School of Evangelism in the Mayo Memorial Church House, besides filling other engagements.

Canon Paterson's deep spiritual message and personal charm have impressed all who have heard him.

The Canon is available for other speaking engagements—his desire is to serve during his stay here.

Annual Parish Meetings

The date of the annual parish meeting varies widely in the Church. Some are held in Advent; others at this time of the year; some on Easter Monday. In all too many cases whenever they are held, they are attended by only a small band of the faithful. Business is transacted in a dull and routine way. Elections are held perfunctorily. The whole occasion bores everyone and offers no inspiration whatsoever.

Some Churches try to gain a respectable attendance by baiting their communicants with a free dinner. Yet this is to miss the central truth that a parish meeting ought to be a vital expression of the democratic character of the Church. It should be attended for itself as a privilege, and not as the price of enjoying a good dinner.

A rotating vestry will help to make a Parish Meeting come alive. Too many Churches are like the one-party South. Why bother to vote, asks the Church-citizen, when everyone knows that the same gentlemen will be re-elected to the vestry again? There are many good reasons for a rotating vestry, and few points to be made against it, but not the least of its benefits is the new importance it gives to the right of suffrage in a Church.

The canons in many instances require certain reports to be made. As much of this routine as possible should be edited, attractively printed or mimeographed, and given to those attending. Then these reports become printed missionaries instead of sleep-provoking time-killers. They can be given to new comers in the parish throughout the year. They can be explained in confirmation classes. And the time saved in the parish meeting can be given to the presentation of vital matters of parish strategy and program. Discussion on such matters should be invited, and decisions reached. Let the parish meeting become the town meeting of the Church! How much better it is when the whole parish, informed and interested, is behind a new venture, rather than when it springs simply from the thinking of the vestry or the rector.

In such a planned parish meeting there will generally be time for an outside speaker who will give the parish the vision of the larger fellowship, diocesan, national, or ecumenical. Thus the evening would end on an inspirational on-going note of challenge. Parish meetings thus arranged become high points in the life of a Church!

We Need A National Department Of Evangelism

Why is the "Forward Movement" off on a side-track in relation to the general activities of the national Church? Why, among other reasons, did "Forward in Service" fail and die? What is the weakness of the program of evangelism which the Presiding Bishop is suggesting to the Church? Why do we have these sporadic, rocket-like programs of evangelism rather than a sane, constructive, continuing program from year to year?

The answer is the lack of a continuing organization to function in the field of evangelism. We are the only major denomination in America which does not have a strong Department of Evangelism! Such a department is the largest one of the Federal Council of Churches! We don't even have a secretary with responsibility for this field!

There ought to be a Department of Evangelism at 281 on a par with the other departments there in dignity, in budget and in strength of personnel. In planning the total program of the Church, it ought to function with the other departments instead of in opposition to them as "Forward in Service" too often did. It would integrate the work of the departments of evangelism which exist in some of our dioceses. The peculiar and particular work of such a department is not being done at 281. What is supposedly everyone's business becomes no one's! Look through the 1948 edition of "Parish Helps,", the catalogue of 281, and note that there are almost no materials in this field. Consider that during the war we heard of the numbers of young men who planned to offer themselves for the ministry, and then realize that the actual number in our seminaries right now will not begin to meet our need for manpower.

The lesson of history is clear. When a Church neglects evangelism, it petrifies and slowly dies. The vital core often splits off from such a Church and forms a new Church, paying the price of schism to regain the radiance of the evangel. Those who will not learn the lessons of history are doomed to repeat them! The Church, we believe, would eagerly support with money, men, interest and prayer a national Department of Evangelism.

The Realm of Love

By REINHOLD NIEBUHR

The newspapers have reported a divorce case in which the husband is seeking separation from his wife because she demanded a wage of 75 cents an hour for her household work. He felt this to be an outrageous demand, which warranted a dissolution of the marriage tie.

The formal facts do not, of course, reveal the actual human situation behind them. It is just possible that the wife felt herself forced to demand an hourly wage because the husband is niggardly in his financial support.

The incident illustrates how important it is in the most intimate and most intricate relations of life to be governed not by exact norms of justice but by mutual consideration. The family is, of all human institutions, the most dependent upon attitudes of mutual love.

If a husband is not fair to his wife, the demand for an hourly wage does not cure the situation because that demand does not change the disposition of the heart which prompted the unfairness. The effort of the wife to achieve justice merely resulted in the dissolution of the family.

Family life is too intimate to be preserved by the spirit of justice. It can only be sustained by a spirit of love which goes beyond justice. Justice requires that we carefully weigh rights and privileges and assure that each member of a community receives his due share. Love does not weigh rights and privileges too carefully because it prompts each to bear the burden of the other.

It would be wrong to suggest that family life can be healthy without some calculations of justice. Indeed a careful examination of wholesome families invariably results in the discovery of something like a family constitution, a kind of unwritten law which grows up through the years and which defines the rights and the duties of each member. These constitutions vary tremendously from family to family.

But definitions of justice create intolerable tensions, if there is not something more beyond them. That something more is the love of mutual forbearance and of mutual forgiveness. If forgiveness does not overcome the resentments and frictions which arise from the infractions of the canons of justice, these become intolerable and destroy the unity of the family.

There are sentimental versions of Christianity which suggest that if only we loved each other perfectly enough we could be rid of laws and canons of justice in the larger community as well as in the smaller one of the family.

This is a mistaken counsel. The point is that we do not love each other perfectly enough outside the family (and frequently not even in the family) to be able to dispense with the calculations and the canons of justice which assure each man his due, even if the disposition of the neighbor is not benevolent.

The human heart is too selfish to permit us to live amicably with one another, with no restraints, except those which love imposes upon the self. But the restraints, calculations, and balances of justice become sources of friction if the discipline of love is not added to them. The more initmate our contact with each other, the more must love be added to justice.

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DR. EDGAR TAYLOR ORDAINED TO DIACONATE

St. Louis, Mo.—One of the better known personalities in the fields of education and public affairs for the past 23 years in St. Louis has entered the ministry of the Episcopal Church. Dr. Edgar C. Taylor, headmaster of the Taylor School for Boys and active in many of the city's cultural enterprises, was ordained to the diaconate on Sunday, December 28, by the Rt. Rev. William Scarlett, bishop of Missouri.

Dr. Taylor has long been an interested churchman, as a lay communicant of Christ Church Cathedral. He was recently chairman of the Reconstruction and Advance Campaign Committee for the Cathedral Parish. Because he was a gifted speaker on public affairs and an interested churchman a request of Bishop Scarlett for him to help out in an emergency led him eventually into the ministry.

In October, 1946, with a shortage of clergy in the diocese, Bishop Scarlett asked Dr. Taylor to take the services, as lay reader, in St. Mark's Church, St. Louis. He continued to supply that pulpit until the arrival of the new rector, the Rev. Murray Kenney, during the summer. St. Stephen's Church, Ferguson, in the suburbs, was then vacant untl the elected rector would become available in February, 1948. Dr. Taylor shifted to St. Stephen's and continued his lay preaching.

In both St. Mark's Church and in Ferguson, Dr. Taylor's ability as a speaker attracted large congregations and inspired the local lay leadership to a more vigorous maintenance of the parish life during the inter-regnum periods.

IN MEMORY OF THE HONORABLE ALEXANDER WEDDELL AND MRS. WEDDELL

At the hour at which funeral services for Mr. Alexander Weddell and Mrs. Weddell were being held in St. Paul's Church, Richmond, a memorial service of prayer was also held in St. Luke's Church, Hot Springs, Virginia, where for years they have been regular attendants during their residence at Hot Springs.

That service, conducted by the Rector of St. Luke's Church, included the following prayer:

Our Heavenly Father, we thank Thee for the true and faithful life of Thy servant, Alexander Weddell, for three score years and ten Thy loyal child in many lands; and we earnestly pray that he, and she whom he greatly loved, being now called unto Thy heavenly home, may go by Thy Holy Spirit from strength to strength and may receive from Thee Thy commendation: "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

So, also, may she, who strengthened him with her sustaining love, likewise enter into Thine eternal joy.

This we ask in Christ's name. Amen.

As an expression of our love and esteem for these two admirable citizens of Virginia and our sympathy with those others who also loved them, we, whose names are written below, here say our "Amen" to the prayer of the memorial service, despite the fact that illness or other hindrance prevented us from attending the service in Richmond.

January fifth, 1948

(Signed)

LETTIE PATE EVANS
MARY WHEAT
NANCY COWARDIN
VIRGINIA MORTON
CURRAN BURRUS
ELIZABETH BURRUS
MARY LILE ROGERS
E. REINHOLD ROGERS,
Rector of St. Luke's Church,
Hot Springs, Va.

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE WALL OF SEPARATION

No longer can I see your eyes, or hear
your voice,
Or grasp your hand. Between us is this
wall,
So hard and dark and cruel and cold and
deep.
I beat upon it with my longing hands
And try to thrust away the heavy stones.
I strain my eyes to pierce the midnight
gloom,
But all in vain; no ray of light appears;
Only the dread partition, and my heart
Disconsolate, beats and beats in dull
despair.
But time keeps pacing; day and day
and day
Pushes me farther back, and step by
step
The distance grows and still I gaze upon
The cruel wall; yet now 'tis somehow
changed.
I now can see above it, where the sky,
Cloudless and blue, protects both worlds
in joy.
I now can see the shadows on the wall
Made vivid by the sun's outpouring
beams;
And, best of all, I see that here and
there
Are gates, inviting, holding joy beyond.
I know that through these portals, when
God wills,
I shall advance and find a welcome there
From every loved one who has gone
before.

HARRIET BROWN MOORE.

The above poem was written by an old outstanding member of the Woman's Auxiliary. In the 1930's she was the Provincial President of the Auxiliary of the Province of Washington, and a valuable worker in the Summer Conferences. We copy from a letter of her's to us the following paragraph which will be of interest to the members of this family:

"I was particularly attracted to the poem, "The Wall" by Polly Tucker. Her lines indicate the fact that from the other side the wall is slight; mine give the view from this side. I wrote them several years ago from a sermon given by Bishop Huston, then my rector at St. Mark's Church here (San Antonio, Texas). I use them regularly for my notes of condolence."

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COMFORT FOR DARK DAYS

"The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; . . . the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." (Deut. 11:11, 12).

WE WHO STAND

During luncheon I talked with a clergyman about what to write for an article. He suggested that I write about God Parents. It is an important subject for us to think through once in a while.

It is necessary for us—"we who stand before God and the congregation" to take our responsibility for this new member in our Church Family very sincerely.

When one considers securing Godparents it is important to think about their duties. It is, therefore, important that they be Christians, not only in name but in action and devotion to the Church. They are to be, in most cases, closely associated with the growing child. So many times a child gains more from actions of the adult than from being "told".

It would be a wonderful thing if all the clergy, and many do, meet with the godparents and parents. They could talk about the faith, the duties of the godparents and parents, and how to carry them out. They could go through the Service of Holy Baptism so that it would take on real meaning. We should prepare ourselves. Too often I have had to show people at the last minute and hope that they will read the correct response.

It is good to have this preparation so that when the service takes place during church time, things go smoothly. It is a religious service. It is not merely getting the child done.

The gifts of the godparents should be simple ones, if necessary to give any. A Prayer Book used at the service can mean much to the child as he grows up. A remembrance on the date of his baptism and the godparent taking the child to Church are important. This could help with the second child's baptism, especially if there has been evidence of being a bit jealous of the new comer in the family. The child would know that he or she was loved in the same way as this new child.

It might be a good thing to have a prayer for all godparents at the public baptism. It would remind some of us of our responsibility which we sometimes forget, especially when the child is away from us. It would help if during the year we might have a sermon and service pointed to the God Parents. It might be done. We have days for every other group in the church. We need reminding. We need to be told from time to time.

Let us see if we can do more for godparents to make the Service of Holy Baptism one of accepting it as a privilege and responsibility for the newborn soul coming into the Church. Let us select people carefully and have them prepared for their task.

MARTHA C. PRAY,
Consultant of Christian Education,
Diocese of Virginia.

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PRAYER BOOK PAGE BY PAGE CXVIII

The Nicene Creed and Rubrics

We have already sufficiently discussed the Nicene Creed so that nothing more need be said here except that it is the Creed that is most frequently used at Communion Services even though they do not fall on the festivals when it is required to be said.

The rubric calling for announcements and "the Banns of Matrimony" brings to our attention a practice which has fallen almost entirely into disuse in the church in the United States, although in Canada it is supported in an interesting way. If the Banns are announced for three Sundays and the clergyman so certifies to the clerk of the court it is not necessary for the bride and groom to pay for the license. Our Canon requiring that the minister have three days notice before performing the marriage ceremony, which is now supplemented in many states by laws requiring a physical examination, to some extent fulfills the publishing of the Banns. In this connection however we may say that it is our belief that the best way to meet the growing divorce menace is with laws requiring marriage to be more difficult in the matter of giving longer notice before the ceremony can be performed, this however will have to be brought about through state legislation rather than by canonical requirements.

It is an odd thing that the Communion Service should be the only one that specifically mentions a sermon, although the service in itself is so long, and of such a devotional character that any sermon seems like an intrusion, and more than fifteen or twenty minutes will certainly be tiresome.

Concerning the sermon it is only necessary to quote here from an article on "The Art of Preaching" by the late Dean George Hodges in which he said, "For good preaching it is necessary that both the preacher and the congregation should be present. Sometimes the preacher is so busy reading his manuscript, or gazing up at the ceiling that he is entirely detached from the congregation and this detachment on his part is apt to produce an absence in mind of the congregation. Furthermore it should be remembered that the preacher is in error who thinks he can make his sermon immortal by making it everlasting."

R. CARY MONTAGUE.

News of the Church

EVERY EPISCOPALIAN TO HEAR BROADCAST

New York, N. Y.—"The only thing comparable to this is a Presidential broadcast," commented an official of the Mutual Broadcasting System on the arrangements for Presiing Bishop Sherrill's message to the Church on Sunday, February 29.

At the Church Missions House it was stated that indications point to the fact that substantially every member of the Episcopal Church will hear this broadcast . . . most of them in their parish churches, those unable to be in church, in their own homes.

Already hundreds of parishes have arranged for receiving sets to be installed shortly before the 29th, and rectors and parish organizations are seeing that everyone in the parish knows of the broadcast and intends to be present to hear it.

Bishop Sherrill will tell the Church in a simple, direct and intensely earnest way, the needs of our fellow-Christians in Europe and Asia. Following his address, rectors everywhere will explain how every church member may have a part in alleviating this suffering and need.

As Episcopal Church people gave more than a million dollars through the Presiding Bishop's Fund for World Relief in 1947, there is widespread determination to equal or surpass that achievement for 1948, and the special presentation of the whole program on February 29, at the regular 11 o'clock Sunday morning service will, many believe, assure the giving or pledging of the greater part of that million in one day.

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CHURCH CONGRESS

Hartford, Conn.—At the December meeting of the Executive Committee of the Church Congress in the United States, Bishop Gray, coadjutor of Connecticut, tendered his resignation as president, since he had completed a five-year term, and the Rev. Theodore P. Ferris, D. D., rector of Trinity Church, Boston, was elected president. A resolution expressing appreciation of Bishop Gray's services was adopted, and he will continue on the Executive Committee.

The Rev. Dr. Ferris has been active in the work of the Congress, having been one of the speakers at the 1947 National Meeting in Toledo and serving as editor of the publication on that meeting. "Episcopalians United," which is being brought out by the Morehouse-Gorham Company.

New members added to the Executive Committee were:

The Rev. Messrs. Gordon M. Jones, Jr., Toledo, Ohio; William C. Munds, D. D., Greenville, Delaware; Lauriston L. Scaife, D. D., Pittsburgh, Pa.; and Benedict Williams, Sewickley, Pa.

It is the plan of the Congress to make regular changes in its officers and executive committee in order to bring new points of view and to secure a country-wide participation in its leadership.

Membership in the Congress now stands at 446, the highest in its history.

The syllabi for discussion in 1948 will be written by:

1. The Rev. Granville M. Williams, S. S. J. E.
2. Rev. Theodore O. Wedel, Ph. D.
3. Dr. Kenneth C. M. Sills.
4. Rev. Thorne Sparkman, D. D.

The topic will be the "statement of faith and order in harmony with the Lambeth. Quaderilateral," which may serve as a basis of union between the Episcopal Church and others and which will be a main subject.

Tentative plans were made for the holding of a National Meeting of the Congress in the spring of 1949, to concern itself with this "statement of faith and order" and with possible further revision of the Marriage Canon.

* * *

IMPORTANCE OF THEOLOGICAL EDUCATION SUNDAY

New York, N. Y.—Last year's Offering on Theological Education Sunday was the largest in the history of the Offering, according to figures released by the Very Rev. Alden Drew Kelley, President and Dean of Seabury-Western Seminary, and in charge of the promotion of the Offering. The figures for fiscal year ending November 1, 1947, are:

General Theological Seminary	$ 27,422.32
Berkeley Divinity School	5,255.49
Bexley Hall	2,488.14
Bishop Payne Divinity School	1,624.72
Church Divinity School of the Pacific	6,918.47
Episcopal Theological School	9,316.21
Nashotah House	15,312.60
Philadelphia Divinity School	7,509.74
School of Theology of the University of the South	(no report)
Seabury-Western Theological Seminary	10,531.11
Virginia Theological Seminary	13,803.49
	$100,182.29

Dean Kelley said that more and more parishes are including a special item in their budgets rather than having a special Offering on Seminary Sunday. It is being urged from many quarters that this plan be widely adopted. At the same time it is felt that the Sunday should be used to recall to the mind of Church people the needs of the Seminaries, the importance of theological education, and the need of the Church for properly qualified and trained men.

In order to meet rising operating costs and the increased number of students in all the seminaries, it is hoped that the offerings for theological education this current year will be at least 25% larger than for the year 1947.

Because the seminaries of the Episcopal Church are in every respect "independent" institutions and do not receive subsidies from the national Church, the only way in which Church people in general can support this most important work is through direct contributions to the seminaries or through the Theological Education Offering of their parishes. It is not generally realized that contrary to the custom of practically every other religious group of any other size in the country, the Episcopal Church seminaries stand alone in not receiving national financial assistance.

Until recently, when the plan of Theological Education Sunday was inaugurated, the Seminaries have **not** been supported by the living but by the endowments of the dead. It has been reported that during the last year 2,165 parishes and missions contributed to the total offering. According to **The Living Church Annual, 1947**, there were in the continental United States 7,648 parishes and missions; this leaves a huge field still untouched (about 5,500 parishes and missions) if every congregation of the Church is to be doing its share of the support of the Church's program for its Ministry.

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STATE COUNCIL OF CHURCHES TO MEET IN RICHMOND

Annual Sessions Set for January 20-21

Richmond, Va.—Representatives of Protestant denominations and local Councils of Churches will come to Richmond for the annual meeting and convocation of the Virginia Council of Churches to be held January 20-21 at the Second Presbyterian Church, according to a recent announcement by the Rev. Henry Lee Robison, Jr., Executive Secretary of the Council.

The Council's Executive Committee will meet at the Cecil Memorial build-

ing next to the church from 9:30 A. M. to 12:30 P. M. Tuesday, and the Executive Board of the Council of Church Women will have a luncheon session from 12:30 to 2:30 P. M. at the Y. W. C. A. Mrs. Donald W. Richardson, chairman, will preside at the luncheon.

The General Session will begin at 2:30 P. M. with Dr. R. B. Montgomery, President of Lynchburg College and President of the Council, presiding. This will be followed by a banquet, honoring Weekday Religious Education Teachers at the Y. W. C. A. at 6 o'clock. The evening session will convene at 8 o'clock.

Dr. Charles Clayton Morrison to Speak

Among the visiting speakers at the Convocation are listed Dr. Charles Clayton Morrison, Editor Emeritus of the Christian Century, who will speak at 2:30 on Tuesday on The Protestant Situation" and again at 8 P. M. on "The Church Between Two Worlds."

Continues on Wednesday

Wednesday's program begins at 9:30 A. M. with a worship period led by the Rev. C. L. Evans and concludes with a worship service at 4 P. M. conducted by the Rt. Rev. F. D. Goodwin, Bishop of the diocese of Virginia and Vice-President of the Council.

Featured on Wednesday will be two addresses by the Rev. Ivan Gould, D. D., Executive Secretary of the Pennsylvania Council of Churches, formerly with the International Council of Religious Education. Dr. Gould will speak at 9:45 A. M. on the topic "Major Issues Concerning the Church and Christian Education" and at 12 noon on "The Council That Cannot Fail."

Among those representing the Episcopal Church on the executive committee of the Council are: Diocese of Southwestern Virginia, Dr. R. A. Magill, of Lynchburg, Diocese of Southern Virginia; Rev. William Sydnor, of Petersburg, Diocese of Virginia; the Rev. James D. Beckwith, Culpeper, Va.; the Rev. F. J. Warnecke, St. Mark's, in Richmond, is chairman of the Department of Radio of the Council.

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DEDICATION OF TWO BISHOP'S CHAIRS

Galveston, Texas.—Trinity Church, Galveston, on November 9, 1947, was the grateful recipient of two beautiful Bishop's Chairs. One was presented by Mr. Francis Allen Redmond in memory of his grandmother, Mrs. Francis Davis Allan, nee Virginia Radcliff Lowndes, born at Cobbs near Petersburg, Va., 1816; the other through the will of Miss Virginia Allan Neuman, granddaughter of Mrs. Francis Davis Allan, in memory of her parents, Mr. and Mrs. Emil Neuman.

Three generations of the Allan family have been closely associated with the growth and spiritual development of this Church and Parish since 1857. Mr. and Mrs. Allan were beloved by all the people of Galveston, he being called "The Patriarch of Charity," and she being termed, "The Mother of Trinity Church." Mrs. Allan and two daughters worked as volunteer nurses throughout two yellow fever epidemics. As a poet of no mean ability Mrs. Allan published numerous hymns and verses. For nearly fifty years she was a subscriber to and ardent reader of The Southern Churchman. At the age of 96 she wrote to her great niece, Florence S. Peple, of Richmond, Va.: "I am so glad, my dear, that you wish to be a writer. From now on let us exchange copies of our writings." She lived on in complete possession of all her faculties until shortly before her 99th birthday in 1914.

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'PILGRIMAGE TO AMSTERDAM' BROADCAST SERIES

New York.—Mr. Raymond Swing, noted radio commentator, will interview four leading Protestant churchmen in a series of quarter-hour transcribed radio broadcasts on the issues of the forthcoming First Assembly of the World Council of Churches, it was announced today by Dr. Douglas Horton, chairman of the American Committee for the World Council.

Entitled "Pilgrimage to Amsterdam," the series of interviews will cover events leading up to the formation of the World Council and also the issues now being deliberated by the four preparatory study commissions composed of leading Orthodox and Protestant churchmen throughout the world. The Assembly will meet in Amsterdam, Holland, in August of this year.

The historical background of the First Assembly will be discussed by Mr. Swing with Dr. Henry Smith Leiper, Associated General Secretary of the World Council. Dr. Henry Pitney Van Dusen, President of Union Theological Seminary, will report on the work of the study commissions on church organization and the world mission of the churches.

Bishop G. Bromley Oxnam, of the Methodist Church will be interviewed by Mr. Swing on developments in the study commission on The Church and the Disorder of Society. Dr. O. Frederick Nolde, Dean of the Graduate School of the Lutheran Seminary at Philadelphia and Director of the Commission of the Churches on International Affairs, will consider with Mr. Swing the place of the Christian churches in the development of a moral international order.

The series of transcripts will be broadcast by independent stations throughout the country during Lent.

PUERTO RICO OBSERVES CHRISTMAS

New York, N. Y.—From William Lee Richards, who recently gave up his work at Church Missions House to head the Colegio De Agricultura San Jose at Ponce, Puerto Rico, comes the account of the observance of Three Kings Day. Christmas, he said, is observed as a religious festival, and a few presents and cards are exchanged. Also roast pig is a popular delicacy. Some families have Christmas trees. After Christmas the mood of gaiety grows stronger and stronger. Beggars dressed as one of the three Kings appear on the streets.

"Before going to bed on January 5," Mr. Richards said, "good little boys and girls and others too, I suppose, cut green, fresh grass and get some corn from wherever they can get corn, and put it, with a bowl of water, under their beds. This is to lure the camels. Touched by the children's generosity the Kings shower down gifts with profusion."

Parents have the task of smuggling out the corn and water during the night, and supplying the gifts.

Three Kings Day is less a religious festival than Christmas, Mr. Richards said. "It is more the time for gift giving and fun and parties. At the church there is an early celebration but the congregation is small. The party given in the afternoon is what draws the congregation."

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ANGLICAN CHURCH TREASURES IN WAR TIME

By B. S. Townroe, M. A. (Oxon),

(A member of the Archbishop of Canterbury's Publicity Commission.)

London.—Some interesting facts have just been published in Great Britain about the action taken early in the war to protect the treasures of the Church of England from the risk of damage. Even today it has been decided that it is still unwise to release the names of most of the places used for storage as valuable objects still remain, in crtain cases, owing to difficultis of transport. Thus the mediaeval bells of the great Norman Church of St. Bartholomew in the City of London are still in safety at Cleeve Abbey in West Somerset.

No less than twenty-nine lorry loads of valuable furniture from the London city churches were stored during the war in the stone vaulted cellars of a West country school. Valuable church plate was stored in the cellar of a farm house. An ancient Saxon cross, supposed to commemorate Anlaf, the Danish King of Northumbria, A. D. 942, was hidden away during the war and has now been restored to the Leeds Parish Church.

Some of the most beautiful canopied

stalls were taken from the local Priory Church and stored in the base of the Keep of Lancaster Castle. Stained glass dating from mediaeval times in Yorkshire Churches was stored underground in the disused galleries of collieries. Most of this glass has now been replaced at an enormous cost. The opportunity has, however, been taken to execute repairs and releading, so that in most cases the glass will be in better condition than it has been for very many years.

The Central Council for the Care of Churches also arranged for the storage of artistic objects not belonging to the Church of England. These included 25 crates of ancient books from the library of the French Protestant Church in Soho Square in London and scrolls of the Law, and candelabra from the Spanish and Portuguese Synagogue and from the United Synagogue.

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BISHOP OLDHAM HONORED AT SERVICE

Albany, N. Y.—Clergy and laymen gathered from various parts of the diocese to attend a service of thanksgiving for the safe return of the Rt. Rev. G. Ashton Oldham, bishop of Albany, from his recent mission to the Church in Australia on the first Sunday in the New Year. Bishop and Mrs. Oldham had been away since October 11 and near the end of their tour almost lost their lives in an airplane accident over the Tasman Sea. Inasmuch as the twenty-fifth anniversary of Bishop Oldham's consecration fell on October 24 and was quietly observed by him at an altar in Honolulu, the service in the Cathedral of All Saints, Albany, on Sunday afternoon, January 4, was likewise in recognition of his quarter of a century in the episcopate.

The majority of the diocesan clergy participated in the service and the Cathedral choir, under the direction of Mr. Robert W. Morse, organist and choirmaster, rendered Evensong in an exceptionally beautiful manner. The Rt. Rev. Frederick L. Barry, bishop coadjutor, welcomed Bishop and Mrs. Oldham on behalf of the diocese. Bishop Barry also read letters of congratulation to Bishop Oldham from prelates and officials of state, including the Archbishop of Canterbury, the Archbishop of Sydney, the Bishop of London, President Truman, Governor Dewey, the Mayor of Albany, Mrs. Franklin D. Roosevelt and the Presiding Bishop. He also cited a collection of letters from the majority of the members of the House of Bishops and from various lay individuals, as well as special greetings from each of the six Rural Deans of the diocese.

Bishop Oldham made an address, recounting in part his recent travels in the Pacific. He portrayed impressively the history, glory and unity of the Anglican communion.

After the service the congregation gathered on the Cathedral plaza and joined with Bishop Barry in presentation of a new Chrysler car, a gift to Bishop Oldham in recognition of his twenty-five years in the Diocese of Albany. Mrs. Oldham received flowers from the Deaneries, a travelling bag from the diocese, and an over night case from the wives of the clergy. Despite the winter atmosphere, there was a delightful outdoor reception, as the congregation filed by to greet the Bishop and Mrs. Oldham.

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18 VISITING SPEAKERS FOR PREACHING MISSION

Richmond, Va.—Congressman Walter H. Judd of Minnesota, Judge Camille Kelley of Memphis, Tenn., Bishop Clinton S. Quin of the Diocese of Texas, and Bishop Edwin Holt Hughes of the Methodist Church are among leading speakers who will be in Richmond for the Preaching Mission at the Mosque and other points February 1-8.

Others just announced by the Rev. Dr. Theodore F. Adams, chairman of the speakers committee for the Richmond Ministerial Union in this effort, are: Mrs. Harper Sibley of Rochester, N. Y., president of the United Council of Church Women; Dr. Frank Crossley Morgan, son of the famed Dr. G. Campbell Morgan; Dr. Raymond I. Linquist of Old First Presbyterian Church, Orange, N. J., and Dr. John Sutherland Bonnell of Fifth Avenue Presbyterian Church, New York City.

There will be 18 visiting speakers in all during the week.

The schedule provides for daily afternoon and night meetings at the Mosque, with daily noonday services in five areas of the city, school and college assemblies, and civic clubs and other groups addressed by the nationally known figures.

A project of the Richmond Ministerial Union, the mission is being assisted also by the Virginia Council of Churches, the Richmond Council of Church Women, and the Richmond Federation of Christian Young People.

Congressman Judd is a former medical missionary to China and an authority on Far Eastern affairs and other international relations. Mrs. Kelley was the first woman in the South, and the second in the nation, to become a juvenile justice. She has made an enviable record on the national scene.

Bishop Hughes, one of the most popular Bishops in his denomination, will give his famous address on "The Home", among the topics he will discuss. Mrs. Sibley is active nationally and internationally in many phases of Christian and forward looking projects for people everywhere.

Dr. Linquist is particularly interested in the New Life Movement in the Presbyterian Church and has appeared for it in many of the nation's cities. Dr. Bonnell has written a number of books, including "Pastoral Psychiatry" and "Britons Under Fire."

Dr. Morgan, a native of London, completed his theological studies under his father in this country after serving in the British Army in World War I. He is now giving his full time to Bible conference work.

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SERIES: "A REPORT FROM FRONTIERS" AT ST. MATTHEWS

Wheeling, W. Va.—Because of the response to the missionary giving over the past three years on the part of parishioners of St. Matthew's, Wheeling, W. Va., the rector and vestry are rewarding them with a special series of Addresses on the four Sundays after Epiphany, by representatives of overseas workers of the Church. This series is entitled "A Report From The Frontiers" and given at a time when no funds are sought. The series has aroused great interest. Preceding the services the two Church Schools of the Parish will meet for a missionary service—all other lessons being discontinued.

Dates, Speakers and Fields to be represented are as follows:

January 11 — The Rev. George Packard—Latin America; January 18—The Rev. Benson Harvey—Philippine Islands; January 25—The Rev. Frank Titus—Japan; February 1—The Rev. Harvey Simmonds—Liberia.

The Rev. J. Moulton Thomas is rector of St. Matthew's.

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CONFERENCE ON THE MINISTRY

Hartford, Conn.—Sixty-five men and boys came through a snowstorm to attend a Diocesan Conference on the ministry held at the Cathedral in Hartford January 2d. The purpose of the gathering was to present to men and boys of college and high school age the work of the ministry and the channels by which men enter it. Bishop Gray, coadjutor of Connecticut, presided, and the other speakers were Postulants and Candidates for Holy Orders of the diocese, plus the president of the Standing Committee, the chairman of the Board of Examining Chaplains, and the Chaplain of Trinity College, Hartford. Lyman C. Ogilby, a student at the Episcopal Theological School, Cambridge, spoke on "Why the Ministry," and the Messrs. David B. Bronson, Raymond Cunningham, Jr., Edwin A. Skipton, Peter B. Tomkins, and Percy L. Urban,

Jr., told of life at their respective seminaries. Literature on the work of the Church was distributed and plans were made for future diocesan gatherings of this sort. Much interest was shown by the men in the work of the Church.

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MISS SHREINER APPOINTED TO HUDSON STUCK HOSPITAL

New York, N. Y.—Miss Gladys A. Shreiner, R. N., has been appointed for missionary service as a nurse at Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, according to National Council announcement today.

Miss Shreiner expects to leave for Alaska early in January. She is a member of St. Barnabas' Parish, Haddington, Philadelphia. She is a graduate of the Germantown High School, and of the School of Nursing of the Episcopal Hospital, Philadelphia. While taking her training, she was active in the Altar Guild, the Doctors' and Nurses' Choir, the Student Council, and as a staff member of the school newspaper. Since her graduation in September, 1946, she has continued at the Episcopal Hospital as a general staff nurse. During the past summer she served as staff nurse for the Church Conference held at Beaver College, Jenkintown, Pa.

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RUSSIAN SCRIPTURES PRESENTED TO METROPOLITAN

New York, N. Y.—Ten thousand copies of the first Russian Bible to be published in this country, together with 5,000 Russian Testaments and Psalms, 100,000 Russian Gospels and 1,000 Greek New Testaments were presented by Daniel Burke, president of the American Bible Society to Metropolitan Gregory, of Leningrad and Novgorod of the Russian Orthodox Church at the Bible House, in New York City, October 30. Metropolitan Gregory was on a special mission in this country.

These copies of the Holy Scriptures were a Christmas gift from the American Bible Society, to Patriarch Alexei of Moscow for the churches and people of Russia. Metropolitan Gregory had already cleared the import license for these Scriptures, so that it is expected they would be in Russia very shortly and will constitute a gift from the people of the United States through the American Bible Society and Patriarch Alexei of Moscow to the churches and people of Russia.

All of these Russian Scriptures are in the Holy Synod Version and in the new Russian orthography. They have been set up and published in the United States by the American Bible Society in the past few years to show the good will and gratitude of millions of American Christians to the Russian people for their supreme courage and sacrifices in the great fight against military aggression. The Greek New Testaments will be distributed among the theological students.

The Holy Synod Version was first published in 1860 in St. Petersburg by the Holy Synod of the Russian Orthodox Church. In 1926 the American Bible Society paid for having a Russian Bible in the Holy Synod Version set up and printed in the Government printing office at Leningrad. This Bible was in the new orthography, but after two editions were printed the plates were lost.

The American Bible Society, however, recently set up and published in the United States several editions of the Russian Gospels and of the Russian New Testament and Psalms in the Holy Synod Version and in the new orthography.

The 10,000 Russian Bibles now being donated to Patriarch Alexei of Moscow through Metropolitan Gregory are part of the first edition of the American Bible Society's new Center Reference Russian Bible just off the press. As long as the shortages of paper and binding materials caused by the war continues, the American Bible Society considers it a Christian privilege and is prepared to continue to donate such gifts of copies of the Word of God to the churches and people of Russia in Russian, Slavonic and in other languages.

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CURRICULUM COMMISSION IN THREE-DAY SESSION

New York, N. Y.—The Curriculum Commission together with the Parent Education Commission and the Committee for Teacher Training worked for three days at Seabury House. Dr. John Heuss, director of the National Department of Christian Education, chaired the general meetings. Canon Gardner Monks, of Washington Cathedral, chairman of the Curriculum Commission; the Rev. Felix Kloman, Philadelphia, chairman of the Parent Education Commission; the Rt. Rev. L. B. Whittemore, Bishop of Western, chairman of the Committee for Teacher Training; Mrs. Marian Kelleran, diocesan director of Christian Education in Washington, D. C.; the Rev. Reuel Howe, of Virginia Seminary, and the Rev. Ernest Piper, of Detroit, together with Dr. Heuss, comprised the Executive Committee.

The Rev. James Smart, editor-in-chief of the new Curriculum Development of the national board of the Presbyterian Church in the United States of America, gave a presentation of the working procedures. Miss Merle Easton, director of the new curriculum work of the Congregational Church, Boston, Mass., also gave a very helpful description of the way their national board is working on new materials.

The Rev. William Crittenden, executive secretary of the Division of Youth of the National Council, and Miss Elizabeth Rhea, assistant secretary of Rural Work, Division of Domestic Missions, were in attendance at the conference.

Lively discussion took place both in the general sessions and the smaller group working periods, resulting in definite assignments being given to each member of the commissions. The Commission for Curriculum Development will meet again in February. The members of the three groups are: the Rev. Hamilton West, Augusta, Ga.; Dr. Clark C. Kuebler, Ripon College, Ripon, Wis.; the Rev. Bernard W. Hummel, Minneapolis, Minn; the Rt. Rev. L. B. Whittemore, bishop of Western Michigan; the Rev. Robert R. Brown, Richmond, Va.; Mrs. Dora Chaplin, Chestnut Hill, Mass.; the Ven. W. S. Thomas, archdeacon of the diocese of Pittsburgh; the Rev. Giraul M. Jones, New Orleans, La.; the Rev. Randolph G. Miller, professor of Religious Education, Divinity School of the Pacific; Canon G. Gardner Monks, Washington Cathedral; Miss Maude Cutler, Philadelphia Divinity School; Mrs. Harold C. Kelleran, director of Religious Education, Washington, D. C.; Dr. Adelaide T. Case, Episcopal Theological Seminary, Cambridge, Mass.; Dr. Wilbur G. Katz, dean of Law School, University of Chicago; the Rev. L. Douglas Henderson, St. Paul, Minn.; the Rev. Reuel L. Howe, Virginia Theological Seminary; Mrs. V. O. Ward, San Francisco, Calif.; Mrs. Alfred Chapman, executive board of the Woman's Auxiliary; the Rt. Rev. Charles C. J. Carpenter, bishop of Alabama; Mrs. Rutherford Platt, New York City; the Rev. Felix Kloman, Philadelphia; Miss Charlotte C. Tompkins, member of the staff, Department of Christian Education of the National Council, New York City; the Rt. Rev. Angus Dun, bishop of Washington, chairman of the Department of Christian Education; the Rt. Rev. Elwood L. Haines, bishop of Iowa, chairman of the Childdren's Division.

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"SPIRITUAL AWAKENING," THEME OF SERVICES

Leading Up to Preaching Mission, February 1-8

Richmond, Va.—With "Spiritual Awakening" as a theme, members and leaders of 125 Richmond churches, of ten denominations, will take part in a program of area meetings and services leading up to the Richmond Preaching Mission to be held at the Mosque February 1-8. Announcement of the plans has been made by the Rev. Dr. Garis T. Long, pastor of Grace Baptist Church and chairman of a special committee of the Ministerial Union directing these pre-mission activities.

Simultaneous services will be held twice daily, at 2 and 8 P. M., in the five

major areas of the city, from Monday, January 26, through Friday, January 30. They will be led by local ministers as guest speakers. The emphasis will be largely on prayer, with topics centering around the place of the Bible, prayer, the Holy Spirit, Christian living, and witnessing in a spiritual awakening.

Cottage prayer meetings on Saturday night, January 31, will also be organized within the various congregations on the eve of the Preaching Mission.

The Mission itself, while set for daily afternoon and night meetings at the Mosque for the first eight days in February, will also fan out all over the city. There will be special addresses by nationally known speakers in the schools and colleges, and at club and group meetings during the mornings. Each major section of the city will also have a union church service daily at noon, which will be addressed by one of these visiting speakers.

Sponsored by the Richmond Ministerial Union, of which the Rev. Frederick J. Warnecke, rector of St. Mark's Episcopal Church, is president, the mission has as its general chairman, the Rev. Dr. J. Blanton Belk, pastor of St. Giles Presbyterian Church. The Rev. Dr. William E. Hudson, of Staunton, is the director. Others active in the planning and staging are: J. Joseph May, financial manager; the Rev. Dr. Theodore F. Adams, First Baptist Church, speakers; the Rev. Dr. William F. Dunkle, Jr., Barton Heights Methodist Church, publicity; the Rev. Dr. T. Rupert Coleman, Ginter Park Baptist Church, area meetings; the Rev. Dr. A. P. Williams, Monument Methodist Church, ushers; Dr. Edward T. Grant, executive secretary, Presbyterian Committee of Publication, extra meetings and clubs; the Rev. Dr. R. W. Kirkpatrick, youth; the Rev. Robert Lee House, First Congregational Christian Church, visitation; James R. Sydnor, Union Seminary and Assembly Training School, music.

Assisting organizations include: the Virginia Council of Churches, the Richmond Council of Church Women, and the Richmond Federation of Christian Young People.

* * *

BISHOP NASH ADDRESSES DINNER CONFERENCES

Boston, Mass.—"An increased ministry of laymen" has been the main theme in addresses by Bishop Norman B. Nash in the series of five dinner conferences for the laymen of his diocese.

In his call for strong churchmen, the Bishop defined the latter as not those with a poor opinion of other denominations,—a failing that makes religion a derisive rather than a cohesive and constructive factor in the community. The days of denominational isolationism are ended; the great convictions of faith unite rather than divide, he said in his address in St. Paul's Church, Brockton, in the course of his argument which was varied by differing illustrations in Lawrence, Watertown, Brockton, and, as the climax on November 18, Christ Church, Quincy.

Hailing establishment of local and state councils of churches as a fine achievement, Bishop Nash termed it high time that strong churchmen of all denominations should work together in the present day of attempts to found nations based on ideals other than Christian. "The role of the Church of Christ is worldwide," said he, "knowing no bar for color, race, or language; and it is the most nearly universal peace society in the world today."

'Today's problems are too tremendous and the perils too awful to be met by any nominal profession of faith," he continued, as he stressed that "one-day-a-week-religion" is not enough. "We must have one world or none; that is our faith; one world that is God's world and in which all men are brothers, one family under God. It will be a world of law and order where no nation dares claim final and absolute loyalty from its own subjects, with disregard of the higher law."

In church life, the laymen were urged to play high part in the spiritual life of the Church, as well as on the business side. With regard to the current church year's campaign of evangelism, Bishop Nash cited the co-operation of laymen with their rectors as essential for success; they, it will be, who can point out the focal points within the parish, reach the men who have lost touch with the church and win them back. "The Church must make known to a world in despair what it is to live in confidence within the love of God as a "colony of Heaven."

The annual autumn series of dinner conferences which bring the Bishop into intimate, inspiring relationship with his laymen, is always sponsored by the Men's Division of the diocesan Church Service League. Well established by Bishop Sherrill in the earliest days of his episcopate, it continues as a force in the laymen's church life.

* * *

ADDITION TO ST. MICHAEL'S PARISH HOUSE

Savannah, Ga.—On December 17, an addition to St. Michael's one-story parish house was begun. The cost will be $16,000 and it will be in keeping with the architecture of the Church and the present parish house. The new building will provide a large assembly hall on the first floor and five rooms on the second floor to be used as class rooms for the church school and for the day kindergarten, the latter having been started under the direction of the rector, the Rev. Theodore Patton, at the beginning of the school year.

* * *

THEOLOGICAL EDUCATION SUNDAY, JANUARY 25

Washington, D. C.—In urging the whole Church to observe Theological Sunday, January 25, Bishop Angus Dun, chairman of the Joint Commission on Theological Education, points to a "familiar passage of Scripture which reminds us that the Church is a body with many members, and that when one member suffers all the members suffer or when one member is honored, all the members rejoice with it. On Theological Education Sunday we are asked to turn our thoughts and prayers and giving towards those members of the body which we call our Seminaries.

"It requires little thought to recognize that the spiritual fortunes of every congregation of our Church are bound up with the fortunes of our Seminaries. The young men who in these days are crowding into our Seminaries come chiefly from families where there has been some living faith and prayer kept alive by a faithful mother or father. There would be no seminaries in which they could make ready for their ministries, unless in past years lay people in our parishes had seen the need and given the resources for teachers and books and buildings, above all for teachers. The life and strength of all our seminaries depend absolutely on the life of the whole Church. Let the supply of men or of gifts for theological education fail, and our seminaries will be like an arm into which the circulation of the life-blood has been blocked.

"Too many of our seminaries are working for us all with inadequate resources because they are living on the gifts of the dead rather than on the continuing gifts of the living.

"Equally true is it that all the congregations and parishes of this Church are alive at all because there have been men who with all their human limitations stood in these communities as ambassadors for Christ. At the center of the life of every parish there have been men who spoke for God and His Christ, who baptized little children, who called men to prayer, and brought Christ into marriage and sickness and sorrow. The great majority of these men have come out of our seminaries. The quality of their ministries has depended in very large measure on the quality of the seminaries out of which they came.

"The Church can be strong only when it feeds its life and its gifts into the Schools which prepare its ordained leaders for their high calling."

DEFINITION OF EVANGELISM

To evangelize is to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King, in the fellowship of His Church.

* * *

POST HASTE

(Continued on page 16.)

out ever admitting what many many Germans did to millions of other people during the war—starved them to death, beat them, tortured them, shot them, gassed and burned them, murdered them during experimental operations and with new and untried drugs—things too horrible to contemplate. About 6,000,000 people were murdered by Germans under the Nazi regime and another 30,000,000 (estimated) lives were lost as a result of the war which Hitler started.

But the children and the old people —we can feel sorry for them, no matter what. And I'd like to wish you, Aunt E., an especially happy Christmas because you were good enough to bother about one poor old man over here.

Best love, B.

Berlin, 2 Dec., 1947.

Personal Notes

The Rev. Gardner D. Underhill, Rector since December 1, 1945, of St. Andrew's Church at Clifton Forge, Emmanuel at Eagle Rock and St. Mark's at Fincastle, with residence at Clifton Forge, Virginia, has resigned that charge, effective December 31, and accepted a call to Covington, Louisiana.

Mr. Underwood came to Southwestern Virginia from Union, in the Diocese of Upper South Carolina.

* * *

ORDINATIONS

Priests

The Rev. T. Vincent Harris was ordained priest on Dec. 12, 1947, by the Rt. Rev. Middleton S. Barnwell, D. D., Bishop of Georgia, at St. Mary's Church, Augusta, Ga. The Rev. Richard Wilkinson presented the candidate, and the Rev. William H. Brady preached the sermon. Mr. Harris will be vicar of St. Mary's Church, Augusta, Ga., where he may be addressed.

The Rev. Robert L. Miller was ordained priest at Grace Church, Kirkwood, Mo., on Jan. 4, 1948, by the Rt. Rev. Richard Bland Mitchell, D. D., bishop of Arkansas, in behalf of Bishop Scarlett, Bishop of Missouri. Mr. Harris was presented by Canon Charles F. Penniman, and the Rev. Charles D. Kean preached the sermon. Mr. Harris will continue as assistant at Grace Church, Kirkwood, Mo., and may be addressed at 748 N. Kirkwod Road, Kirkwod 22, Mo.

The Rev. Wilbur R. Schutze was ordained priest at St. Paul's Church, Palmyra, Mo., on Dec. 14, 1947, by the Rt. Rev. William Scarlett, D. D., Bishop of Missouri. He was presented by the Rev. Arthur B. Geeson, and the Very Rev. Sidney E. Sweet preached the sermon. Mr. Schutze will be rector of St. Paul's Church, Palmyra, and of St. Jude's, Monroe City, Mo. St. Paul's Rectory, Palmyra, Mo., is Mr. Schutze's address.

The Rev. Norman T. Slater was ordained priest on Thursday, January 1, in St. John's Church, Roanoke, Virginia, by the Rt. Rev. Henry D. Phillips, D. D., bishop of the Diocese of Southwestern Virginia.

The Rev. Richard R. Beasley, rector of St. John's, preached the sermon. The Rt. Rev. Robert C. Jett, D. D., retired bishop, was the presenter. The Rev. G. William Beale of Rocky Mount read the Epistle and the Rev. Van Francis Garrett of Christ Church, Roanoke, read the Gospel.

Also in the chancel and participating in the laying on of hands were the Rev. Messrs W. Carroll Brooke and J. Lewis Gibbs, D. D., of Staunton, and John S. Wellford of Covington.

The Rev. Mr. Slater is a native of Port Chester, New York and a graduate of St. John's College, Annapolis (1939) and studied two years at the General Theological Seminary. After employment for a period with the C. L. Norden Company, New York, he served as an officer of the Navy in the Pacific.

Returning to the United States in January, 1946, he entered the Theological Seminary in Virginia. On his graduation there in February, 1947, he became assistant to the Rector of St. John's Church, Roanoke. He was ordained deacon in St. John's on June 11, 1947, and now, as priest, he continues as assistant to the Rev. Mr. Beasley of St. John's.

Deacons

The Rev. Edgar Curtis Taylor was ordained deacon by the Rt. Rev. William Scarlett, D. D., Bishop of Missouri, on Dec. 28, 1947, at Christ Church Cathedral, St. Louis, Mo. Mr. Taylor was presented by the Very Rev. Sidney E. Sweet, who also preached teh sermon. Mr. Taylor may be addressed at 7 Briarcliff, Ladue 5, Mo.

DEATHS

REV. R. C. COWLING

The Rev. R. C. Cowling, retired rector of St. Margaret's Church, Annapolis, Md., for more than twenty-five years, died at his home near St. Margaret's Church on Sunday morning at eleven o'clock, December 14, 1947. Funeral services were conducted by the Rt. Rev. Noble C. Powell, bishop of Maryland on Tuesday, Dec. 16—interment in St. Margaret's churchyard. Mr. Cowling had been in feeble health for some time due to a complication of troubles and his death was due to a sudden heart attack. He was the last rector of Wickcliffe Church, Clarke Co., Va., which church he served for eleven years before going to St. Margaret's, Annapolis, Md.

The Church of the Good Shepherd, a mission of Wickcliffe Church was built while he was rector of Wickcliffe Parish. He was a native of Alexandria, Va.; was educated at the College of William and Mary and the Virginia Seminary. He is survived by one son, Philip Thompson Cowling, by one brother, Milford Cowling and a number of nieces and nephews.

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Wilbur LaRoe, Jr., of Washington, D. C., lay Moderator of the Presbyterian Church, U. S. A., is final speaker in the four-week Columbia "Church Of The Air" series devoted to Christian Unity, Sunday, Jan. 25, (CBS, 10:00-10:30 A. M., EST, from Portland, Oregon).

Dr. Truman Douglass, executive vice president of the Board of Home Missions of the Congregational Christian Churches, who has been conducting the four-week series, speaks on the Jan. 25 broadcast from Grand Rapids, Mich. His topic: "What You Can Do For Unity."

Robert Shaw directs a 14-voice choral group on this concluding program.

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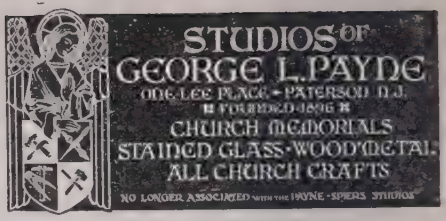

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Dean Corwin Roach With a Class at Bexley Hall Seminary.

Post Haste . . .

UNABLE TO APPROVE ALL

Sirs: In renewing my subscription to your excellent paper, which has been taken by some member of my family for more than a century, permit me to commend the good work you have done in thus continuing this old publication and enlarging its usefulness. You have improved the paper much over what it was a few years ago. I give my praise to you the more cheerfully because I have often wondered what I would do myself, if I were the editor of a religious paper. The situation is very difficult. You have done well. On only one point do I dwell here, in difference from you: I wish you would drop the column managed by Mr. Niebuhr. It adds nothing to the value of the paper, in my judgment. I also wish you were not so completely captivated by what passes under the name of "liberal" thought. Being a disciple of what was taught by Bishop Meade, Dr. Packard and others of a former day, I am unable to approve all you say. But of course you are entitled to your own views, quite as much as I to mine. I thank you, however, for taking a stand against the loose views on marriage and divorce which are now so prevalent among many clergymen of the "liberal" school.

With much respect,

WILLIAM A. ROBERTSON.

East Orange, N. J.

* * *

UNION WITH THE METHODISTS, LET'S PUSH IT

Sir: As a missionary who knows too well the tragic results of Christian disunity and the confusion caused by it, I am interested in the cause of Christian unity, and especially in the recent proposal for union with the Methodist Church. I am for that proposal, heart and soul. Why didn't we think of it sooner? I believe it is the most sensible proposal that has yet been made along that line. We and the Methodists have a common heritage. The Methodists began as a much needed spiritual revival within the Church of England. They might never have separated from us had the English bishops of that time been a little more tolerant, instead of antagonistic. We like to talk about what we have to offer. The Methodists have something to offer too, and much to forgive. Let us face that fact and admit it. Our church has launched a campaign for evangelism; certainly a most worthy cause. The Methodists could teach us something about that. They have been evangelizing persistently for some 200 years, and they get results.

Another church with which we could easily unite is the Moravian Church. The Moravians likewise have much in common with us. They value the Sacraments. They are accustomed to a liturgical form of service. They believe in long and thorough preparation for confirmation. We would do well to imitate them in that respect. They are great missionaries. They began missionary work on the Kuskokwim River in Alaska at about the same time that we began work on the Yukon. My impression is that they were in Alaska a year or two ahead of us. Their gifts for missions are out of all proportion to their numerical strength. Their zeal in that respect should jolt us out of our complacency.

Formal proposals for union should properly come from our own Commission on Approaches to Unity; but let us not sit back and leave it all to the Commission. Let our bishops show the same courageous and forthright leadership in this matter that they showed in the matter of the Philippine Independent Church. Let the rest of us, clergy and laity, get behind this proposal for union with the Methodists and push it. Let us rally the enthusiastic, persuade the pessimistic and prod the lethargic until we get action.

(REV.) HENRY H. CHAPMAN.

New York, N. Y.

* * *

ST. PAUL.

PAUL was a man who knew his God.
He therefore loved Him dearly
And set down in inspired word
His soul's experience clearly.

In thirteen letters we may scan
Of Paul, the heart and mind.
His mind keen ranging for God's plan;
His heart God's love divined.

An ample, seeing, trusting faith
In Christ Who lived and died.
A hope that pierced beyond grim death;
A charity world-wide.

This poor tormented battered "Ace",
Consumed by love for all;
Conscious of sin, but more of grace
Christ's great Apostle Paul

P. F. HALL.

1948
JANUARY

1. The Circumcision of Christ.
4. The Second Sunday after Christmas Day.
6. The Epiphany.
11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany. The Conversion of St. Paul.

* * *

SEPTUAGESIMA SUNDAY
THE COLLECT

O Lord, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; t h r o u g h Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

THE CONVERSION OF ST. PAUL
January 25

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech, Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 4

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Bexley Hall, The Divinity School of Kenyon College---Its Past History and Present Purpose

By DEAN CORWIN C. ROACH

Bexley Hall, the Divinity School of Kenyon College at Gambier, Ohio, has been training men for the Christian ministry for almost a century and a quarter. It is the oldest Church seminary west of the Atlantic seaboard and the third oldest in the entire country. Bexley is also the first seminary in the history of our Church to have associated with it in the same institution from its very founding a college of arts and sciences. Bexley came into being through the vision and sacrifice of one man, Philander Chase. Migrating to Ohio as a missionary priest in 1817 and being elected first Bishop of the infant diocese in 1818, Philander Chase found his work as Bishop hampered by a lack of clergymen, the stumbling block of missionary bishops ever since. To the diocesan convention of 1823 he wrote, "With anguish of heart inexpressible, I have been forced to see the field of God's husbandry lie waste for the want of labourers." Bishop Chase, however, was not content to let the opportunities for evangelization go by default nor to man his new parishes with inferior men. In his opinion, a judgment that more than a century has but served to confirm, the demands of the pioneer missions could be met by nothing less than the best men with the best educational background. The frontier had no place for mediocre men. Accordingly, Bishop Chase was determined to establish a school in the wilds of Ohio which would give men an academic preparation second to none. That first ideal of Ohio's pioneering bishop has remained constant in the six score years that Kenyon and Bexley have been preparing men for the ministry.

In that same year, 1823, the year which marked the founding of the Virginia Seminary at Alexandria, Bishop Chase went to England to solicit funds for his seminary. Henry Clay had provided him with letters of introduction to Admiral Lord Gambier whom Clay had met in connection with the negotiations leading to the treaty of Ghent which ended the War of 1812. Through Lord Gambier, Bishop Chase met the other early English patrons of Kenyon and Bexley, including Lord Kenyon, the Bishops of London and Durham, Sir Thomas and Lady Acland, Lady Rosse, Hannah More and Lord Bexley.

So successful was Bishop Chase's appeal for a seminary in the western wilderness that on his return to Ohio that next year he was able immediately to expand his original plan to include collegiate as well as seminary instruction. The charter of 1824 established "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio." This association of a college and a seminary in the same institution has been of distinct mutual value. From its very beginning Bexley has had the double advantage of being a small school set in the quiet of a rural environment, but at the same time enjoying the intellectual stimulus which comes from close association with the vigorous intellectual and social activity of an undergraduate college.

Bexley students eat in a common dining hall with the Kenyon undergraduates. They mingle with them in the lounge or billiard parlor, they listen to the stated record concerts in the music room or more informally in the half-hours after meals. On such occasions they may test their budding theological wings on the perennial questions about religion that are always forthcoming from the thoughtful college student. The College gymnasium and the Shaffer swimming pool are available for the athletically disposed and the theologues have the opportunity of participating in the intramural sports. On the more serious intellectual plane, Bexley students have access to the various libraries on the Hill which have a combined total of over 103,000 volumes. Bexley is a member of the American Association of Theological Schools and requires of its entering students the pre-theological courses demanded by the Association. For men who, though college graduates, lack some of the prerequisites it is possible to supplement their collegiate preparation with work in the College. Likewise, seminarians may elect some of the more advanced College courses. All the special lectures are open to Bexley men and in particular the regular Tuesday assemblies at which the students have the opportunity to hear outstanding scholars and experts in all walks of modern life. At the same time the seminarian has the quiet and the privacy which serious study and meditation demand. Gambier, by its lack of distractions and its pleasant setting, encourages reflection.

From its first founding, Bexley has continued to emphasize thorough scholarship. The titles of the early English benefactors, Admiral Lord Gambier, Lord Kenyon and Lord Bexley, are reflected not only in the names of the village, the College and the Theological Seminary, but they are also inscribed in many of the priceless volumes in the Bexley and Kenyon libraries. From these first beginnings the library of the Seminary proper has grown to approximately 25,000 items, books and pamphlets. In 1904, Colburn Hall was built to house the collection but the Seminary has outgrown its present shelving space and is looking forward to the time when the new Kenyon library will be able to accommodate the relatively inactive but extremely valuable research material in the theological collection, keeping Colburn Hall a student reference "live" library of around 20,000 volumes.

Books are worthless, however, unless they are read and understood properly when they are read. It is here that the teaching staff must make its contribution. No school can be any better than its teachers. Bexley is fortunate in having the largest and best qualified faculty in its long history. There are eight resident instructors including two Kenyon professors who give part-time instruction in their specialties, Speech and Church Music. It is interesting to note that there are twenty-four degrees held by its members and that earned doctorates have been received from Berlin, Vienna, Harvard, Yale and Iowa, as well

as Kenyon. There is thus a healthy balance in the Bexley faculty between men who have received their theological training in the institution itself and those who have been educated elsewhere in this country or abroad. The present faculty has a similar balance as respects age and maturity on the one hand and relative youth and freshness of outlook on the other. There is the same division between those whose background has been mainly academic and the other members who have had extensive parochial experience.

In addition to the resident faculty, numerous visiting lecturers and speakers come to the Hall. The two regular lectureships, the Bedell and the Easter series, during the past ten years, have brought such outstanding theologians and scholars to Gambier as S. J. Case, E. F. Scott, Henry J. Cadbury, William F. Albright among our American scholars and Richard Kroner, Jacques Maritain and V. A. Demant from overseas. Numerous speakers in the field of practical theology and social relations keep the students informed of the new movements and techniques in these areas. Classes at Bexley are small and are held in seminar rooms which encourage informal discussion between teacher and learner. The student is not told what to believe but is stimulated in clarifying his own belief. A tutorial system is designed to facilitate this process. Teacher and student are very close at Bexley.

In theological point of view Bexley has always been comprehensive. Its first outstanding scholar, Dr. Sparrow, who subsequently went to Virginia to crown his teaching career at that sister seminary, left his mark upon Gambier, as well as Alexandria. Bexley students, too, have been trained in his principle, "Seek the truth; come whence it may; cost what it will." That is the truly liberal position which is not a rigid dogma but the scholarly method of free and relentless inquiry. Historically Evangelical, Bexley is not partisan. It has been said of the late Dr. Davies, beloved professor of Systematic Theology to generations of Bexley men, that he could state the other denomination's position more clearly and fairly than its own representatives. Bexley men have been trained in that same fair-minded, inclusive scholarship. Whatever their own theological position may be, they have a reason for the faith that is in them. If there is any "Bexley stamp" it consists in this quality of firm conviction in one's own position with an understanding tolerance of the other man.

From the very start Bexley flourished and prospered because of the generous contributions from both English Evangelicals and old school High churchmen.

PRAYER FOR THE STUDENTS OF BEXLEY HALL

"Almighty, everlasting God, who hast given unction to Kings, Who didst raise up and sanctify Thy prophets, Who calledst the just; so call and choose Thy servants, the students in this Hall, that they may be good stewards in Thy Church, bestowing on them the gift of Thy Holy Spirit, granting that they may love the beauty of Thy House, and the communion of Thy Sacraments; and plant them as fruitful olive trees to bring forth the fruits of righteousness unto Christ Jesus our Lord—Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Indeed, Dr. George F. Smythe, one time Dean of Bexley and distinguished Church historian comments on Bishop Chase's efforts, "It was regarded as a remarkable result of Bishop Chase's visit to England that he brought together into harmonious cooperation men, such as Gambier and Kenyon, Gaskin and Pratt, who had previously stood apart because of difference in churchmanship." It is interesting to note that Bishop McIlvaine, second Bishop of Ohio, staunch Evangelical and close friend of Bishop Meade of Virginia, in duplicating Bishop Chase's money-raising and book-collecting efforts should have brought back to Gambier volumes from the library of Dr. Edward B. Pusey, one of the early Tractarians. In later years, in the persons respectively of Bishop Leonard on the one hand and Bishop Bedell and the present Bishop of Ohio, the Rt. Rev. Beverley D. Tucker, on the other, the two great historic schools of thought and practice in our American Church, Connecticut and Virginia, have been represented at Bexley.

Along with this rich intellectual heritage of the past, Bexley retains the missionary faith of its English patrons who were concerned to promote religion and piety in the rude culture of the then primitive western frontier. Bishop Chase could speak of a "literary and religious famine" and could state, "The whole community of the western settlements are sinking fast in ignorance and its never-failing attendants vice and fanaticism." We live amid a culture which is precociously knowledgeable but without the moral insight to control an otherwise blind science. We need to raise up a ministry which will foster a saving faith in God in a world which has forgotten Him. To do this, men today must see, as did the pagans of the first century, that "These men have been with Jesus." That companionship must be fostered in the seminary. The three years in the seminary can deepen and transform the religious devotion and earnest conviction of the young men who come to it. This is of paramount importance. Accordingly, the life of Bexley revolves about the Chapel. There are daily services of Morning and Evening Prayer and the Holy Communion is celebrated on Sundays, Thursdays and feast days. There is regular faculty and student preaching. Periodic Quiet Days are held and there are informel meetings of faculty and students to discuss matters of religion. All this is not a barren routine but made a means whereby "the doctrine, discipline and worship of the Church" can be made effective in the students' personal life and carried forth in all the subsequent relations of every day living. Bexley is not ashamed to say that it is training men of God in the severest sense of that phrase although it would be the first to admit that its members fall far short of the demand which Christ has laid upon His followers. Yet the only formula by which the Church can redeem a Godless world today is that by which the Church of the apostles wrought its victory. We must outthink and outlive our contemporary pagan rivals. The Seminary must be as stern and unyielding in its demands upon its students as the world will be when those students go out into it to minister to men. Bexley believes that Bishop Chase was right. Whatever the parish he may occupy, by his training and ability the minister must be able to become the "parson" of the community, a man of influence in every activity for good.

Whatever measure of effectiveness Bexley Hall, in the person of its graduates, has achieved in the past has been due in large part to the fact that it has put the cause of its Lord and His Church above selfish interest or party spirit. This is its only reason for being, the training of faithful and consecrated servants and stewards of its Lord. Bexley has taken as its ideal a spirit of devotion and self-denial, an enthusiasm for the work of the ministry, a sound, comprehensive and fearless scholarship upon the part of the faculty and students and a genuine love of people. Its motto **magnanimiter crucem sustine** is one which characterizes its graduates and members. Because Bexley Hall believes that the cause of Christ is paramount in the world today and because it stands dedicated to that cause it asks for the prayers and support of all who, like it, believe that in Christ alone is to be found the solution of the problems which confront an anguished world.

Student Life At Bexley Hall

By JOHN D. HUGHES

Bexley Hall opened the 1947-48 year with the largest enrollment within living memory. This marks the third year of the Seminary's return to Gambier after its combination with the Virginia Theological Seminary during the war emergency. In this short post-war period Bexley has shown a new development and growth which bids fair to surpass anything in the history of the Seminary. Like all other schools, the number of married students is disproportionaately large. Less than one-third are single which means that there is plenty of room in the Hall but accommodations for married students are at a premium. Apartment hunting is one of the major extra-curricular occupations in and around Gambier. The heavy demand for housing on the part of the married veterans attending Kenyon College creates a constant demand for every available space. Plans are under way to secure additional housing for our married veterans and it is hoped that in the near future there will be ample accommodations for all married students. At the same time we have facilities to double our present unmarried student body without inconveience.

Sixty per cent of our present enrollment are veterans, and include a cross section of the services with the added wealth of experience gained in their military training. Most of our students were employed in various civilian occupations before the war. A recent survey showed that we have in our student body former teachers, medical students, accountants, business men, and ministers of other denominations. The students are older than might be expected, the average age being slightly over twenty-eight years. This would seem to indicate that most of the men at Bexley had made their decisions to enter the ministry after long and varied experience in other fields of endeavor. It also indicates that Bexley is appealing to a type of man who is taking his vocation very seriously and is willing to make a real sacrifice of material and economic position in order to achieve the ideal of becoming an effective servant of Christ and His Church.

There is an extensive and varied extracurricular program at Bexley and the average Bexley student is frequently called upon to serve in several capacities. This often means contributing from a varied background in not only one but in several fields. It tends to make the student a sort of jack-of-all-trades and certainly helps to develop initiative and enterprise. Sometimes the going is tough with a full class schedule and home duties but our students have responded magnificently and have participated enthusiastically in the program of the Seminary. There is a spirit and a consecration among our men which expresses itself in the chapel, in the classroom and in student relations which will carry out into the dioceses and the Church at large in the years to come.

And it is expressing itself in a concrete way here at Bexley. Last spring a committee was appointed to overhaul the constitution of the Bexley Society. In addition to the usual provisions for student government, two new objectives were added: (1) to promote those activities which are designed to provide for a fuller realization of the Christian ministry and, (2) to engage as far as our means permit in furthering the missionary work of our Church. Bexley now has an energetic student government which welcomes all students to membership and participation. Most of the student activities are carried out through committees working on athletic, alumni, college relations, devotional, interseminary, missionary project, and publicity programs. Last year the Bexley students contributed to the financial support of a student at one of our other seminaries. Plans are under way to continue and enlarge the student missionary program, possibly to assist one of our Indian priests as well. The work of the Bexley men at Bedell Chapel, one of the mission stations of Harcourt Parish, Gambier, was revived and strengthened and a thriving congregation of approximately forty formerly unchurched people is now functioning. The work at Bedell was surveyed and planned under the supervision of the rector of Harcourt Parish, the Rev. R. Emmet Gribbin, and the professor of Practical Theology and Rural Work, the Rev. Dr. John R. Stalker, and carried out with the aid of student volunteers. A seminarian now conducts regular services at Bedell Chapel as well as performing pastoral functions. Plans are under way to survey another unchurched area with the possibility of establishing a mission there.

Bexley is also an important link in the Central Region of the Interseminary Movement. A delegation of four men represented the Seminary at the Interseminary Conference at Oxford, Ohio, last June. Harry W. Vere, president of the Bexley Society, was recently elected president of the Central Region of the Interseminary Movement, representing twelve denominational seminaries in six states. Another delegation of four men represented Bexley at the conference of the Central Region held at Eden Seminary at Webster Groves, Missouri, last October. The Rev. Dr. O. J. F. Seitz, of our faculty, was one of the principal speakers at this conference, speaking on "The Nature of the Church." It is interesting to note that Bexley was host to the Interseminary Regional Conference held in Gambier last spring. The strategic location of our Seminary enables us to play a large part in the Interseminary Movement in the Central Region and enables the seminarian to gain a grasp of the problems confronting us in the way of Christian Unity.

More and more of our students are availing themselves of the opportunity to gain actual field experience in the work of the ministry. This past sum-

Bishop Beverley D. Tucker and Dean Roach

A Vital Seminary

By The RT. REV. BEVERLEY D. TUCKER
Bishop of Ohio

Bexley Hall, the Divinity School of Kenyon College at Gambier, Ohio, is today a vital and flourishing theological seminary of the Protestant Episcopal Church. A decade ago, a familiar statement in the consideration of theological education was that we had too many seminaries, and Bexley Hall, with a reduced faculty and student body, seemed to some to offer a convenient starting point for this pruning process. Today Bexley Hall has increased its faculty to six full-time members, with the addition of two Kenyon professors who give part-time instruction in the seminary. Moreover, the student body has, with the influx of returned service men, secured an encouraging increase in numbers, as well as an improvement in the maturity and academic preparation of its members.

Historically, Kenyon College with its two departments of the college of arts and sciences and of the theological seminary, has been the fount of spiritual life of the Protestant Episcopal Church in the Diocese of Ohio. The founding of the educational institution was almost contemporary with the organization of the diocese. For approximately a century and a quarter, Kenyon College has prepared men for the ministry, trained lay leaders, and furnished a rallying point for Church loyalty and for training in Christian idealism.

Dean Roach in his comprehensive statement has presented the positive contributions which Bexley Hall has made in the past and is endeavoring to make to the life of the Episcopal Church in the present. I would emphasize two points, which give this seminary a claim upon the interest and support of churchmen. First, Kenyon College at Gambier and the University of the South at Sewanee are the only two educational foundations of the Protestant Episcopal Church which are carrying on the experiment of combining education in the liberal arts and in theology in the same institution. While, of course, the methods are quite different, yet the principle is the same as that which prevails at the English universities, Oxford and Cambridge, where the Honour School of Theology is an integral part of the University curriculum.

Secondly, Bexley Hall has furnished in the Midwest a theological school for training indigenous clergy to minister to the conditions of great industrial communities as well as to the smaller towns of this area. Moreover, while this Midwestern seminary is comprehensive in its churchmanship and fosters loyalty to the doctrine, discipline and worship of the Protestant Episcopal Church, it still manifests in its corporate life something of the evangelical spirit stamped upon it by its first two episcopal leaders, Philander Chase and Charles Pettit McIlvaine.

The generosity of The Southern Churchman in providing the opportunity for Bexley Hall to present its claims to its readers naturally suggests the historical associations that have existed between Kenyon College and the Virginia Theological Seminary. It was from the presidency of Kenyon College that the Reverend Doctor William Sparrow went to the Virginia Seminary to become its noted theological teacher in 1841. Also in later periods Kenyon gave to Virginia as members of its faculty the Reverend Doctor John J. McElhinney and the Reverend Doctor C. Sturges Ball. On the other hand, two Bishops of the Diocese of Ohio, Bedell and the present Bishop, have been graduates of the Virginia Seminary and, by an odd coincidence, both were consecrated to this office in St. Paul's Church, Richmond.

Again, during the Civil War, some of the northern students who withdrew from the Virginia Seminary went, I have heard it stated, to Gambier. In reciprocation, when Bexley Hall found it expedient on account of a reduced student body, to suspend its instruction at Gambier during the second world war, Dean Roach and a small group of students from Bexley Hall were given hospitality at the Virginia Seminary. Today both Bexley Hall and the Virginia Seminary stand upon the threshold of a new era of service in training men for the ministry of the Protestant Episcopal Church. Each has a strong faculty; each has a student body strengthened in quality and quantity. Both alike, however, need the generous support of the laity of the Church, if these theological seminaries are to be adequately equipped to meet the opportunity which is offered to them to give well trained leaders to the Church.

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mer two of our men served in the mission fields of our Church as student field workers. One man worked in the Magdalen Islands of the Diocese of Quebec and the other in the Whitefish Mission Field of Montana. Two of our entering students performed field work in the small-town mission areas of Ohio and Western Michigan. Three men supplied vacant parishes and missions as student-preachers during the summer months. One of our men is serving as college chaplain to the Episcopal students at Denison University, Granville, Ohio, as well as conducting regular services at our Church there. Another, a deacon in Holy Orders, is conducting regular services at St. John's Episcopal Church, Cambridge, Ohio. All of the morning chapel services in the Seminary are conducted by members of the student body. Students preach once each week at the evening services. Accordingly, there is a definite emphasis upon the practical and teaching aspects of the ministry. Also, because of the close association between students, the religious and devotional contribution of each student does a great deal to encourage the men to develop a fellowship of the spirit which will parallel the purely practical aspects of theological education.

Bexley students have been active in stressing the needs of theological education and the claims of the Christian ministry. A series of student deputations have been representing the Seminary in the parishes of alumni and friends, continuing a practice which was begun last year. On these "Bexley Sundays" the students conduct the services, preach sermons on theological education, and explain the program of the Seminary in training men for the ministry. We are planning to carry out this program on a larger scale this year with an increased emphasis on presenting the claims of the ministry to college and university students. Plans are under way to carry out this program both on the parish level and in the numerous colleges in Ohio.

The atmosphere among the student body here at Bexley is best shown by the interest of the men in those activities not directly associated with the classroom. In addition to the interseminary program, summer field work, and student deputations, a weekly discussion group regularly meets at the home of one of the professors to discuss the Christian implications of current problems. Last year this group, under the direction of a student moderator, reviewed "Christianity Takes a Stand," as well as the five volumes of the Interseminary Series. This last fall the group discussed and reviewed a series of articles on "Social Rebirth," by Dr. Vida Scudder, which appeared in one of the Church magazines. These meetings are closed with a period of prayer and meditation and thus are both in-

structual and inspirational in character.

The addition of a recording machine which enables the students to record their voices on a wire tape has aided the students to iron out their speaking and sermonic delivery. And frequently, students are observed practicing on this machine in an effort towards self-improvement.

Typical of the attitude of the present Bexley student is the interest in learning the sign language of the deaf in order to carry on conversations with one of our students who is a deaf-mute. Our students have shown a real interest in this man who is preparing for work among the deaf. Almost half of our men are now proficient in the sign language and able to make this student feel at home. Another of our students came to the Seminary with a degree in music. He has taken over the duties of chapel organist, greatly improving the quality of the music at our services. Weekly choir rehearsals are held with a full attendance of students and faculty, thus improving the quality of the chapel singing. The roster of students this year shows men coming from as far west as Iowa and as far east as New York. In addition to the two dioceses in Ohio, there are men from nine other dioceses of our Church. With men from Delaware, New York and Pennsylvania we have among our student body a group of men more representative of the Church at large.

We have excellent facilities for the education and training of men for the ministry. Every student becomes well acquainted with every other student and there is more of a family atmosphere than an institutional one. There are no cliques of students among our student body. Every one feels perfectly welcome in any other student's room and frequently these exchanges of ideas produce some mutually beneficial results. Also, there are excellent dormitory facilities. Each student living in the Hall has a large well-lighted and well-heated room, which gives the privacy necessary for serious study and meditation. The large library which adjoins the Hall enables the student to have frequent access to original sources and to pursue any particular field of endeavor to his heart's content. Close and frequent contact with the faculty furnishes ample opportunity for tutorial guidance. Each week a student spends one hour with a faculty tutor during which the student is privileged to discuss any problem whether of an academic or of a personal nature. The unmarried students eat with the College men at the College Commons. The Bexley table offers us an opportunity for fellowship at meals and frequently visiting bishops and lecturers join us at the table as our guests.

Bexley is well equipped to play an important part in the forward growth of the Church. There is every facility here for a man to gain a splendid education and grounding for the Christian ministry. Whether we shall serve as a "replacement center" for the parishes of our Church is a question which lies squarely on the people who furnish our clergymen. The alumni, friends and students of Bexley are determined that the life and work of the Seminary shall go forward. No one need deny himself the opportunity of following his vocation or be forced to postpone his seminary career because of lack of means, overcrowding, et cetera, if he is seriously interested.

Before us there lies a period of great achievement. The great need for adequately trained and academically prepared clergy is a vital issue which is close at hand. Bexley Hall stands ready to use every resource at its command to answer this challenge.

A New Frontier In Theological Education

In the training of men for the ministry, any seminary has a two-fold task. There is, first of all, the basic instruction in the traditional subjects of Old and New Testament, Church History and Systematic Theology and such related subjects as Hebrew, Greek, Ethics, Moral Theology, Polity, Canon Law and Liturgics. Secondly, there is the practical application of these historic disciplines to the work of the actual ministry. A seminary must awaken its students to contemporary needs and give them the academic and practical knowledge necessary to meet those needs. In the latter category we might mention courses in Pastoral Care, Parish Administration, Homiletics, Religious Education, Missions, Church Music and Speech. There must be a synthesis between the heritage of the past and the demands of the present. Historically Bexley Hall is the product of such a union. It began with the needs of the parish clergyman and missionary minister very much to the fore.

Although always a relatively small seminary, Bexley has sent out over six hundred ministers into every area and phase of the Church's activity. Many of these have arisen to positions of leadership in the Church at home and abroad. Its graduates who have become bishops have administered dioceses which span the country as well as foreign jurisdictions in Mexico, Japan and China. If possible, however, the Seminary is prouder of the graduates who have served in the lonely and difficult missionary outposts, or in the ordinary parishes, both large and small. Bexley has been concerned to prepare its graduates as thoroughly as possible for the pastoral ministry.

During the past century the wilderness has disappeared and the Church's frontier has ceased to be geographical. The middle west from being pioneer country has become the agricultural and industrial heart of the nation. Bexley's function has changed with the shifting scene. The geographical area which the Seminary now serves has developed two types of culture, urban and rural. On the one hand there is the industrial black belt stretching from Pittsburgh to Detroit and on the other the open country, the green belt beginning with the rich farm lands of central Ohio and reaching out to the Rockies. The ministries which go into these areas must be trained in their problems and opportunities.

During the twenties, Bexley was conscious of the need for practical field work to supplement the class room instruction. Under Dean Samuel A. B. Mercer and subsequently Dean Frederick C. Grant the first steps were taken which resulted eventually in the establishment of the Graduate School of Applied Religion. Like the other seminaries of the Church, Bexley was affected by the depression of the thirties and the upheavals caused by the war during the first part of the forties. In this period, however, new leadership came to the Hall. In particular, Dr. Gordon Keith Chalmers became President of Kenyon College in 1937; the Rt. Rev. Beverley D. Tucker assumed his duties as Bishop of Ohio in 1938 and Professor Corwin C. Roach was called to the Deanship in 1942. The past decade has been a time of careful appraisal and planning. In May, 1943, a conference was held at Gambier under the joint auspices of Kenyon and Bexley and the Home Department of the National Council. The next year a Board of Fellows was created to advise and counsel the Trustees of Kenyon College in regard to the work of the Hall. Out of these various meetings came two recommendations, that the regular instruction in Practical Theology be strengthened and supplemented, in particular by stressing practical externe work, and that Bexley devote special attention to recruiting and training a town and country ministry. The decision to establish a new chair

of Practical Theology and Rural Work at Bexley was the first important result of these conferences. Bexley Hall is now able to give that specialized training in the work of the rural ministry which its historic century-old tradition, its strategic location and its present equipment render it eminently fitted to do.

Beginning as a diocesan seminary, Bexley has remained under the immediate supervision of the two Bishops in Ohio, the Rt. Rev. Beverley D. Tucker of the Diocese of Ohio and the Rt. Rev. Henry Wise Hobson of Southern Ohio. Its missionary outlook, however, has never been confined to Ohio or even to the middle west. At the present time, students from eleven dioceses are enrolled, including Delaware, Erie, Indianapolis, Michigan, Newark, Ohio, Rochester, Southern Ohio, Western Michigan, Western New York and Western North Carolina. The creation of the Bexley Board of Fellows made up, among others, of thirteen bishops of the Church was a recognition of the national scope of Bexley activities. The Board has met regularly since it was first convened in 1944 and has been of invaluable assistance in drawing up plans for the new Bexley program. As present constituted, it consists of the following members: the Rt. Rev. Lane W. Barton, the Rt. Rev. Charles Clingman, the Rt. Rev. Frank W. Creighton, the Rt. Rev. Richard S. M. Emrich, the Rt. Rev. Goodrich R. Fenner, the Rev. Frederick C. Grant, the Rt. Rev. Elwood L. Haines, the Rt. Rev. Henry W. Hobson, the Rt. Rev. Stephen E. Keeler, the Rt. Rev. Richard A. Kirchhoffer, the Rt. Rev. Herman R. Page, the Rt. Rev. Beverley D. Tucker, the Rt. Rev. Henry St. George Tucker, and the Rt. Rev. Lewis B. Whittemore.

Bexley regards it as very important that the training of the rural ministry should not be isolated from general ministerial preparation. The town and country cannot be divorced from the city. There is a continual migration to the larger centers and a smaller but important compensating return. This latter will bulk larger in the future to the extent that industry becomes decentralized. A student, therefore, must be trained not for the rural ministry but for a ministry in the rural area. That means with his specialization he must also have the same thorough academic and practical training as his fellow students, including a knowledge of urban as well as rural life. It means, also, that the student who desires to devote himself to a city ministry should have a corresponding acquaintance with the problems of his small town colleagues.

In addition to the previous instruction in the field of Social Ethics and Social Work a series of courses have been put into the Seminary curriculum dealing with the sociology of the town and country area, the specific problems and opportunities of the rural ministry, the available helps and techniques. These courses are open to all students. Supplementing the class instruction, Bedell Chapel, one of the rural missions of Harcourt Parish, has been taken over by the students under the supervision of the professor of Practical Theology and Rural Work and the rector of Harcourt Parish. A preliminary survey was conducted and regular services and activities including a flourishing Church School were undertaken. Similar missionary projects will be developed in the future.

Even more important is the summer training of seminarians. Bexley students have taken part in various types of clinical training, including work in hospitals and mental institutions. They have done supervised field work. During the past summer, for example, men were engaged in mission work under Seminary direction in Ohio, Michigan, Montana and Labrador. The town and country work, particularly in the dioceses in Ohio, will serve increasingly as a training ground for the students.

In helping develop supervisors and giving supplemental instruction to clergymen already engaged in rural work, conferences are being held in Gambier under the auspices of the resident Bexley staff. Lecturers who are recognized specialists in the various phases of rural life are being invited to take part. When a student graduates from Bexley he will have been introduced to the needs of the town and country field. He may be interested to make it his life's work or devote the first years of his ministry to such frontier service. In such a case, he will enter upon his ministry not as an untrained novice but as as experienced practitioner who has the requisite technical knowledge and practical skill gained from the class room and from actual service in the field. At the very least, if he takes up his ministry in the city, he will have an intelligent appreciation of this important part of the Church's mission.

A Middle Way In Church-State Separation

By REINHOLD NIEBUHR

The health of democracy usually requires the cultivation of the "middle way" against extremes.

This is true in the realm of purely political theory; for a too rigorous devotion to liberty destroys equal justice and a too uncritical devotion to equality tends to destroy liberty. In the same way the problem of the relation of religion to public life and education requires the cultivation of the middle way.

The middle way must be preserved against those who would try to establish a religious monopoly on the one hand and against those who would secularize our education and culture on the other hand, because they are afraid that every state support of religion bears the peril of religious monopoly.

Our First Amendment declares that "Congress shall pass no laws respecting the establishment of religion or the suppression thereof. It does not prohibit the state support of religious life insofar as such support can be given with complete impartiality to all groups.

It is of course not easy to achieve such impartiality in a nation as heterogeneous in religion as our own. But we ought not to assume either that it is impossible or that it would be a violation of the Constitution.

It is rather surprising how many Protestants in America, fearful of giving Catholics some special advantage, adopt the position of extreme secularists on the question of religious instruction in public education. They assume that the only "democratic" solution of the problem of Church and State is the rigorous separation of the two which we know in America. They do not seem to realize that the more rigorous the separation the more secular becomes our culture.

It is worth pointing out that there are some fairly healthy democracies in Europe, including Great Britain, Switzerland, Holland and the Scandinavian countries, all of which give a greater degree of State support to religious institutions, educational and otherwise, than we do.

Great Britain recently adopted a new educational bill which reversed the tendency toward secularized public education and introduced religious instruction in public schools, on terms which do full justice to varying traditions.

Some of these countries are more homogeneous than we are. But even the nations which are very pluralistic religiously have found a way of relating religious and public life more intimately than we. The rigor of our separation is, in other words, not an ideal solution.

There is no ideal solution for this perplexing problem. From the democratic standpoint the only wrong solution is

(Continued on page 16.)

National Theological Education Sunday

One Sunday a year has been set aside by the Church and designated by the Presiding Bishop as a time to consider theological education, the proper training of men for the ministry. It is particularly fitting that the Sunday nearest to the feast of the Conversion of St. Paul, January 25, be set apart for this purpose. St. Paul appears to us from the pages of the New Testament to be the most zealous, the best trained, the most missionary minded, the hardest working and the most effective among the first apostles. There may well be a connection among these various superlatives.

St. Paul's first quality was enthusiasm. He tells us that he was advanced in knowledge of the ancestral religion beyond many of his own age. Theological Education Sunday is first of all a challenge to the young men in our colleges and universities who are alive to the problems of the day that they give serious consideration to the Christian ministry as their life work. We need men of St. Paul's ability and first rate qualifications for our modern ministry.

A graduate of one of our large universities, now in the ministry, looking back upon his college class of twenty years ago, found that less than three per cent went into Church work, either as ministers or in associated fields. Our leadership in the immediate past has been proportionately influential. Yet if society is to survive, Christianity must make more than a three per cent dent upon the sin and evil in the world. How great a dent it will make depends upon the young men in high school and college today, and what they will do with their lives.

The Church can be content with no less than the best. The challenge to the Christian ministry is greater than for centuries, as great as in apostolic times. In the second place, however, the Church must give these men the best preparation possible to meet the rigorous demands of modern life. The world will not be content with a glib dogmatism or a half-thought out, parroted faith. Our ministry must measure up. Like St. Paul, the modern parson must be able to bring to bear historic truth upon contemporary needs and to do it in the spirit of Christ.

The seminaries of the Church, which are our training schools, must be adequately staffed, equipped and financed. We are told that a nation gets the kind of government it deserves. The same thing is true of the Christian ministry. Its effectiveness depends directly upon the laity. To the extent that the man in the pew is aware of the demands upon the ministry and the corresponding necessity for proper training **and his own responsibility for furnishing that training**, will the man in the pulpit fulfill those demands.

What are the areas where the Church's ministration is needed? We think, first of all, and quite rightly, of the mission overseas. Even before the war we were drawing in our lines. Now we need to advance forward. Whether Japan will become a Christian nation, and what kind of Christianity it will espouse, will be decided in the next few years. The same thing can be said for the East as a whole, indeed the entire foreign field.

Some of the foreign areas where Christ has not penetrated, however, are right here in our midst. There are the slums of our large city, the blighted areas of the sharecropper and migrant worker but there are the equally important religious and spiritual slums which are often found in the midst of great material advantage.

Part of our modern frontier and foreign field is to be found in the secular colleges and university centers, in the rural communities which today are experiencing an unequalled boom prosperity, in "Suburbia," in all the realms, too, of personal, social and industrial relations made more acute by the dislocations caused by the war. We need men who can minister in all these sore spots of our contemporary life and reclaim them for Christ. One Sunday a year is not too much to consider the choice and preparation of our future ministry.

A Page for the Family *Mrs. E. E. Osgood, Editor*

EVANGELISM TODAY

Since the beginning of time, all through history, civilization has suffered these tragic crises periods that threatened to destroy it. But God has had ready always some mighty heroic leader to take over the situation and restore order, peace, and righteousness.

Let us go back to the days of Abraham, Moses, David, and all those grand Old Testament Heroes, Back to the days of our Blessed Lord and His disciples and followers. Note how they took hold of those tragic periods and turned them into great religious movements, to bless and to create a new and better world; and created rules and regulations to govern humanity which became the laws of the land for all eternity—The TEN COMMANDMENTS for instance.

Out of the present World Conflict from which we are just emerging, the Church is beginning a great new Religious Movement. Its aim is to evangelize the world in this generation. It is a powerful undertaking, but all things are possible with God.

Let us all join the Movement and heartily cooperate with our great Leaders and "Fight the good fight with all our might."

SOME SUGGESTIONS ON HOW TO LIVE WELL.

1. Attend faithfully to life's normal responsibilities and duties.

2. Take time for counsel and give place to reason before following through on decisions.

3. Make light of your own problems, difficulties and sacrifices.

4. Maintain a sense of humor.

5. Let there be no hate of persons in anything you think, or say, or do.

6. Do not impute selfish motives to those who differ with you in what they conceive to be right or their compelling duty.

7. Hold fast to regular habits of prayer and worship which renew the soul, strengthen the mind and keep one morally fit.

8. Be a regular attendant upon the worship services of the church.

9. Learn to surmount fears with faith and to conquer rumors with reason.

10. Forget not that you are an ambassador for Christ to live and work for peace and Christian brotherhood.

11. Pray for the peace and unity of the Church.

12. Let your contribution to the Kingdom be a life that follows closely the Christ, Who "went about doing good."

—Adapted.

PRAYER BOOK PAGE BY PAGE

CXIX

The Sermon

Before passing from the subject of the sermon it is worth our while to remind preachers of the consolation that we find in the book of the Acts, and that comes to us from the account of Saint Paul's missionary activities.

Thus in Acts 16 verse 13 we read "And on the Sabbath we went out of the city by a river side where prayer was wont to be made; and we sat down and spake unto the **women** which resorted thither." This was Paul's first service in Europe and it appears that there were no men in the congregation. As one looks over Lenten congregations or Bible study groups, and observes the large predominance of women, and the scarcity of men it is some consolation to remember that such distinguished Christian leaders as Paul and Luke could not get the men to attend their services. Sometimes people say "The church is losing out. Nobody attends but women." It is no new situation and the church has survived for nearly two thousand years in spite of that fact.

Again in Acts 20 verse 9 we read "And there sat in a window a certain young nam· named Eutychus, being fallen into a deep sleep; and as Paul was long preaching he sank down with sleep and fell down from the third loft, and was taken up dead." This might seem like a solemn warning to persons not to go to sleep during the sermon. But it also has its consoling side for the preacher, because it tells us that Paul was the first preacher on the record to put a member of his congregation to sleep. It is true that Saint Luke very politely tries to put the blame on the lighting system, saying "There were many lights in the upper chamber where they were gathered together." But as a usual thing light does more to keep one awake than to induce slumber.

It reminds us of the occasion when a minister saw a man so sound asleep in the front pew that he was afraid he would fall out on the floor, and leaned forward and said to the man beside him "Wake that man up, I'm afraid he will fall out of his seat." The prompt reply came, "Wake him up yourself. You put him to sleep."

When we see one nodding in the congregation we can say to ourselves "Paul did it too," and not feel so badly.

R. CARY MONTAGUE.

* * *

For we must share if we would keep
That blessing from above;
Ceasing to give we cease to have,
Such is the law of Love.

—Bishop Trench.

A WELL WORN PATH TO OUR DOOR

As I was driving through snowy rural New England the other day this idea came to me. I have been around this circuit during all seasons of the year. I know the houses, the farms and the country estates. I have walked by many of them on Sunday afternoons. It was always interesting to see the homes where you could count on a yard full of people, yards with horses and buggies, and now with cars. These were the homes with a well worn path to their doors. As it is many miles from my home I do not know them personally but one can picture the family life that they have. Their door is open and used. In the winter it is more apt to be the back door that is dug out. After many inches of snow paths to the back door, the hens, the barns and corn cribs are the first to be dug.

Just yesterday I heard of another use of a backyard and hospitality. There is a backyard which is next to an apartment house which is filled with mothers with small children. There is no backyard except the lady's next door. Here she has placed chairs, a folding table, a bucket full of ice just inside her door for cool drinks. The mothers bring out their play pens and place their darlings in them. Noisy or quiet it does not matter. This is a yard shared by all. Would you like to look in to see it?

Once I was doing some calling for my mother for the Red Cross. I visited in one house. The maid ushered me into the living room. It was furnished with early Colonial furniture. Frankly I felt that I was sitting in a room of the kind of furniture in a museum. There was no more feeling of personal warmth or sense of being lived in than a show room has.

With all this talk about Evangelism perhaps one way in which you who have homes can do something about it. It seems to me that we must get back to using our homes more. Starting with our own family and friends and other people who need to visit in a home. Around our own hearths we could talk a little about what we read and hear. The nicest kind of evening is just this.

Let us create friendliness so that people will come to our path, to our door. People are lonely. They need friendship. Thty need to feel a part of a family circle.

Let us see if we can open up our "backyard" to welcome those who need one. This is where Evangelism starts. Evangelism is like charity, it starts at home.

MARTHA C. PRAY,
Consultant of Christian Education, Diocese of Virginia.

CONFERENCE ON EVANGELISM HELD FOR MANHATTAN CLERGY

New York, N. Y.—A combined conference and retreat on the Presiding Bishop's Plan for Evangelism was held for the clergy of Manhattan Parishes on January 8-9, at All Angels' Farm, near Suffern, New York.

Under the leadership of the Rev. Samuel M. Shoemaker, rector of Calvary Church, New York, an intensive and invigorating two days was spent together by a representative group of the city's clergy, with results that were felt to be most stimulating and encouraging by all who were present. Dr. Shoemaker is chairman of the Manhattan Committee for Evangelism, and author of the Presiding Bishop's Lenten Book Selection: "Revive Thy Church, Beginning With Me."

The Rt. Rev. Charles K. Gilbert, D. D.; bishop of New York, and the Rt. Rev. H. W. B. Donegan, D. D., suffragan bishop, were present to participate in the conference. The Deans of Convocations had been invited as well, to assist in the formulation of plans and to carry back to their own meetings, which have been planned, steps which might help in giving a unifying approach to the diocesan plan.

The opening service and meditation were conducted by the Rev. Shelton Hale Bishop, rector of St. Philip's Church. His thought centered upon the place of the beginning of evangelism, in the personal life and witness of the individual priest. This was also the theme of the first period of leadership under Dr. Shoemaker. From this beginning, the group proceeded to deal with the methods of evangelism to other individuals; the opportunity in prayer cells; the methods of evangelism in the parish; and the definite steps through which Manhattan parishes will carry out the plan of the Church as outlined by the Presiding Bishop.

The Rt. Rev. H. W. B. Donegan led the discussion upon a Rule of Life. He emphasized the need of such a rule in which personal devotion, greater self-sacrifice and discipline, and a deeper and frequent participation in the Sacramental Life of the Church were all involved. The group then devoted its effort to the formulation of a Rule of Life, with specific suggestions for its observance, applicable to the lives of both clergy and laity.

The evening meditation in preparation for the Sacrament of Holy Communion was given by the Rev. James Green, Canon Precentor of the Cathedral.

The bare details of such a meeting cannot transmit the value in terms of unity of heart and mind, and hopefulness for the Church, which come out of such meetings. That was felt to be a most encouraging beginning. The next meeting of Manhattan clergy was planned to be held at the Church of St. Mary the Virgin, on January 19.

* * *

REV. ARNOLD M. LEWIS SPEAKER FOR MISSION STUDY CLASS January 27.

Richmond, Va.—The Executive Director of the Presiding Bishop's Committee on Laymen's Work of the Protestant Episcopal Church, the Rev. Arnold M. Lewis, will be the speaker at the joint mission study class of the five centrally located Richmond Episcopal Churches on Tuesday, Jan. 27, from 10:30 A. M.-3 P. M., in Grace and Holy Trinity Church.

In the position of director since March, 1946, Mr. Lewis combines a background of lay activities and over five years of active duty as a Chaplain in the Army of the United States.

A graduate of Williston Academy, Springfield College, and the Virginia Theological Seminary, with work also at the General Theological Seminary and Union Theological Seminary, Mr. Lewis had a wide and varied experience in the military service. Serving in this country as Chaplain of the Reception Center, Camp Upton, New York and for two years as Regimental Chaplain of the 176th (1st Virginia) Infantry, he was sent overseas to the Persian Gulf Command. This tour of duty included extensive travel in the Middle East, including the Holy Land. Later he served in the Army Transport Service at the New York Port of Embarkation and as Transport Chaplain on the USAT "Boschfontein." He is a member of the Chaplains' Association and the Reserve Officers Association of the United States.

The Presiding Bishop's Committee on Laymen's Work, of which Mr. Harvey S. Firestone, Jr., is Chairman, is a movement in the Episcopal Church to encourage men in the work and worship of the Church. In existence since 1942, the Committee has had much to do with the renewed interest and activity on the part of laymen.

Mr. Lewis was formerly rector of St. Mark's Church, Westhampton Beach, Long Island. Before entering the ministry he had been Director of Young People's Work at the Community Church, Miami Beach, Florida, and later Director of Communities Activities, Sag Harbor, New York.

The five churches participating in the joint study class are St. Paul's, All Saints', Grace and Holy Trinity, Holy Comforter and St. James' churches.

The class will be held on Tuesday, Jan. 27, from 10:30 A. M. to 3 P. M. at Grace and Holy Trinity Church.

Box lunches are to be taken by those attending. Coffee will be served. Mrs. Mason White is the general chairman.

* * *

DEANS OF SEMINARIES MEET

Washington, D. C.—Gathering under the auspices of the General Convention's Joint Commission on Theological Education, the deans of the Church's Seminaries met at the College of Preachers in Washington, December 29-31. All of the eleven seminaries were represented by their deans, excepting the Bishop Payne Divinity School, which sent Professor Edgar C. Young in place of Dean Goodwin. This was the first formal gathering of the leaders of the theological schools since the recent changes in their leadership, which included the Very Rev. Lawrence Rose as Dean of the General Seminary, and the Very Rev. Percy L. Urban, who succeeded him as Dean of Berkeley; the Very Rev. William H. Nes as Dean of Nashotah House; the Very Rev. Robert F. Gibson as Dean of the School of Theology at Sewanee. Dean Henry H. Shires, of the Church Divinity School of the Pacific, presided.

Among the various matters on the agenda, that receiving first attention was the proposed revision of **The Syllabus for Theological Studies,** which is soon to be issued by the Joint Commission on Theological Education. This Syllabus, which is commonly used by seminary faculties, theological students

and examining chaplains in the various dioceses as a guide to training and examinations, has been under revision for the past several years. The final draft was studied in detail by the deans, along with written criticisms which had been submitted by members of various boards of examining chaplains and seminary faculties. Recommendations were made to the Joint Commission and the Syllabus will now go to an editing committee before it is presented to the Commission for adoption at its next meeting this spring.

The deans gave particular attention to the problem of the Church's need for additional clergy and discussed in detail the very serious questions presented by statistics which were brought to their attention from the Joint Commission's reports. Of particular interest was the fact that less than 65% of the candidates for the Episcopal Ministry in recent years have come from members of the Episcopal Church; that the capacity of our present seminaries in presenting men for ordination is less than 200 candidates per year; that, in the five year period of 1940—45, only 625 new candidates were ordained, while in the same period, 825 clergymen were withdrawn from the ministry either by retirement or death; and that this year, under abnormal conditions and with most of the seminaries operating beyond their normal capacity, there are but 534 regular students in the Church's eleven seminaries. Specific action arising from considerations of this problem was the unanimous request that the Joint Commission on Theologicasl Education secure from reliable and competent sources statistical information as to the future needs of ordained personnel in the years ahead.

Alarming Lack of Clergy

Particular attention was paid to information revealing an alarming lack of clergy, especially in the domestic missionary dioceses where clergy turnover appears at an increasing rate. All the seminaries appeared ready and anxious to prepare men particularly for the domestic missionary field, but felt that they are seriously handicapped in fulfilling this vital function by the disparity existing between remuneration in the established dioceses, or even foreign missionary dioceses, and that in the domestic field. A strong desire was expressed that consideration be given to an equalization on this score, perhaps through the development of a policy which would place domestic missionaries on the same basis of salary and other remuneration as has been the policy with overseas missionaries for some years. Such a plan would provide for regular salary increases in terms of years of service, additional allowances for married men and special allowances for each child, increasing as they advance in school age, as well as a proper provision for medical care and adequate and regular vacations.

Another item considered was the matter of psychiatric examinations as a prerequisite for candidates for the ministry. The deans expressed unanimous opinion that it is imperative that psychiatric examinations be given all men before entering a seminary of our Church and expressed the hope that the Canon on Medical Examinations for Postulants be so interpreted by all dioceses.

Among other matters considered was the question of pre-theological studies for college men who are considering the ministry as a vocation and the deans strongly recommended the bulletin on this subject prepared by the American Association of Theological Schools, a revision of which is now in preparation.

A strong desire for inter-seminary co-operation was expressed by all. To this end a series of conferences for faculty members of the various seminaries was recommended with specific plans being made for a meeting to be held in the near future of the several professors of New Testament. The deans also expressed the wish "to go on record as heartily approving the meetings of the students of the various seminaries of our Church and in their participation in the wider inter-seminary movement.

In their consideration of theological curriculum, the subject of Clinical Training received particular attention. While the deans enthusiastically supported Clinical Training as an important part of the modern seminary education, they pointed out that "in any program of field training, the most important factor is the closeness and quality of supervision in active cooperation with seminary authorities." In connection with specific projects, they expressed the desire to commend the training centers for rural work under the direction of the Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions of the National Council, as well as that of the Council for Clinical Training and of the Institute for Pastoral Care. The conviction was also expressed that clinical training should be accomplished in the summer period in order to avoid any encroachment on academic disciplines.

The deans plan to come together again at the next meeting of the Joint Commission on Theological Education, to be called some time in the spring.

* * *

NEW PRESIDENT HOBART AND WILLIAM SMITH COLLEGES

Geneva, N. Y.—Alan Willard Brown, assistant to the dean and chairman of the Committee on Admissions of Columbia College of Columbia University, has been named president of The College of the Seneca (Hobart and William Smith Colleges), according to an announcement on Jan. 12, by the Rt. Rev. Bartel H. Reinheimer, chairman of the Board of Trustees of the colleges. Dr. Brown will take office at the end of the current college year.

He succeeds the late John Milton Potter, who died January 9, 1947. Dr. Brown becomes the 17th president of Hobart in its 125-year history.

* * *

DEVELOPMENTS AFFECTING BISHOP PAYNE DIVINITY SCHOOL

Boston, Mass.—Asking that the National Council postpone for an indefinite period the expenditure of funds allocated for the rehabilitation of the Bishop Payne Divinity School, the Trustees of the American Church Institute ask the National Council to appoint a new "impartial committee of the Church to consider and recommend to the Council how and where the Episcopal Church in the United States should train Negro candidates for its ministry."

The Trustees called the attention of National Council to the fact that there have been "important recent developments affecting the Bishop Payne Divinity School; no candidates for the ministry have entered the school for the current session; feeling against segregation of students for the ministry, and the Presiding Bishop's expressed belief that a change in plans is indicated."

Complete Text of Resolution Follows

Whereas, there have been a number of important recent developments affecting the Bishop Payne Divinity School including:

1. No candidates for the ministry have entered the school in the current season;
2. There has been an intensification of the feeling against segregation of students intending to enter the ministry, with increasing adverse publicity;
3. The Presiding Bishop, who is also President of the American Church Institute for Negroes, during a recent visit to the Bishop Payne School reached the conclusion that it would be most unwise to make a substantial capital expenditure at the present location of the school, and advised the school officials accordingly;

Now, therefore, be it resolved, That the Trustees of the American Church Institute for Negroes recommend to the National Council that the Council take appropriate action to the end of

A. Postponing for an indefinite period the expenditure of the

funds heretofore allocated for construction and equipment incident to the rehabilitation of the Bishop Payne Divinity School; and

B. Appointment by the Presiding Bishop of a new impartial committee of the Church to consider and recommend to the Council how and where the Episcopal Church in the United States should train Negro candidates for its ministry.

And be it further resolved, that, in the event the National Council decides to postpone for an indefinite period the expenditures of the funds allocated to the Bishop Payne Divinity School, the Institute recommends to the Council that the Institute be authorized to invest said funds and to use the revenue therefrom for scholarship and other grants in aid of Negro candidates for the Episcopal Ministry incident to their attendance at any approved divinity school.

The Institute Trustees passed another resolution directing its treasurer not to disburse any funds in hand or in any funds allocated from the Reconstruction and Advance Fund to the Bishop Payne School, until authorized specifically to do so at some later date.

* * *

COMMITTEE ON LAYMEN'S WORK ANNUAL MEETING

Greenwich, Conn.—Meeting for the first time at Seabury House, the Presiding Bishop's Committee on Laymen's Work held its annual meeting on the 8th and 9th of January. Considered by those present to be the most significant meeting ever held by the Committee, only one member of the Committee was unable to attend. Bishop Sherrill spent the entire time with the group. Those present were: Mr. Harvey S. Firestone, Jr., chairman; the Rev. Messrs. Arnold M. Lewis, executive director; Frederick A. McDonald, associate director; Messrs. William H. Bulkeley, chairman, First Province; W. Dexter Wilson, chairman, Second Province; Guy Little, representing the Third Province; W. Ted Gannaway, chairman, Fourth Province; Harold W. Whinfield, chairman, Fifth Province; George D. Wilson, chairman, Seventh Province; John C. F. Merrifield, representing the Eight Province; Samuel S. Schmidt, President, Brotherhood of St. Andrew; Thomas P. Rabbage, President, Laymen's League; Edward T. Gushee, President, National Guild of Churchmen; Oscar W. Ehrhorn, Member-at-Large; Robert S. Bloomer, Member-at-Large; and Captain Earl Estabrook, Church Army.

Addressing the group, the Presiding Bishop stated that "We are committed to a more personal, enthusiastic, and vital ministry and I think that we can only accomplish that by giving our laity a sense of spiritual mission. We have failed to give our laity a sense of spiritual responsibility. As I understand it, in the discipleship of Christ every baptized person is a missionary of Christ. This means sharing the best we have with others. If we can only stir our lay people to this sense of personal mission then we can make a dent on the half of the people in this country that are not connected with any Church. I am encouraged. We are not moving rapidly, but I honestly think we are moving."

One of the outstanding reports was given in a panel discussion by Mr. Frank G. Atkinson, chairman, diocese of Newark. Laymen's Work was started in Newark under the stimulation of the Presiding Bishop's Committee. The diocese has been so well-organized and has made such a contribution to the life of the diocese that it has become a model for dioceses that are in the process of organizing.

The Executive Director reported that 69 dioceses and missionary districts have some form of laymen's program at the present time. He stated that one objective of the committee must be to create a sense of team play between the clergy and the laity. He paid a compliment to the part that laymen have been playing and are playing in the Churchwide Program of Evangelism. In reporting the Men's Advent Corporate Communion, 1947, the Executive Director stated that, on the basis of reports thus far received, this Corporate Communion Service exceeded all others in interest and attendance. It was decided that in the future this service would be not only for men, but for men and boys.

A report of the Lay Readers' Sermon Service brought forth the fact that over 1,500 sets of sermons are being mailed each month. Due to the increased cost of producing these sermons, plus the fact that it is the desire of the committee to furnish our overseas missionary districts with this service, it was voted that, beginning the first of March, the price of this service will be $2.00 per year. Many compliments have been received regarding the value of this service to Lay Readers and the congregations they serve.

Those attending the meeting had high praise for the facilities afforded by Seabury House. In speaking of this, the chairman, Harvey S. Firestone, Jr., stated, "At our meeting last year Bishop Sherrill told us of his dream of a national home for the Episcopal Church. He acted with dispatch and here we are at Seabury House for our annual meeting. This is a splendid step forward in the Church. I am sure we all agree, as we can sense it with ourselves, that other groups meeting here will get to know each other and will, in many ways, help to bring many fine things to the Church."

* * *

CONVENTION—DIOCESE OF LOUISIANA

New Orleans, La.—The 110th Convention of the Diocese of Louisiana was held January 22 and 23 at Trinity Church in the City of New Orleans. The guest speaker at the evening service on the 22nd was the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill.

The various departments of the diocese and the Bishop and Council met earlier in the week. On the night of the 21st the Church Club served as host to all of the delegates of the Convention at a supper in the Jung Hotel. The speaker for the occasion was Judge John J. Parker, Senior Circuit Judge of the 4th Circuit of the Federal Court, a most devoted layman and a speaker of very great ability.

* * *

WORLD RELIEF CONFERENCES HELD

New York, N. Y.—The Rev. Almon R. Pepper, executive of the Presiding Bishop's Fund for World Relief, with Mr. Robert D. Jordan, Director of Promotion of the National Council and Mr. Herbert Rice, Mutual Broadcasting Company official, will hold a series of regional conferences to discuss the 1948 World Relief Campaign, especially with relation to the Presiding Bishop's Churchwide radio broadcast on February 29.

The first conference was held in New York City January 6, in Calvary Parish House. When general discussions ended, the group went into Calvary Church where amplifiers had been set up, and the broadcast was handled from a transcription, exactly as it will be done on February 29, with the single difference that Bishop Sherrill in person will speak into a Mutual microphone on that date. Transcriptions and phonograph records have been made of Bishop Sherrill's short address, so that even the smallest and most remote parish or mission, finding it impossible to arrange a radio hookup, can hear by means of the transcriptions and records. The Department of Promotion at 281 Fourth Avenue, New York 10, is urging that any parish or mission encountering difficulties in arranging to receive the broadcast shall write at once, so that details to fit the situation may be worked out.

The second regional conference was held in Boston on January 7. Then followed similar conferences and demonstrations at Washington, January 8; Chicago, January 9; Atlanta, January 13; Dallas, January 16. Dr. Pepper led a conference in Minneapolis the 22, and Mr. Jordan led conferences at San Francisco on the 20 and Portland the 22.

Attending the conferences were bishops and diocesan chairmen of the Presiding Bishop's Fund for World Relief. Dr. Pepper and Mr. Jordan explained the plans and offered suggestions for local participation. Mr. Rice was able to answer questions and make suggestions as to the technical and mechanical problems to be encountered.

* * *

"PRINCIPLES ON CHRISTIAN BURIAL" AGREED UPON

Providence, R. I.—The Ministerial Association, which includes clergy in the towns of South Kingstown and Narragansett, met recently in the rectory of St. Peter's-by-the-Sea, the Episcopal Church in Narragansett, where the Rev. Thom Williamson is rector, and this year is vice-president of the Ministerial Association. In conference with the ministers were representatives of the two funeral directing firms in the vicinity. After a full discussion, which was initiated by similar action taken in Newport, the ministers agreed among themselves, with the acquiescence of the undertakers, to a set of "Principles on Christian Burial."

Briefly these principles state that the time and place of all burial services, along with other details involved, should not be determined until the ministers themselves have been consulted by both family and funeral directors. These details are to include the use of flowers in the church, and their arrangement and quantity—for it is suggested that profuse and expensive floral offerings be omitted, the friends instead giving the money involved as memorials to the church, the family, or to some worthy charity.

Then the ministers state that in their opinion the proper place for a Christian burial service is the church building itself. And they urge that the casket should not be opened in church during or after the church service.

The Statement of Principles also says that burials should not ordinarily be held on the Lord's Day. When veteran or lodge services are also to be held, consultation should first be had with the rectors involved, the Statment goes on to say, with Church services only, being held in church buildings—that is, without two kinds of services being held in the church on the same occasion.

And the Statement adds that the ministers do not require fees for burials.

Children's Chapel Consecrated

Providence, R. I.—Christ Church, the Rev. Gene Scaringi, rector, has recently redecorated its chancel, and opened a new Children's Chapel. The consecration of the Children's Chapel was by Bishop Bennett just before Christmas. The altar had all its proper appointments, given as memorials, along with a dossal, chandelier and lights.

"New St. Paul's," in Wickford, had is 100th anniversary on St. Paul's Day. The parish itself started in 1706. The "Old Church" is still standing, and is used during August of each year. It was built in 1707.

* * *

CHURCH ARMY COMMISSIONING SERVICE

Cincinnati, O.—The first postwar Commissioning Service for three Church Army students was held in Christ Church, Cincinnati, Ohio, on January 18, with the Rt. Rev. Henry W. Hobson, D. D., bishop of the Diocese of Southern Ohio, officiating for the Presiding Bishop as authorized by General Convention.

Having successfully completed two years' training, including scholastic and practical field work, Fred Nussbaum, Oklahoma; William Johnson, Los Angeles, and Ernest St. Andrew, Munising, Mich., were presented by the warden of the Church Army Training Center, the Rev. F. J. Moore, D. D., for their commissions in the Episcopal Church as "Captains" in the Church Army. Upon receiving their commissions as "Evangelists" in the Episcopal Church, the Training Center Captain placed the red yoke upon their shoulders, a fellow officer from the field welcomed them into active missionary and evangelistic service and the National Director, Capt. Earl Estabrook, announced their first assignments.

Captain Fred Nussbaum will continue at the Galilee Mission, Philadelphia; Captain William Johnson will be with the Town and Country staff at Parkville, Mo., and Captain Ernest St. Andrew goes to rural work in the Diocese of Western Michigan.

All clergy in the Cincinnati area as well as delegations from all of the diocesan and parish organizations attended the service, which was open to the general public. Following the service a reception was held in the parish house under the direction of the Rev. Nelson M. Burroughs, D. D., rector.

* * *

NEW PAMPHLETS ON LAYMEN'S WORK READY

New York, N. Y.—All four of the new pamphlets on Laymen's Work are now ready for distribution, according to announcement by the Presiding Bishop's Committee on Laymen's Work. Two were previously announced, and they have already had a large circulation. The last two are on Evangelism Through Service and Active Evangelism.

The booklets suggest practical methods by which men, becoming more and more conscious of their personal relationship to Christ and the Church, are enabled to extend their influence into the community and the life of the parish.

* * *

BISHOP BENTLEY'S DAY

New York, N. Y.—December 7 last was celebrated throughout the Missionary District of Alaska as "Bishop Bentley Day," Mrs. Lois Cox, treasurer of the district, has advised the National Council. Mrs. Cox wrote, "You will be interested in knowing that $332.68 of Expectation (the whole payment being $448.72) is from the offering on December 7.

"On that date special services were held all through the Territory in Bishop Bentley's honor, with prayers of thanksgiving for his past leadership and for his continued guidance and preservation in his new work."

The remittance accompanying Mrs. Cox's letter was designated as "a special gift to Expectation by the churches and missions in honor of Bishop and Mrs. Bentley and is their farewell gift from the Territory."

THE WAY OF RENEWAL
by
Arthur C. Lichtenberger
Dean of Trinity Cathedral, Newark

THE CHURCH CONGRESS BOOK FOR 1948 contains a selection of readings for each day in Lent, chosen by Dean Lichtenberger "to present great passages on some of the Lenten themes and to encourage the reader to turn to the sources of these quotations himself."

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ALEXANDER WILBOURNE AND VIRGINIA CHASE WEDDELL

The tragic death of Alexander Wilbourne Weddell, and his wife Virginia Chase Weddell in a railroad accident in Missouri on New Year's Day was a most unhappy shock to the people of Richmond and Virginia.

The son of a greatly beloved rector of St. John's Church, Richmond, of the period immediately after the War between the States, young Alex. Weddell Junior was born and reared in Richmond in that desperate period when sheer poverty prevented him and many other youths from securing a college education. Yet in his lifetime he has received honorary degrees from many colleges in this country and marks of distinction from foreign governments and rulers.

After a distinguished career, first in the consular service of the United States in many parts of the world, and later in the diplomatic service as Ambassador of the United States to Argentina, and to Spain. Mr. and Mrs. Weddell returned to Richmond where they both took notable part in the cultural, philanthropic and religious life of the city.

One of their outstanding contributions to the architectural beauty of the city was the acquisition of a famous old building in England, Warwick Priory, which had been condemned and was being torn down, and rebuilding it almost stone for stone as their residence in Richmond. This building, now called Virginia House, has been given with all its paintings and furniture and equipment to the Virginia Historical Society.

Mr. and Mrs. Weddell were both among the founders of the Virginia Museum of Fine Arts, and served on many philanthropic and historical boards. Rarely has the personality of two individuals, a man and his wife, been impressed so strongly, because of genuine and unselfish interest, upon as many boards and in as many ways as these two. They were greatly beloved because they loved much. They were both deeply interested in the work of the Virginia Historical Society, and Mr. Weddell had been serving as its president for several years at the time of his death. Under his leadership the whole work of the Society was reorganized and enlarged, and greatly extended.

They were both members of St. Paul's Church, Richmond, and Mr. Weddell was a delegate to the annual diocesan council from that congregation. He was also president of the diocesan Library Board which was organized to take charge of the diocesan library.

Possessed of great wealth, and with no children, the bulk of the property of both Mr. Weddell and Mrs. Weddell was devoted to historical, philanthropic and educational purposes, after bequests had been made to relatives and friends and household servants. The Virginia Historical Society will be the chief benefactor, the total amount to come finally to that Society amounting to more than a million dollars. Five colleges, William and Mary and Hampden-Sydney Colleges and the University of Virginia, Richmond University and George Washington University in the city of Washington, were given $10,000 each; The Virginia Museum of Fine Arts, $20,000; The Trustees of Weddell Memorial Episcopal Church in Richmond, $20,000; Bequests of $10,000 each were made to St. John's Church, Richmond, Endowment Fund, St. Paul's Church, Richmond, Endowment Fund, Church Schools in the Diocese of Virginia, the Association for the Preservation of Virginia Antiquities, the Confederate Memorial Literary Society, the Virginia Theological Seminary at Alexandria, the Children's Home Society of Virginia and the Sheltering Arms Hospital, of Richmond.

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A MIDDLE WAY IN CHURCH-STATE SEPARATION

(Continued from page 8.)

the creation of a religious monopoly. And from the religious standpoint the only wrong solution is a completely secularized culture.

We must find a middle way between these two wrong solutions. In America at the present moment proponents of monopoly and establishment tend to scare the opponents of religious monopoly into the opposite error. We would do better to seek after the middle way on this, as on other issues.

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Personal Notes

The Rev. J. E. M. Massie, formerly vicar at Capreol, Ontario, Canada, has accepted an appointment effective Jan. 1, 1948, to be priest-in-charge of St. Edmund's Church, Arcadia, Fla., and of St. Andrew's, Boca Grande, and of the Church of the Good Shephard, Punta Gorda, Fla. Mr. Massie's new address is 18 N. Manatee Ave., Arcadia, Fla.

DEATHS

The Rev. John Harrison Nolan, D. D., of the Diocese of Western Massachusetts died on December 11, 1947. Until his retirement Dr. Nolan was General Missionary of the Diocese.

The Burial Service was said at Trinity Church, Portland, Maine, Saturday, December 13, at eleven o'clock.

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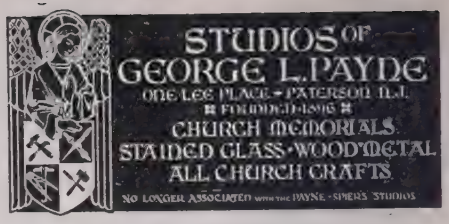

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The
Southern Churchman
January 31, 1948

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More Laborers For The Harvest

When the Lord of the Harvest surveyed the field,
And the field was the world to Him,
The harvest was plenteous but the laborers few
And the need then as now was men.

When the Lord of the Harvest surveys our field
With its millions of souls to win,
The harvest is plenteous but the laborers few
And the need now as then is men.

Did it ever occur to you, my son,
When the Lord of the Harvest said,
The harvest is plenteous but the laborers few,
He means our own Church and you!

* * *

For Laborers In The Harvest

O Heavenly Father, Lord of the Harvest, have respect we beseech Thee, to our prayers, and send forth laborers into Thy harvest. Fit and prepare them by Thy grace for the work of their ministry, and grant that both by their lives and labors they may show forth Thy glory and set forward the salvation of all men, through Jesus Christ our Lord.

Post Haste . . .

THANK YOU VERY MUCH

Sir: Today I received the January 3, 1948, issue of the Southern Churchman, and to my complete surprise I found that you had mentioned me favorably under the Diocese of New York in the year of 1947.

I send you my warm appreciation, speaking as I do for those others on the Committee of St. Barnabas' House who really did the work.

On behalf of all of us, thank you very much.

WALTER BARBER,
Director of Sports.
Columbia Broadcasting System,
New York, N. Y.

* * *

MEDITATIONS IN HIS PRESENCE

At the Holy Communion

One year ago we began a series of brief glimpse-thoughts from the Collects which ended last week. In this issue we begin another series of short meditations by the creator of **Haven**, based upon words and phrases from the service of Holy Communion. Quite literally, seed thoughts as focal points for the worshipper's intent. This is the first of a three-year cycle of meditations in His presence. The second year's cycle will be based on a key thought from the Epistles, and the third year's cycle on some portion selected from the Gospel for the day.

The meditation today is a prelude.

MEDITATIONS IN HIS PRESENCE

Prelude

"Shall" and "May," and "The People Kneeling."

With these words of direction the Priest kneels in front of the Holy Table and prepares to begin the oldest service in Christendom—the administration of the Lord's Supper. All are kneeling as the Priest quietly speaks to God and establishes the contact which will help create for the gathered worshippers the atmosphere of God. The sum of his intent is expressed in the Lord's Prayer, and the very substance of that prayer should flow through the sound of his voice, the humility and reverence of his movements, and the reality of God's presence in the service of remembrance. And through the breaking of bread and the pouring of wine, as the cross looms with majesty and power, and the figure upon it comes down to bless, the priest mediates God.

But two little words—"shall" and "may"—begin to plague both the lay worshipper and the clerical, from this beginning moment on. Only the less important parts of the service are permissive by "may," where choices are made according to the plan of the service. The essentials are preceded by "shall" and form the continuous building up of prayer and praise until the climax of glory in communion with Him.

Beyond this, "may" reminds us that we are not forced to worship even though we kneel in God's House—and many do not; yet "shall" never lets us forget that if we do not kneel in humbleness before Him, confessing our sins and offering ourselves for His service, we will surely leave unfed, uninspired, unchanged with the name of "Ichabod"—where is the glory?—dangling around our necks.

J. W. KENNEDY.

* * *

BISHOP ELECTED

Buffalo, N. Y.—Dr. Lauriston I. Scaife, rector of Calvary Church, Pittsburgh, Pa., was elected Bishop of the Diocese of Western New York Jan. 20, at a fourth special convention of delegates.

* * *

LENTENREADING LIST

New York, N. Y.—In addition to the Presiding Bishop's Book for Lent, the National Council has prepared a Reading List for Lent, all keyed to the subject of Evangelism.

The books are obtainable at book stores, from the publishers, or from the Book Store at 281 Fourth Avenue, New York 10, N. Y.

The list follows:

An Evangelizing Church: A Reading List for Lent

Revive Thy Church, Beginning With Me, by Samuel Shoemaker (New York, Harpers. $1.50. Ten or more copies, $1.25). The Presiding Bishop's Book for Lent, 1948.

Tomorrow Is Here, by K. S. Latourette and W. Richey Hogg (New York, Friendship Press. Paper, 90c; cloth, $1.50).

The Bible and the Common Reader, by Mary Ellen Chase (New York, Macmillan. $2.75).

The Story of the New Testament, by E. J. Goodspeed (Chicago, University of Chicago. $1.50).

A Plain Man's Life of Jesus, by A. D. Martin (New York, Macmillan. $2).

The Religion of the Prayer Book, by Walden Pell and P. M. Dawley (New York, Morehouse-Gorham. Paper, $1.75; cloth, $2.50).

The Divine Commission, by Frank E. Wilson (New York, Morehouse-Gorham. $1.65).

The Episcopal Church, Its Faith and Order, by George Hodges (New York, Morehouse-Gorham. 50c).

What Does the Episcopal Church Stand For? by Norman Pittenger (New York, Morehouse-Gorham, 15c).

* * *

FEBRUARY

1. Sexagesima Sunday.
2. Presentation of Christ in the Temple, or the Purification of St. Mary the Virgin.
8. Quinquagesima Sunday.
11. Ash Wednesday.
15. First Sunday in Lent.
22. Second Sunday in Lent.
29. Third Sunday in Lent.

THE SUNDAY CALLED SEXAGESIMA

THE COLLECT

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 5

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

A Layman Looks At The Clergy

An Address Delivered At a Meeting of the Episcopal Evangelical Fellowship in San Francisco, California

By PHILIP M. STONE

When my topic, "A Layman Looks at the Clergy", was announced at a previous meeting, one startled gentleman of the cloth suggested that an appropriate title for a succeeding paper might be "The Clergy Strike Back!" I hope that I have not given the impression that this is to be a hyper-critical condemnation of the clergy, in general or in particular. I am not a debater. I would admit errors of fact and slips of the tongue (to the joy of a skillful rebutallist). I do not seek argument. I look for common ground, not a battle ground. I propose only to acquaint the clergy with the reaction of one layman to the attitudes and doings of Episcopal priests.

There should be a disclaimer, I suppose: "Any resemblance to actual persons and events are purely coincidental!" However, if it adds to your pleasure (or anguish) to identify a fellow clergyman (or yourself) it is your privilege to do so. My purpose is to try to reveal to the clergy what one layman thinks of their aims, aspirations, and antics; of their methods, their attitudes toward their people; what he thinks of their Churchmanship, their parochial and diocesan politics; their reverences and irreverences. If these remarks are received, as they are intended, as constructive evaluations, some good may be achieved.

Usually it is the layman who listens. No matter what he may think of the content or the presentation of a sermon, the decorum of the Church restrains him—he sits and "Takes it"; although I have known occasions when a disgruntled parishoner has stalked out of the Church in the midst of a sermon. Now I have this opportunity to address a sermon to you, that you may behold yourselves as one of your laymen sees you.

First, it is appropriate that, at this gathering of those who call themselves "Evangelicals", I say a word or two on the matter of "Unity within the Episcopal Church." I believe that the public attitudes of the clergy of this Church, as occasionally expressed in their comments from the pulpit in reference to Catholicism, Anglo-Catholicism, Pan-Protestantism and Evangelicalism and so on, are often harmful to the laymen and to their Church. The danger lies in the name-calling, the placing of trite tags and labels on certain men and viewpoints; the arousing of uninformed and shallow prejudices. Every Episcopalian knows that in a broad and non-sectarian sense he is a member of the "Holy Catholic Church": he boasts of it in his creed; the words appear on the cornerstones of some of his edifices. That does not make him a "Roman" Catholic or an "Anglo"-Catholic, any more than "Protestant Episcopal" makes him a Methodist, a Presbyterian, or a Baptist. On the other hand, the unique historical continuity of the Anglican Communion through the centuries has an appeal which few other Churches can offer. The continued strength of the Episcopal Church lies in the preservation and observance of its traditional Liturgy and Ritual. The brilliance of gifted preachers may attract throngs to churches but only as long as the brilliance lasts. Unless, an understanding of the significance of our form of service and our tradition is inculcated, that "grasshopper" group of hearers of entertaining dissertations will jump over into the congregation of any preacher (in any church) who provides diverting phrases for the delectation of the crowd. The strength of the Episcopal Church lies not alone in words of wisdom from its ministers, but also in a well-rounded service of worship, which requires a certain reverence for tradition.

I question the wisdom and the propriety of blasts from the pulpit at any other part of the Christian Church. The Episcopal Church has much to offer; it need not antagonize those of the Roman Church who come to us. Public arguments and discussion of the relative merits of "Anglo-Catholicism" and "Protestant Evangelicalism" are not conducive to harmony or unity within the Episcopal Church or outside the Episcopal Church. Unwise continuance of these comparisons leads a bewildered public to the conclusion that the Episcopal Church is "at loggerheads" with itself and does not know its own mind.

People are attracted to a church for a variety of reasons: they may like the preaching, the beauty of the music, the friendliness of the parishioners. All these are important and no one of them can be neglected if the Church is to grow. How often have we heard it said that a certain Parish church has "about reached its maximum growth, all things considered". Frequently, all things have not been considered. For example, no Church can reach its full effectiveness only through the brilliance of the preaching; If the growth of the Church is based solely on the attraction provided by the personality of its minister, it is inevitably headed for difficulties. When that personality is removed, and if no other values have been attained meanwhile, the "audience" of that man transfers its attention to some other personality. The rector who is gifted in this respect should do his utmost to get his people into the activities of the Church, to weld them into a solid body which will stand firm within the Church when personalities change. He should permit and encourage the establishment of as many organizations within the Church as the needs and nature of the people would seem to indicate; a Woman's Auxiliary, a Men's Club, a Y. P. F., a Choir Association, an Acolytes Guild, an Altar Guild. Nothing draws people so permanently into the Church as a sense of activity, fellowship, and participation. Human nature being what it is, occasionally conflicting relationships, of these organizations present problems of parish politics, but the dangers are worth it.

The music is important, but it must not become a "show" or a performance. It should not be a distraction but an integral part of the worship in the Church. The value of the Episcopal Liturgy is that it demands to a great degree the participation of the people

in the music of the service. The alert minister will imbue his people with this sense of participation.

Across the Bay, in Berkeley, you have the Church Divinity School of the Pacific. I understand that it is an excellent school, providing quantities of theological and ecclesiastical knowledge for incipient divines. I suppose that the graduates are well qualified to argue learnedly on the number of angels which may be drawn through the eye of a needle (or was it camels?) and that to argue with one of these young prodeacons on matters exegetical is folly. This is, of course, as it should be—it keeps their minds supple. It is good to be positive as long as you can, until life hits you and qualifies things. Learning is easier to acquire than Wisdom.

But I sometimes wonder if a Baccalaureate Address by some hardheaded business man, well acquainted with the vagaries of human personality and character, might not be helpful for these clerical fledglings about to be cast upon this naughty world. His address could be titled, inocuously, "Personality and Character" or "A Religion for Today" or "The Clergyman and Tomorrow". He could begin conservatively and not at all uncomfortably for those who had assumed that he would dwell upon the old theme of shedding missionary light into the dark and evil places of the earth, casting out wickedness and vice, reclaiming the fallen, rescuing the perishing, doing a nice job of cleaning up generally. Then there could be a passing reference to Saint Anthony, the "Temptations of a Clergyman", and he could launch into his real topic; "The Seven Deadly Sins and How They Grow!"

Thus:

The Sin of the Arrogance of Knowledge
(Ancient or Modern)

I suppose that some clergymen never recover from the effects of their schooling, or perhaps I should say that they have never learned that all knowledge is relative and tentative—that there may be a great deal of learning with very little spiritual perception. There is no more danger, however, in an unyielding dogmatic scholasticism than in the uncertain shifting sands of modern "liberalism"; if the faith of the old-school conservatives be blind, the iconoclasm of the liberals, on the other hand, leaves little room for any faith among the fragments. The clergyman should beware of that so-called knowledge which would dismiss the ancient doctrines as archaic merely because he, the clergyman, may lack the spiritual insight to perceive that which is quite clear to many of his less "educated" parishioners. He may have much to learn from the simple faith of those whose theological awareness is not of doctrinal disputations but a humble gratitude that "the Word was made flesh and dwelt among us".

And there is an allied failing of the clergyman:

The Sin of Egotism

This is a species of comfortable self-deception and placid self-satisfaction which feeds on effusive compliments—the Devil's own devices for the destruction of the soul, particularly that of the Clergyman. There is something about the pulpit, its physical height and eminence, which invests with wisdom and authority statements which made under other circumstances would fall of their own dead, dull weight. The dear old ladies (and the younger ones too) transfer their worship of God to worship of the minister. Their expressions and those of others who stand in awe of the cloth invest the priest with a pseudo-divinity which may be beautifully comforting and comfortable for the parishioners, but devastating to the health of the soul of the priest. This is the test of true greatness, for humility and selflessness are qualities hard to maintain in such an atmosphere. Constant, critical self-examination and appraisal are the only preventatives. The danger lies in the fact that few parishioners criticise their rector directly to his face. Their respect for the cloth restrains them. Yet the clergyman should realize that his best friends are those who occasionally give him a frank opinion of his words and actions. That takes courage on the part of the parishioner; the measure of the clergyman's character lies in his ability to receive such comments in the helpful light in which they are intended.

And there is

The Sin of Indifference or Casualness

In the matter of liturgy and ritual, good manners, as in all walks of life, are important in the Church—more so than some clergymen are apparently aware. If the Episcopal Service is to be of value, the readings from the prayerbook and the scriptures should not be a jumbled torrent of words or an indifferent mumbling of meaningless syllables. The reading should be reverent, thoughtful, sincere, so that it may be understood. A reasonable regard for the sentiments and feelings of the people, and the traditions of the Church, would dictate that the priest conduct the service with dignity and decorum. It is no sin that a Church lack altar candles or much of the paraphernalia of the sanctuary. It is bad manners—and an irreverent distraction—if the Church with such furnishings fails to use them properly. Let us imagine a horrible example;

A stranger comes into an Episcopal Church shortly before the service of Morning Prayer. A few minutes before eleven, a breathless, red-faced little boy rushes in with a flaming torch and lights whatever candles may be near at hand, tears out through some side door (which noisily slams behind him). The organist warms up with a prelude astonishingly suggestive of "Roses of Picardy", culminating in a tremendous chimes effect, which is apparently the signal for another red-faced little boy, with his hair all awry, to catapult in through another door, grapple with a processional cross insecurely fastened at a precarious angle to a choir stall, tear it loose from its moorings, take careful aim at a nearby door, and plunge through it, with no visible damage (miraculously) to cross or youngster.

This puts the stranger in a highly receptive mood. Anything can happen now! It does—from a distant recess of the Church are heard voices which herald the approach of the Choir, the "Thundering Herd". Some sort of intoned proclamation is heard which is apparently the occasion for the people to sink to their knees—to pray for the state of the Choir, perhaps—and the Parade begins. Down the center aisle comes the procession consisting of choristers and assorted clergy at a good fast clip to keep up with the Crucifer who apparently believes that Christian Soldiers should move "Onward"—fast! Some of the choristers nod to friends in the congregation as they pass by; this results in casualties at the Litany Desk, but they finally arrive safely at their stalls.

The stranger may find this diverting: it certainly is not conducive to a spirit of worship. And here I must point to the indifference or casualness of the clergy themselves as being most responsible for conditions of this kind.

Fine furnishings do not make a fine church. One of the most helpful services I have attended was in a plain little wooden edifice. It was "poor" in material means. No chimes on the organ, no beautiful windows, no golden candelabra. There was a simple wood cross on the altar. The choir of eight people came in silently through the side door. They came in quietly and reverently because they and the organist and the priest had had their own service of dedication a few minutes before. The altar candles had been lighted by the priest himself—first the one on the Epistle side, the other one on the Gospel side—decently, unhurriedly, and in order. (The priest later told me that an Acolytes's Guild was bing organized but that he would permit no one to serve until he had been properly prepared for this privilege of assisting at the Lord's Table.) The people were not watching

a "show"—they joined reverently in worship because it was their church and their service.

Please do not say that I am a "ritualist" if I desire a certain decency in the observances of church manners. A service need not be elaborate to be inspiring, but it must be sincere, respectful, reverent. That only can be attained by the constant attention and instruction and direction, personally, of the priest of the parish. It may astonish him to know how many of his people crave this instruction. I was told by the acolytes in a certain church that they were so offended by the irreverent, "hit-or-miss", way in which, through ignorance, they had to perform their duties as servers, that they would refuse to help until they received proper instruction. Can you blame them? An assistant stepped in and trained them, organized an accolytes guild to which they were so proud to belong that a waiting list was created. Need I say that the acolytes of that Church stood second to none in the fine way in which they assisted in the service?

And there is another sin to which some gentlemen of the cloth are prone.

The Sin of Indiscreet Loquaciousness

The alarming aspect of this failing is that it is occasionally a characteristic of a very fine type of clergyman, one who has a keen interest in and love for his fellow men. He is likeable, sympahtetic, drawing people to him irresistibly because of the charm of his personality. Those in trouble and distress come to him for advise, revealing their inmost secrets and confidences, for his ears alone—sad stories of marital difficulties, hesitant confessions of struggles with personal habits—and they receive courage from his counseling. He is so interested in their problems, however, that he cannot resist discussing them later, "in confidence", of course, with his fellow clergy, and even, in moments of carelessness, alluding to them when talking with other friends. The clergyman thus betrays a confidence which he should keep inviolate. On those occasions, fortunately rare, when the person whom he has counseled learns of the talkativeness of his counselor, his faith, not only in the clergyman but in the Church as well, may be utterly destroyed. It were well if every clergyman, when entering upon the duties of his ministry, were to subscribe to a code similar to that adopted by the physicians, promising faithfully to guard zealously all information intrusted to him by those whom he serves.

And there is

The Sin of Jealousy and Backbiting

Even clergymen are not immune. Every clergyman should pray daily (very early in the morning) that he be delivered from the sin of gossip and malicious comment; that in thought, word, and deed he may be free from harmful and disrespectful thoughts concerning his peers and his superiors. He should pray for discretion when talking to parishioners about other gentlemen of the cloth. Jocular, slighting, or any adverse reference to them does not increase respect for the Church—nor does it usually increase the stature of the speaker in the estimation of the hearer.

And, further, in the field of human relations, there is

The Sin of Over-Hasty Appraisals

One of the hardest tasks of the rector is the finding and development of laymen for responsible positions in parish activities. This topic could easily be developed into a whole paper in itself, but a word of caution may be at least offered here: First impressions and appearances can be deceiving. No leadership should be given to any person until the rector has become sufficiently acquainted with him to determine with reasonable certainty his fitness therefor. This means knowledge of the parishioner's capabilities, proficiencies, limitations, temperament, churchmanship. Although many people of wealth are devout and unselfish supporters of the Church, others, of wealth and social prominence, may become dangerously domineering, possessive, and obstreperous. Nor should a person of humble station or moderate means be overlooked in the survey of possibilities for leadership; frequently it is the inconspicuous man or woman who in the time of trial for the Church will be found to be the true "pillar", standing strongly and dependably when others are but broken reeds. I would suggest to the minister that in no instance should a person be permitted to take a responsible office until his measure has been taken in the performance of lesser duties. This may require a year or so, but there is no substitute for time in appraising human personality. I am sure that you know of many devastating examples of what has happened in certain parishes when so-called "promising" newcomers have been allowed to enter too quickly into the organizational life of the church. A little inquiry into their personal history and background (in other parishes, particularly) would have saved a great deal of trouble.

And, lastly,

The Sin of being a "Good Fellow"

—or the dubious value of fraternizing with evil. The life of the clergyman is not enviable. He will be criticised alike for his sins of commission or omission. It is impossible that he please everyone. The clergyman who smokes incessantly, d r i n k s indiscrimately, swears "like any other human being", or makes occasional detours from the straight and moral path, may be called a "good fellow" by non-Churchmen (and by some Churchmen). It is also conceivable that quite a number of his flock may feel that these personal manifestations are not altogether desirable for a priest of the Church, and that their respect for the cloth is under some stress because of their concern for the man. The priest should keep constantly in mind that at his ordination he was set apart (from other men), as a minister, to be in the world, but not of the World, and from that moment on, to be, insofar as in him lies, an exemplar of Christian living. This was not thrust upon him. He chose it of his own free will when he entered the ministry. Nothing the priest does is to himself alone. He must ever realize that the faith of his flock in himself and in the Church hangs precariously, not so much on inner truths, but so-called "trivial" things of outward appearances; a slip of the tongue, the tiniest indiscretion, the smallest appearance of evil. His self-discipline must be ever vigilant, his morality unimpeachable, for if he fails, it is not he alone who falls, but with him he drags down those who have believed in him and have looked to him as an example. He must be mindful always of the solemn vows which he took when he was ordained to the ministry of the priesthood.

It would be salutary if before every service, the minister would call to mind the words of the Ordinal, the admonition and exhortation of the Bishop.

"Ye have heard, Brethren . . . of what dignity, and of how great importance this Office is, whereunto ye are called . . . ye are called to be Messengers, Watchmen . . . Stewards of the Lord.

"Have always therefore printed in your remembrance, how great a treasure is committed to your charge. . . . the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body . . . if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault. . . .

"Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who had placed you in so high a dignity; as also to beware that neither you yourselves, offend nor be occasion that others offend."

These words are clear, and I, one of your people, pray that our Heavenly Father may

"Give grace to all Ministers that they may, both by their life and doctrine, set forth his true and lively Word."

Santiago de Cuba

A Place of Vast Possibilities For Our Church

By REV. LORETO SERAPION, LL.D., D. C. L.

Santiago de Cuba is the capital of the Province of Oriente. And Oriente is one of the six provinces in which the Republic of Cuba is divided. It is the largest of all the provinces. It extends 36,000 square kilometers, with a land rich in mines of every kind. High mountains like La Sierra Maestra stand everywhere in the province. The Turquino peak is one of the highest in the whole world. The biggest river in Cuba, El Cauto, runs through beautiful hills and valleys.

Santiago de Cuba is an old city founded by Diego Velazquez in the early days of the Spanish colonization, about four hundred years ago. It is in the southern part of the province. For centuries this city was really a small town, but at the time of the first American Intervention—in the memorable years of 1898 to 1902—it began to grow rapidly. Now the city has about two hundred thousands of inhabitants.

The city, I should say, is famous for several things. In its neighbourhood stands the famous St. John's Hill where the great battle of the combined American-Cuban forces of Theodore Roosevelt and Calixto Garcia against the Spaniards took place, in which the Spanish army was finally defeated. In its neighbourhood, about four kilometers away, is the small town El Caney which was taken by the American army and where the Spanish general Vara del Rey died fighting as a hero defending the old regime of his country. Here is also the famous Santiago Bay, which is historically immortal for the great naval battle which was fought during the Spanish-American War, making of the young American officer Hobson, a hero. But, above all this, Santiago de Cuba is a city where many of the Cubans who fought in the Wars of Independence were born.

At the same time this city has been for centuries a stronghold of the Roman Catholic Church. At present it is the see of an Archbishopric. In spite of this, we can not say that Santiago de Cuba is entirely a Roman Catholic city. At least, there are thousands of people, who having been born and baptized in the Roman Catholic Church are not interested to go to the Church of their parents. If they are asked about the religion they are supposed to belong to, they will immediately say that they are Catholics, but Catholics who do not agree with the papal policy and who do not like to worship saints invented by the Roman Catholic Church. Of course, they remark that they are not Protestants either!

I am seriously inclined to think that this type of Catholics resemble most Anglicans or Episcopalians. No doubt these people may easily become members of our Church if we only knew how to interest them in it. There are many thousands of such people in this city, as in all the cities of Cuba, who could easily be members of our Church if we could present to them Churches with fine buildings and first class schools where they could send their children; if we could preach to them as fine sermons as they hear in the pulpits of the Roman Catholic Church, where prominent native priests show their culture and wisdom every time they preach; if we could actively work along the line of making a strong evangelistic movement among our people.

I strongly believe that Santiago de Cuba is offering to the Episcopal Church, vast possibilities to develop its work in order to increase its large membership among Cubans.

Our Church has been working in this city for more than forty years. In spite of this, the work has not grown very much, due I think, to the fact that our material equipment has always been extremely poor. Our main Church, St. Andrew's, is a small Chapel which can not hold more than sixty or seventy people. St. Mary's Church, used mainly for the British West Indians, is a small Church built in a very poor suburb of the city. St. Peter's Church is a small one, which can hold about thirty people, built in another poor suburb.

We have three little schools. And they are very poor ones. Then we have one bigger one: "Colegio San Lucas," of which I have the honor to be the Chaplain. We would say as our Bishop Blankinship did about it, "It is a first class school with very poor equipment".

This school was founded about thirty years ago by the Rev. Juan B. Mancebo, a priest who is now ninety-one years old, and who is actively working for the Church. The suburb where the school is located has been growing ever since and consequently the school has also grown. It has more pupils than the poorly equipped building can hold.

There we have a nice Sunday School with a large registration. When recently Bishop Blankinship of this Missionary District paid a visit to the same he heard the pupils shouting: "Bishop, we want to have a Church built!" There is not even a Chapel in the school. We need a fine Church to be built right near the School, and furthermore, a school building where hundreds of Cuban boys and girls may go through their studies under the auspices of the Episcopal Church.

Santiago de Cuba by its importance needs to have a school worthy of the history and traditions of the Episcopal Church to be a centre of culture and inspiration for the sons and daughters of those "non-conformists" among the Roman Catholics who are potentially Episcopalians.

In many ways our Church has been handicaped. Time has already come when it must stand high up among other institutions, for the plain reasons of its magnificent history and brilliant Catholic traditions. Everybody in Santiago de Cuba, everybody in the Province of Oriente and everybody in the rest of the country ought to know about the Episcopal Church. And yet to do that we need a first class equipment for a first class Institution. It is a pity we did not have it in the past; it is a pity we do not have it at present, but we hope to have it in the near future with the help of God.

Let us have hope and have enough courage to work hard for our dear Episcopal Church in Cuba, as to make out of Santiago de Cuba its stronghold.

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STUDENTS ATTEND CONFERENCE IN CHRISMAS VACAION

Texas.—The Christmas vacation in the Diocese of West Texas was marked for college students, communicants of the Episcopal Church, by a Conference on Christian Vocations, held at Camp Capera, under the leadership of Bishop Jones. There were present forty-eight students all from parishes or missions within the diocese. Three seminarians were also present, Gordon Charlton, Jr., and Robert E. Megee, Jr., both from the Virginia Theological Seminary, and Wilson Rowland from the Philadelphia Divinity School. The first session included the presentation of "Vocations within the Church," by Bishop Jones, "Church Vocations for Women," presented by Miss Mary Louise Villaret, diocesan director of Christian Education and "The Ministry," presented by Gordon Charlton, who told why he had chosen it and gave a picture of life at the Virginia Seminary. In the evening session Bishop Jones spoke on "Fundamentals of the Christian Faith" and then led a discussion on the subject. Included in the program was a Celebration of Holy Communion and various forms of recreation. The Rev. H. Paul Osborne, chairman for College Work in the diocese, assisted Bishop Jones.

Nunc Dimittis

Under the above title thought is being directed to a few of the things suggested by the Song of one for whom the shadows of evening were stretched out—Simeon, of the second chapter of St. Luke's Gospel.

We write chiefly for readers whose days have lengthened into eventide, such as ask for the old paths, and the way of deepening rest to the soul. Nothing new can be offered. "You are reminding us of truths enjoyed long since, but now almost forgotten," is the word from one elderly man. So we continue (though in fragmentary manner), to reiterate old truths, after the manner of Psalmists and others, who tell again and again of Israel's deliverance from Egypt, or of their own personal experience of the grace of God. "I will declare what God hath done for my soul," cries one in the sixty-sixth Psalm.

Some thirty years after Simeon had given his glad testimony, an event of great significance took place in that Temple; it was the rending of the Veil. In several of the Gospels appointed for Holy Week, and in the Epistle for Good Friday, mention is made of that wonderful happening. Those accounts should be carefully read in private as well as in church and along with them such passages as Exodus 25, or Exodus 30:10, or Leviticus 16:34, and further read (in Moffatt if possible) that excellent digest provided in Hebrews 9.

It would be well to put aside this paper, and give some time to quiet thought and prayer, before proceeding further in this present writing.

* * * *

The Tabernacle (and later the Temple) was divided into two parts by a piece of tapestry known as the Veil. The outer part was the Holy Place, and there the ordinary priests ministered.

The inner part was called the Holy of Holies, or the Most Holy Place, and into it, only the high priest could go, and that but once a year on the great Day of Atonement, and he carried blood with him.

Within that place was the ark of the covenant, and the mercy-seat, and upon the mercy-seat the strange Shekinah-light in which Jehovah dwelt—of which things we cannot now speak particularly.

In passing within the Veil, the Jewish high priest entered into the immediate Presence of God, from which all others were excluded. But when the body of Jesus was so torn on the Cross that its life-blood became available for its supreme purpose, the salvation of men —at that moment (so says Mark 15:38), at that moment the dividing curtain, the Veil that hung between man and God, that separating thing was rent in twain. By one act, needing neither to be repeated nor supplemented, God was propitiated, and sinners were justified freely by His grace through the redemption that is in Christ Jesus whom God set forth to be a propitiation. Carefully note the references to "His own blood" in Hebrews 9, verses 12, 14 and 22, and in Hebrews, verses 19 and 29.

When the Veil was dissevered, a way into the Holiest was open to all men, for by the one oblation of Himself, once offered, Jesus not only opened a way, but He Himself became the Way. Henceforth, the meeting of God face to face, becomes the privilege of all believers. We have access by faith, we have access with confidence. (See Romans 5:2; Ephesians 3:12.)

The validity of that eternal covenant, of that eternal redemption, of that eternal inheritance, the validity of these things abide. Having ourselves been made a kingdom of priests unto God, ours it is to offer a life of love, and adoration, and worship, and in union with our great High Priest, we are emboldened to take our place with Him as intercessors.

In God's presence the soul grows into more complete oneness with Christ, and into more entire conformity to His likeness. Having, therefore, boldness to enter into the Holiest by a new and living way which Jesus has consecrated for us, through the Veil, let us draw near with a true heart and in full assurance.

And what has all this to do with **Nunc dimittis?** Think it over.

B. F. M.

Europe's Dependence Upon America

By REINHOLD NIEBUHR

Attendance recently at an international Christian conference gave me the opportunity to speak with nationals of many of the European countries. I should like to list my impressions of the present situation in the following brief propositions:

1. Europe's attitude toward America is much less critical than it has been at any time since the war. This new tendency of appreciation is primarily due to the fact that thoughtful Europeans are now quite convinced that the Marshall Plan is not an effort to extend the imperial power of our nation, as Communist propaganda avers.

There is a growing conviction that we really want to help the nations of western Europe and that the plan, as now projected, does not violate the sovereignty of the dependent nations. This favorable impression could, of course, be destroyed if Congress added many restrictive reservations to the European recovery plan, which would offend the self-respect of the nations involved.

A curious irony exists in the fact that the people who support the recovery plan primarily from motives of wanting to defeat Communism are most likely to destroy the effectiveness of the plan in that direction by making it an expression of American power and thereby proving the Communist propaganda to be right.

2. The tendency to be appreciative of America has grown with the increasing disillusionment over Communist tactics upon the continent. It is generally recognized that the strike and sabotage strategy in France and Italy serves no good economic purpose and is meant to wreck the economy of those nations before the Marshall Plan can take effect.

Even the left section of the British Labor Party which was extremely critical of America and friendly to Russia has changed its line. Some of the members of this group have become convinced that Greece must be defended and kept from falling into the Communist orbit, lest the strategic picture in the whole Mediterranean be changed. Thus the "Truman Doctrine" is no longer under attack.

3. The hope is expressed that America may not pull down the iron curtain beyond the point where the Russians pull it down. More specifically this means that we should not cut off economic relations with Czechoslovakia and Poland, even though they are in the Russian orbit.

It is felt that it would be good for the peace of the world if we preserved every possible contact with nations in eastern Europe so far as Russian influence permits.

4. Europe in general is just as certain as it has been in the past that its poverty makes our kind of economy a luxury which it cannot afford. It must have stronger controls upon its economic life than we have. But it is beginning to think that perhaps we are not actuated purely by economic motives and is beginning to accept us as an ally in the fight against Communism, even though many of our ways seem strange.

5. The economic dependence of Europe upon America is very great and one has a frightening sense of our responsibility. For if we should fail in our responsibility and if Congress should seriously mangle the European recovery program the economic life of Europe would fall into chaos.

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The Military In Civil Government

A committee of eminent Americans, including Dr. Albert Einstein, Dr. Ray Lyman Wilbur of Stanford University, J. Arthur Morgan, former T V A chairman, Dorothy Canfield Fisher and other prominent public figures, has pointed out the increasing infiltration of professional military men into civil posts. Naming General Marshall, Secretary of State; Admiral William J. Leahy, the President's personal aide, and an imposing list of others, the statement remarks that military influence extends to our colleges, research foundations, the Boy Scouts of America, and into publicity media, for "the Army was the third largest advertiser in the nation in 1946." In the light of the immense Federal budget proposed for the new fiscal year, that fact is worth considering. The timeliness of this statement is highlighted by the President's attempt to appoint another military man to a high post in our top civil aviation bureau.

Yet America is not a militaristic nation. At heart, there is a healthy disrespect of the "big brass" by the man in the streets. The failure of campaigns for voluntary re-enlistments in the army and navy shows the small liking of Americans for the military life and its philosophy.

The trend of these appointments of military men to posts normally filled by civilians is due in part to the evident fascination of President Truman with military personnel, plus the unwillingness of men in executive positions in the business world to go into government service. The period since the war has seen a flood of men pouring out of Washington back into their own businesses. Some of this was the rightful release of manpower due to the end of the war, but there has been little desire by men of leadership to take government positions at the price of lessened income plus the sure criticism leveled at men in such fields plus the stifling red tape and inefficiency of government organization.

The Church must accept some of the blame for this. We have failed to inculcate a spirit of Christian vocation in men's hearts. How often on the local level, poor candidates run for public office and poorer men are appointed to responsible positions because men of conscience and ability refuse to enter into politics. Churchmen will not run for office! This report might well be used by Men's Clubs as the basis for study, not simply of the trend it indicates, but as an indication of the failure of the Christian Churches to provide leadership. That there might be a Christian ministry in the hall of government in Washington never enters the thinking of most men.

Hence the President turns to military men, who unfortunately have been conditioned to think in military terms. It is to the point that the signers of this report note that the historian Arnold J. Toynbee in his widely acclaimed "Study of History" came to the conclusion that militarism "has been by far the commonest cause of the breakdown of civilizations."

February 29th

We haven't had a Sunday like it since 1920, and there will not be another until 197! We refer to Sunday, February 29th, 1948! Such a leap year Sunday is the most unusual Sunday date in the calendar.

With appreciation of the possibilities of this, the National Church has resolved to exploit this Sunday for the benefit of the Presiding Bishop's Fund for World Relief, to which our Church has pledged one million dollars in 1948. The National Department of Promotion has worked out a dramatic plan whereby the Presiding Bishop will speak in every Episcopal Church in the nation that morning at 11:30 A. M., via the radio. Six hundred radio stations will cover the great majority of our Churches easily. For those Churches out of reach of this vast radio coverage, or who have their only service at another hour, transcriptions and phonograph records have been provided.

But this is not all. Equally important is the careful plan of preparation for this Sunday outlined by the department. Literature, posters, offering envelopes and pledge cards (for those who have no ready money with them!) are already available. There will be advertisements and newspaper and magazine publicity directed from "281."

Yet all this can be blocked if the rector of a Church refuses to cooperate. For the essential task must be engineered at the local level. Here the suggestions of "281" must be put into effect. Here the literature must be mailed into every home. Here is the touchstone of success or failure for the plan.

We trust the clergy will give wholehearted support to this plan. It is a good plan, well conceived. Persons may quibble about details in typical clerical manner. But the plan may be varied or supplemented to suit local conditions. It is flexible enough to meet all our local needs.

But this is far more than a "plan," or a trick promotional scheme. This is to raise funds to feed the hungry, to clothe the naked, to rebuild the Christian life of a war-scarred world. This is to obey our Lord's command. One million dollars from two million Episcopalians for a year's gift is little enough. The goal is so small that its mention ought to shame us! It means about a penny a week a member! The least we can do on February 29th is to oversubscribe it generously and quickly. Then February 29th will indeed be an unusual Sunday, not simply in its strange date, but in its demonstration to the world that the Church of Christ still cherishes His compassion for the multitudes.

A Page for the Family *Mrs. E. E. Osgood, Editor*

Rev. Canon J. Douglas Paterson

The Southern Churchman family will be interested to know that the Rev. Canon J. Douglas Paterson, of the Cathedral of Toronto, will write for us starting shortly, a column to appear on this page.

This series will represent a resume of his talks on Evangelism recently made at the Mayo Memorial Church House, Richmond, Va., daily the week of January 12-16, followed by Bible Study classes the following week. Canon Paterson has made a deep impression on all who were priviledged to hear him and he was warmly received at these meetings as well as in the various Churches where he preached on Sundays and addressed the Men's Bible Classes, Woman's Auxiliary groups, and Young People's Service Leagues during his stay in Richmond.

The Southern Churchman is very happy to be able to introduce his column on this page.

Canon Paterson was born in Scotland. He was educated at Edinburgh University, Toronto University, Wycliffe College, Toronto. He has been an Army Chaplain—now in the Reserve Army with rank of Major. He is a member of the Committee of Evangelism of the Diocese of Toronto; General Synod of the Church of England in Canada and Canadian Council of Churches.

* * *

Let us have faith that RIGHT makes might; and in that faith let us to the end dare to do our duty as we understand it. And having chosen our course, let us renew our trust in GOD, and go forward without fear and with manly hearts.—Abraham Lincoln.

PRAYER BOOK PAGE BY PAGE CXX

The Offering

Besides the notices and the sermon the rubrics here provide for the taking of the offering, after the sermon. There is no other mention in any of the church services of the collection, although it is taken at Morning and Evening Prayer, and sometimes at the Litany. The fact that it here comes after the sermon establishes the usual custom in all Episcopal churches, thereby differing from the other Protestant groups, who invariably pass the alms basins before the sermon.

We are apt to forget how ancient is this practice in the church, and also how important it is. We Episcopalians are inclined to be altogether too modest in our attitude toward the need of money for the church with the result that although our church people are always the leaders, both in giving and in work in every kind of philanthropic and civic movements, oftentimes our own church institutions are very meagerly supported, and often overlooked, both in contributions and bequests of our wealthy members.

Somebody has classified three great churches as follows, the Presbyterians as the e-lect, the Baptists as the col-lect, and the Episcopalians as the se-lect. Certainly our Baptist friends do a grand work at collecting and some of their large churches have a budget that is equal to a whole Episcopal diocese.

In two places in the New Testament special importance is given to this phase of the church's work. In St. Paul's first epistle to the Corinthians immediately after the fifteenth chapter, in which he rises to such heights on the subject of immortality that his words have been used at burial services from time immemorial, he continues, "Now concerning the collection . . . ." He thus lifts the weekly offering to a place beside the salvation of the soul.

Also in St. Luke's gospel chapter 2, verse 49, we have the first words recorded from the lips of our Saviour in response to Mary's grief over having lost him for three days he says, "Wist ye not that I must be about my Father's BUSINESS." Surely this is an admonition from our Saviour Himself that we should use more business methods in the church, and not be ashamed to urge our people to support our church work adequately and liberally.

R. CARY MONTAGUE.

* * *

Let us impart all the blessings
We possess, or ask for ourselves,
To the whole family of mankind.
—George Washington.

PRESIDING BISHOP'S BOOK FOR LENT

Each year the Presiding Bishop of the Church has printed a book during Lent for the lay people and clergy. Its purpose is to stimulate some concrete thinking which should result into action. This year as we are studying about Evangelism, the book is written by the Rev. Samuel M. Shoemaker called "Revive Thy Church Beginning With Me."

It would be a wonderful thing if groups would read this book, sit down and discuss it, and plan action. One of the most helpful Lents I can remember is when this was done. Each one of us got the book, chapters were assigned to leaders and we met for discussion. We first had a Service of Worship, at which time the rector spoke briefly on the subject for the evening. After this we went to the Parish House, where we had our discussion. It was an interesting group of people, professors, their wives, teachers of the high school, business people of all kinds and sorts and their families. We ranged from the teen age through the "old folks." We had a wonderful time and grand discussion. We each had a hearing. That Lent has meant much to me through the years. It might be that you could get some of your neighbors to read this book with you. You might review the book to stimulate interest in it. The book begins with Mr. Shoemaker's inquiry into the causes of our difficulties by facing the fact that the crisis in our world is, at bottom, a crisis in the soul of man. He says, "Unless something happens to us and **in** us, it will not happen **through** us." "This is a book on the **how** and not the **why** and **what.**" To have this happen, he says, it is obvious to him that it should be where men go for religious help: **in our parishes.** The book has a freshness and sincerity which is rewarding to those who read it; you are aware that this man has a knowledge of wherein he speaks.

I do hope that you will not only read it yourself, but that you will talk it over with others. We are too prone to read, hear lectures and "exude" about them, criticize how our church is not doing anything, and let it go at that. Many times we are unaware of what does happen in our own Church.

Let us take time during Lent to think, pray and act.

"Revive Thy Church Beginning With Me."

MARTHA C. PRAY,
Consultant of Christian Education,
Diocese of Virginia.

News of the Church

MRS. CUMMINS SELECTED FOR COMMISSIONER OF PUBLIC SAFETY

Poughkeepsie, N. Y.—Mrs. Evelyn Atwater Cummins, wife of the late Dr. Alexander Griswold Cummins, who was rector of Christ Episcopal Church, has been appointed public safety commissioner by Mayor-Elect Graham.

Mrs. Cummins succeeds Howard T. Wiggers, and will serve on a new three-member board of police commissioners as soon as the city administration is able to carry out its pledge of restoration of the police board, the mayor-elect said.

Mrs. Cummins, believed to be the first woman ever to have been appointed to a Poughkeepsie police department supervisory post, is a native of this city and member of a well-known Poughkeepsie family.

With the late Dr. Cummins, who served for many years as chaplain of the police department, Mrs. Cummins has maintained a close personal interest in the department and its members. Her father, the late Edward Storrs Atwater, was a member of the police board.

Mrs. Cummins is a contributing editor of the **Southern Churchman.** Upon the death of her husband, Dr. Cummins, editor of **The Chronicle,** that magazine combined with the **Southern Churchman** in June of last year.

Mrs. Evelyn Cummins, who became public safety commissioner of Poughkeepsie on January 1, was born in this city, the daughter of the late Edward Storrs Atwater and Caroline Swift Atwater. Her father was for many years president of the Farmers and Manufacturers National Bank, and for 15 years was a trustee of Vassar College and chairman of its finance commiteee. He was a first cousin of the late President William Howard Taft. Her mother was the donor of the Swift Memorial Infirmary at Vassar College.

Mrs. Cummins' grandfather, Charles Well Swift, was mayor of Poughkeepsie.

Mrs. Cummins was educated at the former Quincy and Putnam Hall schools of this city, the National Cathedral school, Washington, D. C., and the Masters' School, Dobbs Ferry.

Mrs. Cummins has been active in the literary field over a long period of years. She served on the staffs of **The Living Church, The Chronicle** and **The Churchman.** Mrs. Cummins' articles have appeared in the **American Mercury,** the **Forum** and the **Century** among a number of publications.

In 1922 Mrs. Cummins wrote "The King's Highway," a prize poem, which has been broadcast many times on the radio, and has been set to music by 24 composers, as a hymn and an anthem.

During the period of World War II Mrs. Cummins also served as chairman of the women's division for three War Loan campaigns in the Sixth New York War Loan district. She also was chairman of the woman's district for one of the Dutchess County War Loan drives.

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SCHOOL BOARDS REQUEST RELIGIOUS EDUCATION

Narragansett, R. I.—The School Committee of the town of South Kingstown, in Southern Rhode Island, has requested the clergy of the various churches nearby to give religious instruction to pupils in the high school in the school building itself.

The School Committee stated that the law of Rhode Island requires them to "implant and cultivate in the minds of the children the principles of morality and virtue. If each church will furnish instruction to its own members, the schools will be indebted to you for giving us this aid." The School Committee further states: "To the best of our judgment this plan in no way transgresses the necessary principle of the freedom of control of church over state or state over church." The period of instruction is to be three-quarters of an hour once each week.

The proposed plan was accepted immediately by the pastors of the two Roman Catholic parishes involved, and also accepted by the rectors of the two Episcopal Churches in the vicinity. Some of the strictly "Protestant" pastors, however, objected strongly on the basis of arguments that a mixture of state and church is involved; that "sectarian" teaching should not be encouraged by school boards in their schools; that taxpayers' money (used in building and keeping up schools) should not be used for the teaching of religion, either Christian, Jewish or pagan; that the school boards thereby make themselves responsible for the teaching which should be given under the plan; that most ministers and instructors brought in under the sponsorship of the ministers might not be qualified teachers under school law; and though the object (instruction in morals and religion) is good, the method is bad.

After weighing all objections, written and oral, the School Committee of South Kingstown has decided to put the plan into effect on February 16, with those pastors who agree doing their part with their own church children, and those who will not come in remaining outside. This plan will start in the high school only. The upper three years of high school training are taken in the South Kingstown High School by the pupils from the town of Narragansett.

It is thought that the Narragansett school board may follow the example of South Kingstown for the Narragansett Junior High School pupils.

The rector of the Church of the Ascension in Wakefield, in the town of South Kingstown, the Rev. John R. Wyatt is the president of the School Committee in that town, but did not initiate the plan. The other Episcopal Church involved is St. Peter's-by-the-Sea, in Narragansett, whose rector is the Rev. Thom Williamson.

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LAY READERS' SERMON SERVICE

New York, N. Y.—Reluctantly the Presiding Bishop's Committee on Laymen's Work has increased the price of its popular Lay Readers' Sermon Service from $1.00 to $2.00 per year.

At the annual meeting of the committee at Seabury House it was reported that 1,500 sets of the sermons are mailed each month. The service is given free to bishops in overseas missionary districts, and to lay readers who take services in missions financially unable to pay for the service.

With rising costs of paper, envelopes, etc., it has become impossible to continue the service at the old price. The February mailing consisted of 21 mimeographed pages, and a four-page printed leaflet. Similar mailings throughout the year mount up to a volume of material that is worth far more than the new price, in the opinion of many of the clergy who supply the sermons to their lay readers.

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VOCATIONAL CONFERENCE FOR COLLEGE STUDENTS

New York, N. Y.—Miss Katharine Duffield, College Work Secretary of the Second Province, announced plans for an Inter-Diocesan Vocational Conference for College Students, to be held at Windham House, New York, March 6 and 7.

Presiding Bishop Henry K. Sherrill will speak to the group of the need for Christians in all vocations, and the exercise of Christian influences in all fields of human enterprise.

Dr. John Heuss, director of the National Council's Department of Christian Education; Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary; Miss Barbara Arnold, college worker at Christ Church, Poughkeepsie, N. Y.; Miss Helen Turnbull, director of Windham House, and Miss Duffield, are

the other speakers and discussion leaders.

The conference is sponsored by the Provincial Committee for College Work, the Diocesan Woman's Auxiliary of New York, New Jersey, Newark and Long Island.

Various vocations for women in the Church will be presented and explained, among them college work, parish work (Christian education), overseas missionary work, social service and building a Christian home.

Students attending the conference will be carefully chosen by college pastors, Woman's Auxiliary officers and other Church people able to select the most promising and capable girls.

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CONVENTION, DIOCESE OF MICHIGAN, TO ELECT COADJUTOR

Detroit, Mich.—Representatives from the 120 parishes and missions in the Diocese of Michigan, including clergy, lay delegates and women delegates, will meet in Detroit on January 28 and 29, 1948, for the 115th Annual Convention of the diocese and the fifteenth Annual Convention of women of the diocese.

The Wednesday afternoon's session will begin by the election of a Bishop Coadjutor of the diocese. Bishop Creighton's retirement has been announced for March 31 of this year, and the man elected as Coadjutor at this Convention will immediately succeed Bishop Creighton at that time. The Standing Committee which has been acting as a committee to receive nominations for a Bishop Coadjutor, is scheduled to report at 2 P. M.; the election will follow the report.

Officers of the Convention and of the Diocese will also be elected as well as delegates and alternates to the Synod of the Province of the Midwest, which will be held next autumn. There will also be presented the reports of various standing and special committees.

One of the most interesting reports to come before the Convention will be that of the Committee on Evangelism, which for the past several weeks has been conducting a study on the needs of the diocese with regard to the development of a deeper consciousness of spiritual responsibility. Each department of the Executive Council surveyed its own field and made a report to the Executive Council as to what it could contribute, and these reports were correlated into a report which will be presented to the Convention on the first afternoon.

One congregation will seek admission as a parish, this is St. Andrew's, Flint, which has recently incorporated. St. Andrew's was organized in 1915 as a diocesan mission and has shown steady development for the past few years. The Rev. Cecil C. Watkins is in charge of this congregation.

On Thursday the Convention will consider the report of the Committee on Canons. One proposal for consideration is being presented by the Convention of Women, and would provide for the eligibility of women to serve on Vestries, limiting the number to two on any one vestry.

The Annual Convention Dinner is on Wednesday evening at 7:00 at Rackham Building.

One of the features of the evening program will be a presentation to Bishop Creighton on the occasion of his impending retirement and the speaker will be the Rt. Rev. Angus Dun, D. D., bishop of Washington, D. C.

Another feature will be the presentation of honorary awards to a group of churchpeople, laymen and women, who in the opinion of the bishops have rendered noteworthy service to the Diocese during the past year.

A visitor to the Women's Convention will be Mrs. Harold Whinfield, of Sheboygan, Wis., who will make an address. Mrs. Waldo C. Granse of Grosse Pointe, diocesan president of the Woman's Auxiliary, will act as chairman of the Convention of Women.

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CONTINUING NEEDS IN EUROPE

New York, N. Y.—The Rev. Raymond E. Maxwell, formerly at St. Mark's Church, St. Louis, and now on the staff of Church World Service in the French Zone in Germany, has written of continuing needs in Europe.

He refers to "economic stagnation," of difficulties arising from the zoning system, of vital materials which are virtually unobtainable. His comments on the work of relief would indicate a high degree of effectiveness in the Church World Service program. "Children are being fed by the thousands with food from foreign churches," Mr. Maxwell said. Theological students are able to carry on their studies, pastors are receiving salary supplements, hospitals are able to minister to their patients, refugees are receiving encouragement in spite of their homelessness and destitution. What we do through the Churches cannot possibly have a deep-reaching economic effect; the causes of the world disaster are too profound and too extensive for that. But our material gifts do help millions to exist and to carry on; they do bring encouragement and new hope; they do represent hands stretched across the ocean and across the high national boundaries which make it hard for each of the peoples of Europe to see beyond themselves and their own desperate need.

Mr. Maxwell concludes by saying: "Do all you can to keep supplies coming through CWS from the Service Centers as well as through private parcels and by every legitimate means, and support the World Council reconstruction program.

"Keep on working, as I know you are, for a broad policy of intergovernmental reconstruction abroad. If America could give a demonstration of real self-sacrifice at this time, in terms of supporting a governmental program of assistance abroad, we could do much toward building the ONE WORLD that we pray for and toward realizing our professed war aims."

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CAMBRIDGE INVITES BISHOP WRIGHT

Wilmington, N. C.—While in England next summer to attend the Lambeth Conference, the Rt. Rev. Thomas H. Wright, bishop of the Diocese of East Carolina, will speak at Cambridge University. He has accepted the University's invitation to discuss **American Universities and Colleges.**

Bishop Wright has a wide experience in college work. He was chaplain at Chapel Hill, N. C., for a time, then associate National Council secretary for College Work, stationed in the Fourth Province, and still later he filled an interim appointment as acting secretary for college work at National Council headquarters in New York. For two years he was chairman of the Fourth Province College Commission. He has served as member of the National Council's College Commission, and as a director of the Church Society for College Work.

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CHURCH OF "VOCATIONAL GIVING" IS DEDICATED

Albany, Cal.—The church made possible by "vocational giving," whereby the members used their daily occupations to raise funds for the church, was dedicated by Bishop Karl Morgan Block on January 11. The building fund was started when Frank Sibilia, a barber, conceived the idea of cutting hair and putting the contributions of members in the treasury. Other members figured ways of using their jobs and skills to support the fund, and a $50,000 parish house is the result.

Dr. Randolph C. Miller, a professor at the Church Divinity School of the Pacific, is vicar at St. Alban's Church here; and the new building is designed so that there is a high ceilinged nave on the upper floor which can be used for church services and for meetings and recreational affairs. The lower floor has rooms for the church school and for various organizations. The construction is of wood and stucco, and the building was completed in less than six months.

"Vocational giving" is now to be used to pay off the debt and to raise funds for a new church which will complete the plant. Among those in the proces-

sion at the opening service were Dean Henry H. Shires and Professors Charles F. Whiston and Pierson Parker of the Church Divinity School of the Pacific, Dr. Calvin Barkow of St. Paul's Church, Oakland, Dean Bernard Lovgren of Grace Cathedral, San Francisco, Rev. A. Ronald Merrix of the National Council staff, Rev. J. Henry Thomas of St. Clement's Church, Berkeley, Rev. Henry Praed of All Saints' Church, San Leandro, Rev. Philip Dignam of St. Andrews' Church, Oakland, Rev. Karl Markgraf of Holy Trinity, Richmond, and Rev. Edward Ohrenstein of Berkeley.

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DR. SHOEMAKER "CHURCH OF THE AIR" SPEAKER

Dr. Samuel M. Shoemaker, rector of Calvary Church, New York City, is the speaker on Columbia network's "Church Of the Air" Sunday, February 8 (CBS. 10:00-10:30 A. M., EST). His topic is "We Need Spiritual Awakening." Dr. Shoemaker is the author of the new Presiding Bishop's Book for Lent, "Revive Thy Church—Beginning With Me," and other religious works.

Jack Ossewaarde directs the Calvary Church Choir in singing "Awake, My Soul," "Springs In the Desert," and "Rise Up O Men of God."

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OVER 1,000,000 VOLUMNS OF HOLY SCRIPTURE DISTRIBUTED

Washington, D. C.—The Chief of Chaplains, Major General Luther D. Miller, has announced that a total of 1,012,243 copies of Army Testaments, declared surplus by the War Assets Administration, have been distributed free of charge to religious, educational, civic and eleemosynary institutions. 746,817 copies of the Protestant King James Version, 197,721 copies of the Roman Catholic Douay Version, and 67,705 copies of a version prepared by Jewish authorities were shipped from the various Adjutant General's depots.

Actual distribution of these copies of Holy Scripture started December 15, 1946. Inasmuch as the Office of the Chief of Chaplains received requests for eight times as many volumes as were on hand, distribution was made on the basis of date of request and urgency of need. No more copies of surplus Scriptures are available.

500 Surplus Army Chapels Sold; 100 Still Available

The Chief of Chaplains, Major General Luther D. Miller, announced today that as of January 8, 1948, 500 Surplus Army and Air Force Chapels have been awarded to qualified applicants. The distribution of these 500 Chapels for continued use as house of worship is as follows:

Protestant	379
Roman Catholic	86
Jewish	5
To Colleges and Schools	16
To Cities, Counties and States	10
To Organizations for use as Memorial Shrines	4

Approximately 100 Surplus Army and Air Force Chapels are still available Interested persons or groups are requested to file application for the purchase of surplus chapels, not with the Office of the Chief of Chaplains, but with the local disposal agency having charge of the specificially advertised chapel.

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SPIRITUAL CONFERENCES FOR LAYMEN DURING LENT

Philadelphia, Pa.—In furtherance of the program of Evangelism in the Diocese of Pennsylvania, Bishop Hart and Bishop Remington will conduct a series of six "Spiritual Conferences for Laymen" on the Saturdays in Lent. Each rector and missionary will bring six or eight of his laymen to one of the series of conferences to be held in the six Convocations of the diocese. Conferences will be held from 4 to 8 P. M., with a simple buffet supper. Early last fall there was a similar series of laymen's meetings, in which over 1,000 men were brought in contact with the Bishops. In selecting the men to represent the parishes and missions at the Lenten conferences, an entirely different group of men will be chosen, so that the Bishops may confer with some who were not included in the previous meetings.

On January 23 and 26 the Field Department of the Diocese of Pennsylvania held two conferences with rectors and accounting wardens to discuss the diocesan missionary budget for 1949. These meetings were held at the Church of the Holy Trinity, and were arranged in two sections so that the groups would not be too big for thorough and frank discussion. Bishop Hart presided, and the discussion was led by Dr. Charles W. Shriner, chairman of the Field Department.

ST. JOHN'S CHURCH ACTIVITIES

Wytheville, Va.—The visit of Mrs. C. Stanley Rogers, diocesan director of Christian Education, on December 6-7, was a great success. On Saturday night she spoke to the church school teachers and substitutes at a supper and on Sunday to the school assembly in the morning and to the Young People's Service League. She also met a few parents and teachers individually. All together her presence was an inspiration.

The Young People's Service League for the second time sponsored a Christmas entertainment for the Church School. This was given this year the Sunday evening before Christmas.

The music at the festival service on Christmas Day was high lighted by the singing of the Junior Choir in the gallery in conjunction with the senior choir.

The Sunday after Christmas the Church School was given a holiday in special recognition of the faithful all year round service to its teachers. The membership of the school, 130, were asked to attend Divine worship on that day especially.

The annual Candlelight Service, sponsored by one of the Woman's Auxiliary groups and participated in by members of the Y. P. S. L. and junior choir was held the second Sunday afternoon after Christmas.

During the rector's absence on vacation the Rev. Wilfred E. Roach, of Radford, has been asked by the vestry to conduct service the second and fourth Sundays in January in the afternoon.

The annual every member canvass was so successful that the vestry was able to pledge the sum suggested by the diocese, and also that the sum asked for the Vriginia Seminary has been surpassed.

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ONE-DAY ONE MILLION DOLLAR CAMPAIGN

Atlanta, Ga.—Representatives of the several dioceses in the Fourth Province met January 13 in St. Luke's Parish House, to consder the one-day campaign for one million dollars for the Presiding Bishop's Fund for World Relief.

Mr. Robert D. Jordan, National Council promotion executive, reported the result of the 1947 campaign to be $1,106,000 given in cash, plus gifts of clothing and food. He reminded those present that the General Convention set a goal of one million dollars for 1948 and 1949, but added that the needs to be met exceed the amounts raised in 1947.

Dr. Almon N. Pepper, Christian Social Relations executive, reported how the 1947 Fund has been spent and described the relationship of the Presiding Bishop's Fund to Church World Service. He then outlined the work of C. W. S.

Mr. Jordon declared that only 65 per cent of the parishes of the Episcopal Church participated in the 1947 Fund, and said that it appears that many more will cooperate in 1948. He then described in detail the plans for the one day campaign—the radio broadcast of a talk by the Presiding Bishop over a network of 600 stations, including most of the Mutual network.

Mr. Herbert C. Rice, of the Mutual Broadcasting System, told the group that plans for the broadcast will provide more coverage than any other religious broadcast, and is comparable to the network used for presidential broadcasts.

The C. W. S. motion picture, "This Road We Walk," was shown, and a

transcription of the Presiding Bishop's address was played for the group. The use of the movie in preparation for the February 29 campaign was recommended by Mr. Jordan.

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CHRIST CHURCH RAISES $61,500

Williamsport, Penn.—Christ Church has recently completed a campaign to raise $60,000 for a complete modernization of its church, Parish House and Rectory.

The last meeting of the active campaign week was Monday, November 3. On this occasion it was evident, as reports came in, that the Parish was close to its goal. When the final figure of $61,587 was written on the report board, everybody stood and cheered. This intensive effort not only was a gratifying success, but also a real spiritual experience for the Parish.

The success of this effort, in large measure was due to the committee chairmanship of Dr. Ronald L. Jardine, ably assisted by over one hundred workers, chosen from the parish membership. The Rev. G. Francis Burrill is rector.

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BIRACIAL SUB-COMMITTEE MEETS

New York, N. Y.—The biracial subcommittee on Negro work was held recently at Church Missions House. The first session of the two-day meeting was devoted to a discussion of (1) "What's Different About Episcopalianism," an article in **The Negro World Statesman**, and (2) The report of the President's Committee on Civil Rights, and its probable effect upon our work.

A resolution was passed that ". . . the Secretary for Negro Work be assured by the National Council that the policy of the Episcopal Church offers opportunities to all, irrespective of race, wherever the missionary enterprise is carried on . . ."; however, it was pointed out that the policy of the National Council is to accept any qualified person who applies for an opening in any part of the mission field, but the responsibility rests with the bishop in charge of the mission field to accept or reject persons proposed for the field.

A report on the recent conference held in Washington concerning the recruiting and training of men and women for the ministry and religious work, was made and discussed and the Secretary for Negro Work was urged to see that the findings were implemented. These findings had to do with setting up vocational conferences, emphasis of summer conferences upon religious vocations, the relocation of postulants from dioceses where there is no Negro work to places where bishops need Negro clergymen, arranging for study and proper preparation of clergy of other communions in order that they might fulfill proper canonical requirements for entrance to our ministry, and more careful selection of students for our Life and Work Conference.

In making his report, the secretary for Negro Work, the Rev. Tollie L. Caution, D. D., gave a description of the work carried on in the diocese of Western North Carolina where he conducted model Vacation Bible Schools, Leaders Conferences, and preaching missions over a period of five weeks. He reported also on the conferences held annually at St. Augustine's College, Raleigh, N. C. and St. Paul's Polytechnic Institute, Lawrenceville, Va., also the conferences of Church workers in the First, Second and Third Provinces. Plans for summer conferences next year were discussed. Much attention was given to the advisability of changing the place of meeting of these conferences.

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LATIN AMERICAN BISHOPS REQUEST INSPECTION

New York, N. Y.—At the request of several of the Bishops in Latin America, the Rev. Frank L. Titus, assistant secretary of the Overseas Department of the National Council, will make an inspection of several of the Missionary Districts in that area. He will be in Mexico February 7 to 12, will meet Bishop Reginald H. Gooden of the Panama Canal Zone at Managua on the 12th, visit Bluefields, San Jose, Costa Rica, Limon, Balboa and other points in the Zone, attending also the annual Convocation of the District, and visiting a number of the churches on both Atlantic and Pacific sides. On February 29 he will go to Cuba, leaving Camaguey for New York on March 1.

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70TH ANNIVERSARY WOMAN'S AUXILIARY

Boston, Mass.—Bishop Nash as preacher and celebrant at the morning service of Corporate Communion in St. Paul's Cathedral, and Mrs. Harper Sibley as guest speaker at the afternoon and evening sessions, made the 70th anniversary of the diocesan branch of the Woman's Auxiliary a memorable event on Nov. 19. At the luncheon in honor of Bishop and Mrs. Nash in the Cathedral undercroft, active and retired missionary workers present included: Mrs. John Coe, Miss Caroline Couch, Miss Elise Dexter, Miss Annie Lowe, Deaconess Gertrude Stewart, and Miss Marian DeC. Ward of China; Mrs. Henry Mattocks, Philippine Islands; Miss Laura Brown of Honolulu; Miss Mabel Mansfield, Southwestern Virginia; and Miss Grace Lindley, the former executive secretary of the Woman's Auxiliary National Board.

Mrs. Sibley, when speaking in the afternoon and again in the evening, called for full-time volunteer workers in church and relief work, saying, "Our young people were expendable during the war; now we must spend ourselves, we women free to do so." Describing conditions in England and on the Continent, seen during her recent two months' tour of Church World Service Centres abroad, she called upon the women to aid the Church in being "an island of self-discipline", to war upon self-indulgence in the face of needs abroad that beggar belief, and to realize that today's issue facing us is moral rather than economic. Support of the United Nations, of the Stratton Bill for reception of displaced persons, of lower tariffs, especially on woolens, was urged in her address that kept 700 women in taut attention.

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EVENING PRAYER SERVICE TELEVISIONED

Detroit, Mich.—The first church service televised by Radio Station WWJ-TV was that of Evening Prayer, including an Advent pageant entitled "Preparing the Way," presented on the afternoon of the last Sunday in Advent by the youth of St. Paul's Cathedral, Detroit. The Very Rev. John J. Weaver, dean of the Cathedral, and the Rev. Robert D. Bohaker, Canon, participated in the service, which marked another milestone in the long association between WWJ, the Detroit News, and the Cathedral, whose morning service on Sundays is the oldest religious broadcast in the United States. It was first heard over WWJ on April 20, 1922.

A layman who sat in the WWJ studio and witnessed the televising of the service made the following comments:

"When I received an invitation to attend the televising of a service from St. Paul's Cathedral, I approached the whole thing with a feeling of fear. I fully expected that this would be a rather cold and formal sort of thing, from which one would not get very much. I suppose I felt it would be like the moving picture version of a book which I had read and heard reviewed from time to time. Thus the entire affair would be very matter-of-fact.

"Nearly all churchmen know and love Evening Prayer; we know where it starts, and we know where it stops. But I must confess that the first thirty seconds of that service, as it appeared on the television screen, changed my whole opinion of the possibilities of the Church over the air.

"In the room with me were two other Church people, who had been raised in the Church and who know the service from start to finish. It was interesting to note their reactions to the events appearing on the screen. The woman replaced her hat; the man forgot to

light his cigar; and as the service progressed through the Processional hymn, the Opening Sentences, the prayers, the General Confession, I could hear my companions entering into the service along with the congregation seated in St. Paul's Cathedral, two miles away. This was also true of the Creed and the other responses during the service.

"The moving pageant took the place of a sermon, and as we sat there in the darkness, one could feel the spirit of the service coming across the screen. ;houghts of the possibilities now open to the Church,—carrying the services, visually, to the sick, the shut-in, hospital patients, men in prison, and many more, ran through my mind. All the warmth of the great service could be felt, somehow, in that little room, as the camera-men swung their instruments from priest to altar to congregation, and to the altar again. And we three felt, as we sat together in that small place, that it was good to have been there.

"Several days before the service was to take place, I jokingly charged Dean Weaver with driving Epiiscopalians 'to drink' because so many of our television sets are installed in taverns and bar-rooms. I understand that the radio station conducted a survey shortly after this televised broadcast, among some of the taverns. The general reaction seemed to be that as the service unfolded itself on the screen, first of all people stopped smoking to look and to listen, and then many who usually spent the evening in that place disappeared at the close of the service. Could this mean that we have found a means of converting people at a distance? It is the prayer of many who witnessed the telecast that our Church may continue to pioneer in this new and fascinating field, and so bring the Good News of Christ into the lives of many now untouched."

Personal Notes

The Rev. Robert W. Orvis, formerly vicar of Trinity Church, Renovo, Pa., became rector of Trinity Church, Erie, Pa., January 25.

The Rev. John C. Moore of the Warren County Associate Mission of the Diocese of Newark will become rector of Christ Church, Coudersport, Pa., and vicar of All Saints Church, Brookland, Pa., effective February 1.

The Rev. George G. Shilling, rector of Trinity Church, Rochester, Pa., has accepted a call to the rectorship of Trinity Church, Shamokin, Pa., effective Feb-

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

LIGHTS AND SHADOWS of the Sacred Ministry. By Archibald Campbell Knowles. Holy Cross Press. $2.50.

The author has written in order "to attract to the Sacred Ministry those religiously inclined." The doctrine of the Church and the vocation of the Priest as understood by this extreme Anglo-Catholic are presented in a very clear manner. One learns one cannot trust the Canons of the Church (p. 116) or the authority of the Bishop (p. 134), but must look to "the true Faith" and "the true Religion" of "the true Church" (p. 160). Many will welcome this lucid statement of a certain religious point of view, and respect the deep sincerity of the author. But at the same time, many will be perplexed because the author seems to feel that there is a relationship between the point of view presented, and the doctrine and discipline of the Protestant Episcopal Church in the United States of America.

HAROLD E. HALLETT, Ross, Calif.

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LIVINGSTONE'S LAST JOURNEY. By Reginald Coupland. Macmillan, 1947. $3.50.

The author of this book has been the Beit Professor of Colonial History at Oxford since 1920, and was a member of the Sir Stafford Cripp's Mission to India, and has written several books on Africa. Our present generation knows of Livingstone only as a legend of the past. This book is therefore timely, and it is to be hoped that many will through it become familiar with one of the greatest of European "ambassadors of Christ" to Africa. The book is also of note in the light which it throws upon the African slave trade.

CHARLES FRANCIS WHISTON.

* * *

CREATION CONTINUES. By Fritz Kunkel. Charles Scribner's Sons, 1947, New York; pp. 308. $3.00.

There are various methods of approach to the life, work and influence of Jesus such as the historical, philosophical and theological. The author of this book, an eminent psychologist, believes there is much new light to be had on the subject through the psychological approach by probing the impact of Jesus on life, not only on his disciples but on the modern man. There must be a psychology, he says, which explains and possibly helps to bring about the change Jesus effects in men. The gospel which best serves the purpose for these insights is Matthew's, which he finds a magnificent record of the inner experiences of the early Christians, setting forth step by step the reactions of these disciples to the gospel. The material of Matthew can be viewed as a symmetrical arangement of seven blocks of material with the keystone of the arch the confession of Peter; an arrangement which helps to create in the careful reader a definite religious experience. The bulk of the book is an examination of each of these blocks of material from this point of view. It makes interesting and profitable reading.

HENRY H. SHIRES.

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THE LUMINOUS TRAIL. By Rufus M. Jones. Macmillan, 1947. $2.00.

Rufus Jones, the noted Quaker leader and educator, has given us in this little book of some 165 pages short biographical sketches of some of the great Christian saints upon whose lives he himself has leaned through the years of his life. Included amongst them are Paul, John, Clement of Alexandria, Hugh of St. Victor, Francis of Assisi, Catherine of Sienna, Erasmus, William Law. Rufus Jones has gained deep, spiritual insights into the unique gifts which each of the saints has received from God, and the reader can through Rufus Jones begin to enter into the wondrous fellowship of these men and women of God.

CHARLES FRANCIS WHISTON.

* * *

THE LORD REIGNETH. By Adam W. Burnet. Scribners. $2.00.

The Book of Revelation continues to attract and repel Christian readers. Dr. Burnet, of Edinburgh, here reveals what this book can mean to the preacher. It is a tract for bad times, and yet the heavenly legions are on the march, and they are pictured in the symbolism so familiar to those with a Babylonian heritage. Apocalyptic lierture is generally anonymous and presents God as high and lifted up, God who promises men immortality. With this introduction, the author takes the reader on a guided tour through these chapters, pointing out the great treasures of religious resources which are to be found there.

R. C. M.

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THE SOUL OF FREDERICK W. ROBERTSON. By James R. Blackwood. Harpers. $2.00.

This is a popular biography of an English preacher who died before he became famous, and whose published sermons and letters made him one of the best known and popular preachers of his time. A ministry of only six years made Robertson beloved of his people, and the power of his sermons changed the whole theory of modern preaching. This book is a simple and appealing story which all lay people will enjoy and which every preacher should place on his "must" list. Robertson of Brighton, who lived in a time of social unrest and post-war confusion, is relevant to our society today.

R. C. M.

TELEGRAM

DETROIT, MICH.—BISHOP EMRICH UNANIMOUSLY ELECTED COADJUTOR, HEARTY OVATION. STORY TO FOLLOW.

W. HUTSON.

ruary 1st. His address will be 146 Sunbury Street, Shamokin, Pa.

The Rev. Earl M. Honaman, rector of St. John's Church, Carlisle, Pa. division chaplain of the 28th Division, with the rank of Lieutenant Colonel in World War II, has been appointed national chaplain by the National Guard Association.

Bishop John Thomas Heistand of the Diocese of Harrisburg has moved his office from 16 North Market Square, Harrisburg, Pa., to his residence, 2405 North Front Street, Harrisburg, Pa.

The Rev. Ralph W. Reamsnyder, rector of St. Mark's Church, Cleveland, Ohio, will become rector of Trinity Church, Alliance, Ohio, February 16, 1948, and can be addressed at 147 W. Grant St., Alliance.

The Rev. William Hosking, formerly of Shamokin, Penn., took charge of St. Stephen's Church, Hamburg, and St. Paul's Church, Brighton, Mich., on January 15. He succeeds the **Rev. Kenneth C. Morris,** who became assistant minister in All Saints' Church, Pontiac, Mich., on December 1.

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ORDINATIONS

On Thursday morning, January 8, the Rt. Rev. Richard S. Emrich, Ph. D., suffragan bishop of the Diocese of Michigan, performed two Ordinations in St. Andrew's Church, Ann Arbor, Mich.

Mr. George Alexander Miller, a recent graduate from the Berkeley Divinity School, was ordained to the diaconate, and the **Rev. Richard T. Brown,** Missionary-in-Charge of St. Augustine's Church, Detroit, to the priesthood.

Mr. Miller is a member of St. Luke's Parish, Ypsilanti. Following his ordination he immediately assumed charge of St. John's Church, Plymouth, which has been for some time without the ministrations of a resident clergyman.

Mr. Brown was ordained to the diaconate by the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, last June. He will continue in charge of the work at St. Augustine's, which he has served since before his ordination as a deacon.

The preacher at the service was the Rev. Robert C. Dentan, Ph. D., associate professor of Literature and Interpretation of the Old Testament at the Berkeley Divinity School. The Rev. James G. Widdifield, rector of St. Paul's Memorial Church, Detroit, read the Litany; the Rev. Hugh C. White, assistant minister in St. Luke's Church, Ypsilanti, read the Epistle, and the Rev. Mr. Brown the Gospel.

Mr. Miller was presented for ordination by the Rev. Henry Lewis, D. D., rector of St. Andrew's Church, Ann Arbor, and Mr. Brown was presented by the Rev. F. Ricksford Meyers, rector of St. Matthew's Church, Detroit.

Following the service, a luncheon was held in the parish house of St. Andrew's Church, at which Bishop Emrich introduced the candidates and the visitors, and made a brief address, and the newly ordained men responded.

Mr. Keith R. Dean of Grace Church, Port Huron, Mich., was ordained to the diaconate by the Rt. Rev. Richard S. Emrich, Ph. D., suffragan bishop of the Diocese of Michigan, in that church on the morning of Thursday, January 15. Mr. Dean is a graduate of the Central State Teachers' College at Mt. Pleasant, Michigan, and studied for Holy Orders under the direction of the diocesan board of Examining Chaplains.

Mr. Dean was presented for ordination by the Rev. Austin E. DuPlan, rector of Grace Church, Port Huron. The sermon was given by the Rev. Wm. D. Davis, rector of Christ Church, Owosso, in whose parish Mr. Dean formerly lived. The Litany was read by the Rev. George Backhurst, retired, of St. Clair, Michigan, and the Epistle by the Rev. Henry H. Firth, rector of St. Paul's Church, Port Huron.

Following the service, a luncheon was held in the parish house. Judge Clair R. Black of Grace Church, Port Huron, presented a Bible to Mr. Dean in the name of the vestry. The Rev. Mr. DuPlan presided at the luncheon, and brief addresses were made by Bishop Emrich and Mr. Dean.

Mr. Dean will become assistant to the Rev. Mr. DuPlan in Grace Church Parish.

Howard Bruce Shepherd was ordained deacon by Rt. Rev. William R. Moody, bishop of Lexington on December 24, at Christ Church, Richmond, Ky. He was presented by the Ven. Benedict H. Hanson. The sermon was preached by Bishop Moody. The Rev. Mr. Shepherd is curate at Trinity Church, Miami, Fla., and may be addressed at 464 N. E. 16th St., Miami 36, Fla.

The Rev. Edwin Percival Ferguson was ordained priest in the Bishop's Chapel, Church House, Philadelphia on January 24, 1948, by the Rt. Rev. Oliver J. Hart, bishop of Pennsylvania. Presented by the Rev. E. Elliott Durant. Sermon by Bishop Hart. To work in Oklahoma.

The Rev. John Marshall Frye was ordained priest at the same service. Presented by the Rev. Chauncey E. Snowden, to be vicar of St. John's Church, Concord, Pa. Address: Ward, Pa.

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DEATHS

REV. J. E. H. GALBRAITH
DIED JAN. 4, 1948

The Rev. John Edward Hughes Galbraith, retired, 84, died Jan. 4, 1948, at the Norton Infirmary, Louisville, Ky. He had lived at 1352 First St., since his retirement in 1933. Prior to his retirement he had held pastorates at Beattyville, Ky., Little Rock, Ark., and various communities in Texas and South Carolina.

Mr. Galbraith was born in Bombay, India, the son of the Rev. Richard Galbraith, English missionary, and Emma Galbraith. He attended Trinity College, Dublin, Ireland, before coming to the United States, where he studied at the University of the South, Sewanee, Tenn.

Surviving are two sons, R. W. Galbraith, Sr., Exeter, N. H., and Hugh B. Galbraith; one daughter, Mrs. Selena Lee; three grandchildren and one great-grandchild.

* * *

MISS THEODORA A. G. FUCHS

Miss Theodora A. G. Fuchs, of Baltimore, Md., passed on to her Eternal reward on January 9, 1948. Miss Fuchs, a faithful and industrious Christian and Church worker, was for 23 years connected with the Church Book Store section of Lycett, Inc., of Baltimore, and had many friends among both the clergy and laymen. She is survived by a sister, Miss Ruby A. Fuchs, of Baltimore.

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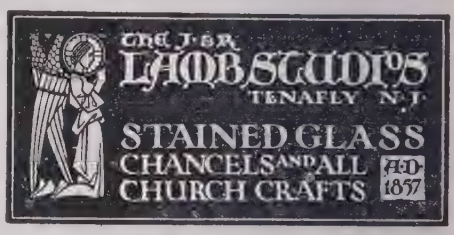

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The
Southern Churchman
February 7, 1948

Church Divinity
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The Rt. Rev. Frederick D. Goodwin, D. D., Bishop of the Diocese of Virginia, breaks ground for the first new dormitory to be erected at the Virginia Theological Seminary. The Very Rev. Alexander C. Zabriskie, S. T. D., Dean of the Seminary, stands by, as well as a group of alumni, faculty, and students.

Post Haste . . .

DEVOTE TOO MUCH SPACE

Sir: I have been very much grieved and I must say shocked to see so much space given over to boosting the Movies when so many religious and social workers declare them to be almost, if not quite, equal to the saloons for scandalous living.

Mary Pickford came to New York some time ago and was asked what were the conditions in that den of iniquity. She replied in one word and that was enough: "TRAGIC!" The Chicago Tribune, or one of the large daily papers in that city, declared that about 300 girls were smashed after coming to that whirlpool of sin and degradation—this in a very short time.

The suicides are frightful in Hollywood and the divorces are worse. One declared that she had been divorced nine times and was still running strong before the screen, patronized by Christians, and had become immensely wealthy.

I want to ask any Christian, not to mention minister or bishop, how can you patronize a man or woman on the stage who has been divorced over and over again? You surely have a convenient moral code to guide you. Edgar Hoover of the FBI has declared many times that the Movies are the seat of much juvenile delinquency and crime. The Police Courts furnish ample proof of the desperate conditions on the Movie stage.

I regret to see the Southern Churchman devote so much space to the supposed good points of the Movies. One of our well known missionary magazines had an advertisement of a notorious film going the rounds. I was mortified to see such a thing. I am happy to say the Editor wrote to me that it was wrong and should not have been permitted to appear.

Someone said the line today between the world and the Church was like the Equator—IMAGINARY. I often wonder what our old fathers in the Church would say if they could return and see our Church papers boosting these things. The Church no longer sings that well known hymn that our forefathers sang and believed:

"That day of wrath, that dreadful day,
When man awakes from clay,
What power shall be the sinner's stay;
How shall he meet that dreadful day?"

Now we sing instead: "Beautiful Isle of Somewhere," etc.

Yours faithfully,

J. J. D. HALL.

New York, N. Y.

FIND NIEBUHR ENLIGHTENING

Sir: I wish to say that I think the articles by Dr. Reinhold Niebuhr are very enlightening and also enjoy Dr. Cary Montague's column.

With best wishes,

(MISS) LOU BELLE
CATESBY JONES.

Richmond, Va.

* * *

IN ACCORD WITH REV. H. H. CHAPMAN'S LETTER

Sir: I appreciate the letter in your paper of January 24, from the Rev. Henry H. Chapman and agree with all its contents.

From time to time I have attended a Methodist church and notice how they of that faith, are using more and more ritual; they are becoming liturgically inclined. Their creed being the same as ours, should cause less trouble in arrangement of a union than it would with some of the other denominations.

The Moravian Church, as Mr. Chapman stated, has much in common with ours, this should be of great aid in becoming **one.**

May our Heavenly Father, the God of peace and unity, and Christ Jesus, who established **one** church, guide and direct us in every step "That we may be one;" as He, Christ, and His Father are **one.**

EVA EVERETT DAVISON.

Arlington, Va.

* * *

A LAYMAN AIRS HIS GRIEVANCE

The following is a genuine document not written for publication. It is from a middle aged man of business.

What I want to say is that all ministers are salesmen, selling God, the Church, Brotherly Love, etc. To be a successful salesman, one **has** to **sell.** To sell you have to use tactics that are catching and appealing. If you don't, there is no sale. You have to sell to the public, not to God's children that should consider it a privilege to be sold, but to the cold fickle public. To sell them you have to have salesmanship. You can sell them anything if you are a salesman; yes even lightning rods on a burned down building. Ministers are first college graduates, then three more years of study. They **must** have brains. Let them use them. Be a salesman and if they can't, better give up than be a wet blanket that most of the people of the town look upon as one of those things they have to put up with but wish they didn't. My main point is that to sell any thing you have to first make the prospect feel that you are with him and understand him and to do this you **have to look him in the eye** and make him feel you are talking straight to **HIM.** If you do that he starts to think "Perhaps he's right, I am a so and so, I'd better take heed etc.

Good concerns as well as gyps spend thousands of dollars to sell their products. Know what a page ad. in the Saturday Evening Post costs, radio programs etc.? Some products are good, others not so good, still they pay to advertise and sell. When you have something **real,** should be easy, if there is salesmanship. To reiterate, first look your customer in the eye and talk to

(Continued on page 16)

* * *

FEBRUARY

1. Sexagesima Sunday.
2. Presentation of Christ in the Temple, or the Purification of St. Mary the Virgin.
8. Quinquagesima Sunday.
11. Ash Wednesday.
15. First Sunday in Lent.
22. Second Sunday in Lent.
29. Third Sunday in Lent.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 6

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

The Canon Law Of The Church Of England

By The REV. R. S. LEE

A very interesting book has recently been published here in England, called "The Canon Law of the Church of England". Canon Law is the law governing purely religious matters in the Church as distinct from Civil Law which governs all people as citizens. The book is actually the Report of the Archbishops' Commission on Canon Law. This Commission was appointed in 1939, and on it have sat some of the most distinguished students of Church History and Ecclesiastical Law. The present Archbishop of York, who was Bishop of Winchester in 1939, was Chairman, and he writes the foreword to the report and draws attention to its main points. The Commission has drawn up 134 revised Canons which it puts forward for adoption. The report has been presented to the Houses of Convocation of Canterbury and York and they have taken steps to arrange for full consideration of it, with a view to adopting the revised Canons, either in their present form or else amended after discussion. Some of the Canons will require Parliamentary legislation to support them. It will therefore be some time before they can come into force—or rather, before the novel elements in them are made binding.

The effect of the report is not likely to be confined to this country alone. I believe that Anglicans in Australia, for instance, will find it intensely interesting, because it clarifies many points which for over 40 years have been disputed in the Church of England there, points which have been some of the chief stumbling blocks in the way of carrying through successfully the negotiations to cut the nexus with the Church of England and establish an autonomous Church of England in Australia.

In saying that I do not mean that the new Canons if adopted will be necessarily binding upon the Church in Australia. The legal position is rather obscure, and I am not a legal expert. At first sight it might seem that they would have no legal validity in Australia. This would be the position if all of them really were new or novel Canons, as some of them undoubtedly are. But the report claims that most of them are restatements or interpretations of old Canons which needed clarification to show how they apply today. The Church in Australia is equally bound by the ancient Canons as is the Church in England, so if the revised Canons are adopted as interpretations of the old ones, Churchmen in Australia will have to consider their attitude towards them. I think I am right in saying that the same also applies to New Zealand.

The situation arises from the fact that the Church of England has no codified system of law governing it, as has the Roman Catholic Church, and no up-to-date body of Canon Law as have the Anglican Churches in Canada and South Africa. The laws which govern the Church of England are derived from many sources, and they date back to the earliest days of the Church. To attempt to codify them would be an enormous labor, far beyond the scope of the Commission. But, as the Report points out, it would be against the ethos of the Church of England to have a codified system of law. What they have aimed to do is to provide guidance on the chief matters which are most likely to be in dispute, or require detailed guidance for day to day concerns.

The first few chapters of the book explain the sources of the laws which govern the Church. In the early period these were mainly the decrees passed by General and Local Councils on the one hand, and decrees from the Popes (Papal Decretals, as they were called), giving judgments on various matters. Various codifications of these decrees of Councils and Papal Decretals have been attempted from time to time. The earliest known one dates from the 6th century. It is clear that the Church of England was an integral part of the Western Church, and remained so. It had some local modifications of Canon Law, and in certain respects, was bound by the Civil Law of England. When the full papal authority was repudiated by the Church of England, this did not mean that the Canon Law was also repudiated. In fact, it has always been regarded as binding upon the Church except in so far as it embodied the claim of the Papacy to be the sole authority of law over the Church of England.

During the time of the Reformation, when papal supremacy was finally repudiated in matters ecclesiastical, no codification or reform of Canon Law was carried through by the Houses of Convocation and the Sovereign, although several attempts were made to get a careful statement of what was binding in Canon Law. At last, in 1603, a code of Canons was sanctioned by the Houses of Convocation of Canterbury and York, and by the King. These Canons of 1603 marked a new starting point. They were not a complete code, but were rather like the present revised code, which indeed is largely based on them. That is to say, they were intended to supply obvious deficiencies and to clear up various contradictions in Canon Law. Since 1603 some minor changes have been made, and various Acts of Parliament have been passed, which have modified the application of these Canons. Some of them also are now quite obsolete, and the need for a new formulation has long been recognized as an urgent matter for the Church.

Before discussing some special points about the new Canons, let me just sum up what the position is. The sources of law which govern the Church in England are four-fold. First, ancient Canon Law, most of which is still valid, but it requires interpretation. Secondly, the Canons of 1603, which were based on ancient Canon Law. Thirdly, certain parts of the body of Civil Law apply to Church matters. And finally, there is an increasing number of special Parliamentary Statutes which deal with ecclesiastical matters. You can see, then, that the position is extremely confused, so that judgment on any particular issue may well be a most intricate and uncertain matter. And the confusion has been added to by the fact that for a long time there has been no adequate system of ecclesiastical courts to administer ecclesiastical law. The final source of authority for interpreting Canon Law has for a long time been the Privy Council, a lay body with no necessary expert knowledge of church law.

The solution taken by the report in

the proposed new Canons is therefore, first, to set up a new corpus of Canons, more detailed than those of 1603, particularly on certain matters which have been grounds for dispute in the intervening period; and, secondly, to give the Archbishops of Canterbury and York the power to interpret and apply any pre-Reformation Canons or principles which are not otherwise covered by the new Canons. This is not an arbitrary power given to the Archbishops, because on any dispute or question referred to them, they are expected to take, I quote, "Such expert advice thereon as they deem proper". Thus, in one way or another, all contingencies are provided for, but on the basis of still leaving in force the general body of Canon Law, which is not covered by the new Canons and by any Acts of Parliament which may be passed to give them full effect.

Now, I have not got time to go into details on their contents. They are, as one would expect, pretty comprehensive, and cover a wide variety of things, from the place of the 39 articles to the kind of clothes the clergy should wear.

Some of the minor points which have been bones of contention within the Church for some time are given a definite ruling, and you may be interested to hear what the Canons say on them. For instance, on the question of vestments which the rubrics of the Prayer Book have not clearly settled, this is now dealt with by the plain statement that a surplice with scarf or stole, or an alb with the customary vestments may be worn, and that, at appropriate times, a cope may be worn, at the discretion of the minister. Similarly, stone alters are allowed. The practice of hearing confessions is authorized to priests who are given authority to do so from the bishop of the diocese.

More important than these details, controversial as they may be, are two novel elements. The first is concerned with the question of the re-marriage of divorced people. Divorced persons are ordinarily forbidden re-marriage in the Church, while both partners are alive, but one of the Canons proposes an exception to the rule. If a marriage has been dissolved by secular law "the bishop of the diocese sitting with his chancellor" may decide that instead of a divorce by law, the marriage might have been declared null and void, in which case he has it within his discretion to allow either of the parties to such marriage, although the other is still living, to marry another person, according to the rites and ceremonies of the Church of England. A minority of the Commission dissents from this proposal.

The second important step is covered in the section relating to the setting-up of Ecclesiastical Courts for the administration of Canon Law. These courts are in four levels. First, the Court of the Archdeacon; secondly, the Court of the Bishop; thirdly, the Court of the Archbishop, and fourthly, the final court for appeals and the Convocation Court for the trial of Bishops. To these we may add the King's High Court of Justice, to which at any stage of proceedings in the Ecclesiastical Courts appeal may be made, if the plaintiff believes there is lack of justice or bias in its proceedings. The Archbishops are required to provide judges for their provincial courts, but this does not mean that they are to give the office to one who is already a judge in the Civil Courts, nor is there any requirement that the judge must necessarily be a layman. Similarly, the Bishop has to appoint a judge to his court, and in each case the archbishop or bishop may preside in his court jointly with the judge, though he is not required to do so on every or any particular occasion. The judge in any Ecclesiastical Court is also empowered to have with him not less than three nor more than five assessors.

This new system of courts will therefore dispense with the current arrangements under which the Privy Council is the final arbiter in any ecclesiastical proceedings. The High Court will hear matters of appeal arising from questions of procedure in the lower courts, but the final decisions in the interpretation of matters in dispute will belong to the Provincial Court of the Archbishops of Canterbury or York. What therefore we can hope to expect, if the new body of Canons is passed, is that they and the courts set up under them will provide a nucleus of legislation, together with a series of case decisions, which will provide for the complete interpretation of the Canon Law of the Church of England. As I said earlier on in my talk, this is something that has long been felt necessary. It is therefore to be hoped that action will be taken upon the report in the near future, as we may well expect it to be.

The Army And The Problem Of Race

By REINHOLD NIEBUHR

An official army publication has just made a remarkable pronouncement upon the race problem, advising our soldiers that race riots, lynching and other manifestations of racial animosity weaken the cause of democracy in the whole world.

The advice is remarkable only because it comes from the army with which one does not usually associate this kind of ethical sensitivity.

After attending several international conferences in recent months I have a shrewd suspicion that I understand the motives of the army's interest in this problem. One of the most surprising aspects of the international situation is the degree of sympathy which students from Asia and Africa express for the Communist cause.

This attitude is as true at Christian conferences as at more secular meetings. The Communism, or the sympathy for Communism, of the Africans and Asiatics has nothing to do with economic theory and it is usually quite unaware of the significance of the tensions between Communism and the West in Europe.

It is motivated solely by interest in the race issue. The young intellectuals of the "colored" continents need some way of expressing their resentment against the pretensions of superiority by the white races. They use Russia or Communism as a vehicle for the expression of that resentment.

One is at first surprised at this turn of events, failing to understand the plausibility of it. But if one talks with these representatives from Asia and Africa it soon becomes apparent that two facts give the idea plausibility. First, the Communist parties and student clubs are rigorously interracial. Second, Russia makes a point of championing the cause of colonial peoples.

At a conference in Lonlon, from which I recently returned, I listened to an interesting debate between a young Dutchman and an Indian on this issue. The teresting debate between a young dian that the Russian interest in colonial peoples was purely opportunistic, being meant to embarrass the western powers. But the man from India would not be convinced. He declared that even if the criticism were justified he would still support Russia against the white world.

I doubt whether any heart, filled with racial hatred, is ever changed by the knowledge of the embarrassing effect of such hatred upon the destiny of democracy in its struggle with Communism. Hatred is not displaced by love through such prudential motives.

We can therefore not expect any great change in racial tensions at home by pointing to the deleterious effects of such tensions upon our moral prestige in the world. It is nevertheless important to know that this is the effect.

The army is therefore quite right in calling attention to it. I noted at the conferences to which I have referred that youngsters were deeply impressed

(Continued on page 13.)

A Report To St. Alban's Church Periodical Club

By MRS. D. W. THOMAS

Magnetic Springs, Ohio

If you were asked to take the chairmanship of St. Alban's Periodical Club and refused, I must tell you that you lost an opportunity to learn a lot about human interest. Also I should like to say we are in no way connected with the New Deal. C. P. C. stands for Church Periodical Club, and **not** for Committee on Perpetual Commotion!

The work of C. P. C. is so varied. First, there is the distribution of magazines to local organizations. It's fun to see that the right books and magazines go to the right places, and gives one an insight to what others like to read. I have learned, for example, that it wouldn't do to take the Junior League magazine to the penitentiary, or I was going to say "The Bachelor" to the Old Ladies Home, but I know now if the old ladies heard me say that they would say, "That's what you think". I know that because a copy of "The Bachelor" got in by mistake with some other magazines I took to the Home, and the matron told me afterwards that it was in great demand, and by the time the ladies had all read it, it was worn to a frazzle! I thought about that for a while, and had a talk with the librarian at the Home, who told me that the two books most popular in the Home were "She Got Her Man" and "Permanent Waving". After that talk, I decided that the standard of literature of those old folk should be raised, and that I must discipline them by taking them copies of "Christianity", and "Church and The Family", and our own "Churchman", and then late one afternoon I stopped at the Home to make a call, and found a large group of old ladies assembled in the hall downstairs waiting for supper to be announced. When they saw me they came flocking around me, and some one said: "Oh, you are the lady who brings us those beautiful magazines from St. Alban's—"Fashion", "Youth", "Living" and "Beau Brumell". Most people bring us "Advice on Christian Living" but you are so understanding.

I was almost speechless, but I did manage to say in a faint voice: "I **am** glad you are enjoying St. Alban's magazines," and then I sat down and listened to their conversation and watched them. All were limping, most of them had canes, several were on crutches, and two in wheel chairs. A little later on my way home I decided if anyone could put some fun into the lives of those old people it should not be withheld, so I did no more disciplining, but I still manage to squeeze a few copies of "Christianity" in between "The Bachelor" and "Beau Brummell".

As I said before, its interesting to know what people like to read and I know now that the best liked magazine at the Penitentiary is "Literature Digest". The warden says he can't supply the demand for it. I think it's because it is small and the men can carry it in their pockets. It's my favorite magazine too. I'd almost rather have to **go** to the penitentiary than to do without it! My, that sounds like a radio spiel, or you will think I have a monetary interest in this publication. I know that the young women at The Crittenton Home like "Tales for Frails" and "Ladies Guide", while the hospitals use all sorts of good literature. In one hospital I came upon an educated Englishman who was keeping up on current events with "Review of the World" and "Quest of Knowledge" taken to him by C. P. C. while a child in a cast was comforted with "Child's Companion".

Another part of the work of C. P. C. is the mailing of magazines to people in out of the way places. For a long time I sent "Literature Digest" to Miss Carol Birdsong in Albemarle Co., Virginia. We got very well acquainted by correspondence and several times Miss Birdsong expressed the wish that we might meet and once I almost told her I would be in Charlottesville to visit my son at the University of Virginia, and then I decided **not** to meet her personally. I thought a person named Carol Birdsong must have curly, golden hair, laughing blue eyes, be chubby and rosy, and I was afraid she'd be lank and dark, and I didn't want my bright bubble of illusion to burst. Later, Miss Birdsong went to Salt Lake City to do welfare work, but before she left Virginia she sent me a box of persimmons after a heavy frost down there. Oh, they were beautiful persimmons and so artistically packed I used them as a centerpiece on my dining room table for days. I must confess I liked to look at them better than I liked to eat them.

And then I sent "Good Homes" to Miss Eliza Eason in Alabama and one Christmas she sent me a box of "goober" (not gopher) peas. I wonder if all southern people call peanuts "goober" peas, or whether that is peculiar to the people of Alabama.

But all my correspondents have not been so considerate. There was the Rev. George G— who walked out on me, that is he removed himself to another parish without telling me he was going, and the following letter is the result:

"My Dear Mrs. Thomas:

Have you ever read a book called "Pigs is pigs"? If you have you will understand the position in which you are placing me here. If you have not read it, do so, then you will understand. Rev. G— left here sometime ago, and the magazines you are sending are filling my small P. O. so that soon the New Deal will have to put on an addition if you don't lay off.

Yours truly,

JEAN ANSON

P. M. at D—, Pa."

Needless to say, I used another perfectly good postage stamp to report the Rev. G. to headquarters, and had his name removed from our mailing list.

The Rev. Stanley Standish was much nicer. He wrote that he first read "Pacific Monthly" himself, then gave it to the teachers in the Mission to read, then it was put on the table for all to read, and when a new copy came the old one was sent out into the country and passed from farm to farm until it was completely worn out. I call that a worthwhile subscription as six adults read Pacific Monthly before I sent it to Dakota.

Still another feature of my work is the making of scrap books for children. My children exclaim: "How stuffy, making scrap books"! Secretly, I felt the same way about it, until I read somewhere that Miriam Hopkins, the glamorous movie actress, always has a scrap book under way for children, and then I did not feel so stuffy!

A fourth feature of the work is the re-conditioning of Christmas cards. Our club did over 1,000 cards this year and very cleverly too, with stickers, bits of poetry, small appropriate pictures covering the names, good wishes, etc. Holding one of my own personal cards and looking at it intently on Christmas morning one of my sons-in-law said, "You are **sure** this has not been re-conditioned?"

And so I have come to the end of the human side of the news of C. P. C. without giving you any statistics. I haven't counted the books, magazines, and Christmas cards, but we have handled a large number.

A friend of mine who collected early American china said to me one day, "Why don't you have a hobby? It adds so much to your interest in life." I immediately replied: "I **have** a hobby. I collect things." And she said, "Oh, do you, what do you collect?" And I said,

"Books, magazines and Christmas cards, but not to put into a cabinet, but to send to lonesome and to sick people."

So, if you are asked to take my place don't refuse, as I might not be here if I eat largely of "goober peas" and "persimmons" and you will miss a lot of fun, and also assurance that you are not merely amusing yourself, but that you are really giving pleasure to others.

I have just read this over and think it is rather frivolous for a church report. However, I could make it even more so by telling you about a proposal of marriage I had through C. P. C. from a clergyman who had also passed his three score years and ten, but I'll keep that for another time!

By The REV. W. FRANCIS ALLISON

Rector of St. Paul's Church, Montrose, Pa.

Since the subject for study in the Church Schools this Lent is the Holy Scriptures, it might be well to give a listing of some of the Audio-Visual materials that are available. Some of them are old, and some of them are new materials, but we believe that all of them are good.

RECORDINGS

ADVENTURES WITH THE BOOK: Series 5 of the All Aboard for Adventure recordings produced by the Joint Radio Committee of the Congregational Christian, Methodist and Presbyterian USA Churches. This series is available in two forms.

(a) Twelve 16 inch radio transcriptions which sell for $35.00, though the price may have been raised to $50.00 because of rising production costs. These transcriptions were made for use over broadcasting stations, but any church possessing a dual-speed turntable that will take the 16 inch recordings and will turn at the slow speed of 33 rpm. will be able to use them. All twelve programs are now available and can be purchased from the Joint Religious Radio Committee, 287 Fourth Ave., New York City 10, N. Y. An attractive picture booklet written by Charles V. Rodrigues is also available at 2c a copy. Designed primarily to be given away to boys and girls of the radio audience by sponsored programs, it also can be used as a work and source book in the local parish. It will help hold the interest of the children.

(b) Because of the difficulty of getting good materials to make the records, not all of the programs in this series have been recorded at the regular phonograph speeds of 78 rpm. However, there are at present seven of the programs available on 12 inch records. They are grouped as follows:

GROUP IV. 1. Puddin' Head's Discovery. (3 sides—13 minutes) Puddin' Head Brown, a normal American boy, receives a new Bible as a gift. In a most interesting way he is told the story of how some of the Old Testament came to be written. It closes with the story of how the 23rd Psalm might have been written.

2. Puddin' Head and the Apostle Paul (3 sides—13 minutes) is the imagined association of Puddin' Head with the imprisioned Apostle who tells him how much of the New Testament was written and how its authors suffered to see that its message was communicated to others.

3. What the Bible really cost. (3 sides—13 minutes) Puddin' Head learns the thrilling story of Wycliffe and how the Holy Scriptures were first translated into the English language.

There are five 12 inch records in this group which may be purchased separately for $10.00. They should be ordered from The Pilgrim Press, 14 Beacon Street, Boston, Mass.

GROUP V. 1. The Book Leaves England (4 Sides—15 minutes.) This programs depicts the struggle of the Separatists in England to attain religious freedom.

2. The Book Crosses the Ocean. (4 sides—15 minutes) Birth and death are all a part of the great story of how the Bible was brought to America and how it established a Christian English speaking colony here.

There are four 12 inch records in this group and the cost is $8.00 for the four records. They should be ordered from The Pilgrim Press.

GROUP VI. 1. Star over the Pacific. (3 sides—13 minutes) It tells the exciting story of how Hiram Bingham sailing on the ship "Morning Star" brought the Bible to the Gilbert Islands.

2. How the Bible came to Mei Hwa. (3 sides—12 minutes) is the story of how a small Chinese boy learned about the good news of the Bible.

This group of three 12 inch records costs $5.75 and should be ordered from the Pilgrim Press. Any single record in these three groups can be purchased for $2.25.

We believe that all of the programs in this series are excellent, and, while they were written especially for junior boys and girls, we know that young people and adults will find them interesting, instructive, and enjoyable.

FILMSTRIPS

THE STORY OF THE BIBLE. 35mm black and white; 58 single frames of drawings and pictures. Cost $2.00. Produced by the Pilgrim Press under the direction of the Division of Christian Education of the Congregational Christian Church. May be purchased from the Pilgrim Press. The filmstrip is the best one that we have seen so far. It depicts the story of how the Bible developed from Old Testament days to our own times. The story is divided into 5 units. (1) Introduction: 6 frames showing how the Bible is used today. (2) Old Testament Period: 7 frames survey the Bible Story from Genesis to Jesus. (3) New Testament and Early Christian Period: 8 frames that take the story through the Roman persecutions. (4) 18 pictures giving the story from the early Canon to the Modern Bible. (5) 12 frames showing the Bible to be the most important book in the world. Each unit is a lessons in itself, or the filmstrip may be shown in its entirety. There are two mimeographed guides furnished with the filmstrip suggesting ways and means of using the filmstrip with Church School boys and girls, and with Young People and Adults.

Because of conditions beyond their control, the Department of Christian Education of the National Council was not able to produce the filmstrip on the Bible entitled "We All Read the Bible" which was to be used with the Lenten material for 1948. They are suggesting that Church Schools use the filmstrip "The Story of the Bible" which we have reviewed above.

Our latest information is that the Department of Christian Education is producing a filmstrip which they hope to have ready for this Lent entitled "The Mighty Mite". We understand that it will show the boys and girls in the Church Schools how and where the money which they put in their Mite Boxes is spent. If you are interested in securing this filmstrip, we suggest that you write at once to the Department of Christian Education, 281 Fourth Avenue, New York City 10, and address your request to the attention of Miss Charlotte Tompkins.

16 mm SOUND MOTION PICTURES

THE BOOK FOR THE WORLD OF TOMORROW: 16 mm Sound; black and white. Available from any of the de-

(Continued on page 16.)

Race Relations and Lent

This week is often called "Race Relations Week." The Federal Council of Churches has long promoted with great success the use of the second Sunday in February as a day when the Church should concern itself with this great problem, which exists in every section of our nation. It is well that we thus have the tensions of race brought to us. For in honesty we must admit that neither our Christian nor our American ideals have been attained in this field of human relations. Both ideals are clear-cut and plain for all to understand. In our faith, there is no racial distinction. The color of a man's skin means nothing to Almighty God. In Christ, all men are brothers and God is the Father of us all.

Likewise our American ideal is unequivocable. Our forefathers testified that "all men were created free and equal" and endowed by their Creator with "life, liberty and the pursuit of happiness." The Bill of Rights and the later Fourteenth Amendment, born of a sad and tragic fratricidal war, implement this. Yet any man must admit that neither as American citizens nor as Christians have we attained these ideals in state or Church.

Faced by this failure of practice to meet ideal, many are understandably impatient. Forced to live under the daily humiliations of a second-class citizenship, one can understand the restlessness of a Negro American. Such call increasingly today for radical legal action. But the sad truth is that the passage of law does not change the hearts of men. Indeed, we already have had enough law in this field for many years! But because of the hardness of men's hearts, ways are constantly found to contravene each law even as it is passed. Notice that each Supreme Court decision reaffirming the law is immediately followed by new steps in many states to checkmate the intent of the decision. No law can ever succeed in any community if the force of that community is not behind that law. The statute books are filled with laws that are never enforced because they cannot be enforced. The community does not want them, and will not have them enforced. The Christian and the American ideal in race relations will never be attained by law. The very need for laws shows our sin, which law cannot attack or change.

The radical way seems enticing, but it is a delusion. A possible solution is a much harder and a much slower way. It consists in three things. It demands that first of all we never lose sight of our ideal. We must hold it high and know it as our goal. Then, secondly, we must be ready to face the actual reality of the situation in the community, state, or nation where we live and work. We must recognize men as they are, sinful, hard-hearted and stubborn. Finally, having grasped these two principles of strategy, we must work by education and by action for the attainment of our ideal, knowing that action is only possible as education changes men. As Christians, we think of the power of God's spirit as the dynamic of education, enlightening, guiding and leading men. In all of this, we realize that the process is tragicly slow, and that the steps we can successfully take are often pitifully few. Yet, sensitive to the ideal and concerned about the reality, we are willing, under God, to go forward slowly.

We who are white brothers of our Negro friends wish they might see this situation. It frankly is not always possible to do all that we would like to do. This is not defeatism, but realism. It is not unlike many another situation in which we as Christians are involved. Surely the disunity of Christendom is a sin. The ideal of one Church of God is admitted by all. But we face the reality of a divided Church. What shall we do? Some say, we must immediately attain the ideal. Alexander Campbell over a century ago took this position. He called Christians out of their divided Churches into a new Church that was to be the united Church of all Christendom. But because of man's stubborness and sin, if you will, he only succeeded in establishing one more denomination. In his search for the ideal, he compounded the evil! Yet, knowing that the ideal of Christian unity is not to be attained today, what can we do? We work and labor within our circumscribed Churches, segregated from our brethren in other Churches, and we take whatever steps we can towards the ideal, faltering and slow though the way be.

In all of this, progress might be faster if the Negro community would accept greater responsibility in the total situation. Granted that the white race is the majority race, and that most of the sins of the past and of the present have been committed by that race because it held the power of the majority, yet the ideal for which we both strive might be attained more quickly if Negroes would also admit the sins of their race and take a greater share of responsiblity for our common plight. Almost every plan of action of interracial committees engaged in this field seem to be in actuality proposals for white activity. We believe the racial picture would be improved if such plans of action included certain matters to which the Negro community committed itself. The white majority would do more if it could be sure that the Negro minority was doing all it could. For sometimes there can be a tyranny of a minority which is as wrong as the domination of a majority.

It is appropriate that this comes to us at the beginning of Lent. Lent is a time of penitence, of study, of discipline and of sacrifice. Each of these are needed

notes in the racial situation in America today. Each of these are clarion calls to the Christian who would examine his own attitudes in this tense area. We all need penitence, for we have not lived as children of God and as brethren. We all need to study the situation with objectivity and with a sense of realism. We all need discipline, that emotional red herrings and sentimentalism do not keep us from doing that which is right. We all need to sacrifice our sinful pride and our own stubborness of mind that God's will may be done on earth. Lent ought not to be a trivial season of petty so-called sacrifices. Lent ought not to be a time of hot-house pampering of our soul by attending services that are often complacently comfortable justifications of the status quo. Lent ought not to be a time of escape by the study of a missionary theme related to some far-off land, or of a distant conference of the ecclesiastically elite. Let this Lent be a time when we wrestle with the racial issue in our own hearts, in our own community, in our own nation. Then it might indeed be a time of blessing, and Easter would indeed be a time of re-born life.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

THE PRESIDING BISHOP'S BOOK FOR LENT

REVIVE THY CHURCH, BEGINNING WITH ME. By Samuel M. Shoemaker. Harper and Brothers. $1.50. ($1.25 in lots of ten or more.)

For several reasons one would expect the Presiding Bishop's book for Lent, 1948, to be different from previous selections, and to make a wider appeal than some of those chosen in former years. This year's choice is the first to be issued under the direction of Bishop Sherrill, who appointed a small committee to help him in his decision. It comes at a time when the Presiding Bishop has written a letter, intended for every member of the Church, including those who are not communicants, asking of each "serious consideration of the claims of Christ and of the Church."

Author of the book is the rector of one of the liveliest parishes in "down-town" New York. It is a parish in which clergy, lay officials and members share actively "in the vital task of witnessing to Christ in these critical days." Mr. Shoemaker acknowledges that the book comes out of his deepest convictions and out of the experience that lies closest to his own heart. The result is a vividly written volume of eight chapters, bearing titles: "The Need and Our Resources," "How People Find God," "Making Faith Real to People," "Making Faith Work in Situations," "By All Means,' 'The Working 'Cell'," "Some Spiritual Principles," "Beginning With Me."

For his readers the author aims "to make our faith, which is the greatest possession we have, more potent in our lives, and to enable us to commend it more effectually to others." He calls it a "how" book. It shows how Jesus Christ can become real to ourselves, how to start conversations that will set others thinking about the deeper things of life and religion, how to change "the unconverted Church" into "the truly converted Church," how to tackle the Christianization of relationships and institutions.

Among many practical suggestions and illustrations are the twelve steps in the program of "Alcoholics Anonymous," the procedure of a Roman Catholic group called "Convert Makers of America," and ten suggestions for the conduct of "the working cell," which the author believes is "perhaps the characteristic instrument which God's Holy Spirit is using today."

Mr. Shoemaker's book is admirably suited to aid and inspire clergymen, lay Church workers and every one else to respond to the Presiding Bishop's clarion call to mobilize all our spiritual forces and resources in these decisive days. Every parish priest should have a copy and as many laymen and women as can be persuaded to read it. Small groups of Church people could meet together in one another's homes to discuss its contents weekly during Lent, with great profit to themselves, their friends and their parish.

A. RONALD MERRIX.

* * *

CHRISTIANITY TODAY: A SURVEY OF THE STATE OF THE CHURCHES. Edited by Henry Smith Leiper. Morehouse-Gorham. $5.00.

This volume provides an authentic world's eye view of ecumenical Christianity throughout the world, and it is as important as the health of the churches can make it. Here is to be found the evaluation of the churches of the various nations in terms of what the war did to them and of what the future has in store for them. Written by responsible witnesses, giving a selection of the facts, and reflecting the enthusiasm (or lack of it) of the post-war churches, this volume cannot be overlooked by any churchman who wants to know what is the state of health among our fellow Christians. The total picture is neither pretty nor reassuring. In continental Europe and in the British Commonwealth, there is a tiredness which bespeaks a lack of energy if not a lack of faith. In the Catholic-dominated countries, there is a feeling of terrific odds against the persecuted minority of non-Roman Christians (Portugal is a good example, less obvious than in Spain). Strangely enough, Protestantism seems to be in a better condition in Germany than in France. Our service men may have been enthused about the Christian natives in the South Pacific, but it is interesting to see what the impact of the war did to these simple Christians. On the other hand, in every land there is a resurgence of Christian faith, and the realistic statements of this volume point to an "ecumenical reformation" made more clearly evident in Henry P. VanDusen's **World Christianity** (Abingdon-Cokesbury) and Robert Bilheimer's **What Must the Church Do?** (Harpers).

RANDOLPH CRUMP MILLER.

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JOHN, THE UNIVERSAL GOSPEL. By Chester Warren Quimby. MacMillan. $2.75.

Modern developments in the study of the Bible make commentaries of increasing importance in any serious reading, and yet the average commentary is a book which the average reader tackles with reluctance. Technical and foreign words and obscure references are not easily understood and are repelling.

Dr. Quimby has done a real service in providing a short, fascinating, and thoroughly readable commentary on the Gospel of John, which presents clearly and accurately the problems concerned within the study of the Fourth Gospel. He faces the questions of authorship, date, and other perplexities frankly and honestly and point out that these questions do not detract from the basic religious values.

The book begins with a discussion of the problems of authorship, where it was written, why, how, and by whom. The reconstruction of life in Ephesus in the latter years of the first century will make more real to everyone the age in which Christianity began.

The second half of the book deals with the analysis of the text of the Gospel. The explanation of the meaning of the author, while scholarly and accurate, is lucid and interesting, and serves as an excellent companion to the Gospel when read either in study or devotion.

The message of the conclusion is most timely: that the problems facing the author face us today, that the answer of John is applicable today, that Jesus is the hope of the world, and that materialism is doomed. Man's salvation is inward and present through faith in Jesus Christ.

This is a book which all serious Christians would profit by reading. It proves that Biblical scholarship is not the exclusive possession of the professional student. It is to be hoped that this book is the beginning of a series of practical commentaries on the Bible.

JAMES L. JONES, JR.

* * *

PHYSICIANS OF THE SOUL. By Charles F. Kemp. MacMillan Co., N. Y., N. Y. 306 pages. $2.75.

This book is built around the theme that there is nothing that a minister does of greater significance than to help the individual meet all life's problems. The author recog-

nizes that while the pastor has other functions of importance, yet underlying them all is the imperative to marshall the full resources of religion to relieve human needs.

This is not just another volume, however, of personal counselling, for it supplies what is found nowhere else, the history of pastoral care from the apostolic age to the present.

It takes comparatively few pages to tell the story of any expert guidance in the art of helping people to be had from the religious leaders of the first nineteen centuries, other than their utter consecration and willingness to be spent in sacrificial service. The bulk of the book has to do with the discoveries of the 20th century as to the way in which religion has been furnished with insights and techniques through developments of psychology, sociology, psychiatry and psychosomatic medicine. The manner in which pastoral work (the cure of souls) has thus been both enlarged in emphasis and revolutionzed in character is satisfactorily outlined. That the renewed interest in individual pastoral work has reached the proportions of a movement is illustrated in one of the best chapters which deals chronologically with the number of books and pamphlets produced since World War I, when the impact of psychological and case-work methods in pastoral work was first felt. The flood of volumes in this period has created a new field of religious literature. The bibliography of this and other chapters, with the appraisal of the author as to the value of the books quoted, is indispensable to the pastor who would keep abreast of the best in this field.

Kemp feels that, now that it has been demonstrated that religion has resources for the solution of personal problems not available elsewhere, what is most needed is an exhaustive study of the techniques and methods by which this therapeutic power can be employed by the average pastor.

The book is a workman-like job, well written, indispensable for every clergyman's working library.

HENRY H. SHIRES.

* * *

WITHOUT HALOS. By Bess White Cochran. Westminster Press. $2.50.

This is a delightful book of life in a parsonage. The author was one of five daughters, and this reviewer at least can imagine what happens with five girls' helping to run a church! Against a background of a happy family life and great activity in the church, this book gives a picture of what Christian amounts to in many churches. The insight of the author appears in the following: "Joining a church guarantees no social distinction. But it may bring advantages of a social nature. While some people join to worship a stern God and others a forgiving Jesus, all who become active in the ranks find a social stimulation in their task. For, in spite of their quarrels, Church people have a strong bond of loyalty. It was probably born of the persecutions of the early Christians, and it has been developed throughout the years by our common dangers and delights. Today it flourishes in a contagious sense of camaraderie and a stimulating feeling of cohesiveness, but it has a by-product of pride which can occasionally help and sometimes hinder the Church." Every Christian will gain much from the fun and insight of this book.

R. C. M.

* * *

WHO AM I? By John B. Walthour. MacMillan. $2.

The chaplain of the United States Military Academy used to play a game in which he would provide clues to the identity of various Biblical characters. In this book, the reader may pit his wits against the cadets and also test his own knowledge of Scripture. It is a fascinating and humbling exercise. The author is now Dean of St. Philip's Cathedral, Atlanta, and this volume shows him a worthy successor to the brilliant Raimundo le Ovies.

R. C. M.

* * *

THE CHRISTIAN SIGNIFICANCE OF KARL MARX. By Alexander Miller. MacMillan. $1.75.

Christians are becoming more and more aware of the fact that they must live in a world which includes not only Moslems and Hindus and the various other religions but also Marxism, and for this they need more careful guidance than that provided by the Hearst and MacCormick Press. This little volume by a New Zealand Presbyterian has three chapters which are a good summary of classical Marxism, including its critique of capitalism. The criticicisms of Marxism are those of Max Eastman, Arthur Koestler, and John Macmurray. From this, he proceeds to summarize classical Protestant Christianity in terms of faith and political action, and to show what the Christian can do about living in a world which includes Communists. In so far as the Christian is a political and economic realist, he must take seriously the Marxist diagnosis of the ills of capitalism even though he would not subscribe to the Marxist cure (which is no cure at all in Christian terms). There is no specially "Christian" political action, but as Christians we must act politically along with humanists, secularists, and Communists. There is no other way of behaving in this passing world. What Christianity provides is a life grounded in heaven, and thus he sees the whole world in its kinship to Christ. He thus owes loyalty both to Church and State, and this is a constant source of irritation to those who see this world as the total story of human destiny. In the midst of muddy, sentimental, and sloppy thinking, the clear stream of this Christian minister's thought should deepen our own insights into the recurrent dilemmas of a just society.

R. C. M.

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CREATIVE ACTIVITIES. By Rebecca Rice. Pilgrim Press. $2.75.

While most church school teachers know that children learn through doing, they are not always armed with the techniques which make possible the guiding of activities to desired Christian ends. Activity for the sake of activity may keep children occupied, but it does not necessarily teach them what is the proper goal of Christian education. This volume provides interesting, colorful, and worthwhile teaching procedures which may be used by any teacher, regardless of the equipment and resources available; for part of the procedure is the using of normal, everyday materials in a creative way. By all odds, this is the best book of its kind.

R. C. M.

* * *

THE CHRISTIAN DOCTRINE OF GRACE. By Oscar Hardman. MacMillan, 1947. $2.00.

The author of this book was before his retirement in 1944 Professor of Pastoral and Liturgical Theology at King's College, London, and is well known for his "A History of Christian Worship."

In Prayer Book worship we are constantly taking upon our lips the word "GRACE"—"the means of grace," "the grace of our Lord Jesus Christ." This book undertakes to take this religious term and give exact meaning to it—and in this task the author has been eminently successful. Both clergy and laity will, from reading this book (and the book is most readable in style), gain a deep insight into the relationship of God with man, and of the particular role which man himself must play in the religious relationship. Because of the author's concern for pastoral theology the book is able to escape the purely academic and theoretical nature of many theological books. This book is distinctly practical in its treatment of Grace.

CHARLES FRANCIS WHISTON.

* * *

FAITH AND FREEDOM. By Russell J. Clinchy. Macmillan. $1.75.

This little volume is a defense of a positive and daring liberal Christianity. Dr. Clinchy shows how liberalism has been attacked by both reactionaries and radicals, and how it has developed its own internal weaknesses; and then he turns to a statement of the nature of liberalism in terms of New Testament foundations. Finally, he asserts the liberal belief in the incarnation and the power of the Christian faith. Dr. Clinchy writes clearly and simply, and what he has to say is important for this generation.

R. C. M.

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THEIR FAITH AND OURS. By Muriel Streibert Curtis. Cloister Press. Leader's Book, $1. Pupil's Book, $1.50.

This is the last course to complete the famous Cloister Series of church school lessons. Written by the renowned professor of Biblical literature at Wellesley, it is for young people and adults and may be used for high school seniors. It deals with the Old Testament, and has 12 units. Both books are rich and full in their suggestions. The method is primarily that of reading and discussion, and the insights of the Old Testament are related to the lives of the pupils through fine resources for worship; full use being made of the hymnal and prayers from inside and outside the Prayer Book. This is sure to be a popular course.

R. C. M.

* * *

***IN THE SECRET PLACE OF THE MOST HIGH. By Arthur J. Gossip. Scribners. $2.75.**

This is a fine book on the subject of prayer, highly recommended for both clergy and laity.

A Page for the Family *Mrs. E. E. Osgood, Editor*

OBSERVING THE SABBATH

In our modern world the right observance of the Sabbath is no easy matter. The tensions of life, and its distractions, cause even Christians, who in their hearts believe they ought to observe the day, to have no definite program for it, and too often to fall into the habits of the world about them. On this subject the 1946 General Assembly of the Presbyterian Church in the United States (Southern) said:

"Notwithstanding the command of God and the blessings involved in and flowing from a scriptural observance of the law (regarding the keeping of the Sabbath), its violation and desecration have increased and are increasing at an alarming and destructive rate. If the pace of this apostasy continues for another generation, little will be left of the high values and sacredness of this divine institution."

Some wise suggestions as to how Christians may observe the day to their spiritual betterment and blessing were made many years ago by one of the distinguished personalities of England in the eighteenth century, Dr. Samuel Johnson. His suggestions are embodied in a set of six rules concerning the Lord's Day which he drew up for his own guidance. They are:

(1) Make use of some unusual devotion upon arising.

(2) Examine my life, and particularly my last week (before God).

(3) Attend worship twice.

(4) Read in the Scriptures with such helps as I have.

(5) Read books on religion and deeper themes.

(6) Try by meditation and worship to wear off from my soul accumulated soil of the week before.

—Christian Observer.

"Old fashioned?" Perhaps. But have we anything better in our so called "modern" methods of observing the day as "holy unto the Lord?"

* * *

ALL FOR THEE

Martha Lee Doughty

Should my lot be in foreign lands
Amidst the alien, lashing bands
Of wielded cruelty, from hands
Sadistically strong,
My cry is to Thee, Lord of Love—
Reach down from Thy vast Throne above
And claim my heart and soul in love
Away—from out the wrong.
Give me the strength to bear for Thee
All wounds, as Thou on Calvary
Didst give Thyself for all—for me
Let my life be Thy song.

MY DEPARTMENT

In talking with one of the young women who does a lot of work in the Church, she spoke of the "departmental idea" in life. She said that in these days in business life and church life that this was too general for the good of the whole. We need to realize that we are working for the **good of the whloe** and serve them accordingly. She recognizes the need for people to be expert in their field, as she is in her own professional work, but they should be willing to listen and help those that ask questions.

In a meeting the other day and in several others I have attended this remark of hers kept coming back again and again. It seems to me that people get so bound up in their own special **group** in the Church that they do not know what **the Church** is doing. They are completely oblivous of what other groups in the parish are trying to do! I have heard people criticize the rector for things that they did not think that he did. In his quiet way he had been doing them. As she had not been to this particular service or participated in many of the things in the Church she did not really know wherein she spoke. This person is too typical!

Questions were asked in a meeting the other day which showed that people are unaware of the good things being done. It seems to me that if we had had more Parish Councils, it might be an opportunity to plan all our groups together. This general plan could be presented to the group. I am sure that it would mean a greater unity of purpose and understanding of what each group was doing in the Church. As a member of each organization present there, they could return to their own group full of information and inspiration. It is as we work together we will forget to emphasize our own interests and our own ends.

We must widen our horizons and understandings in our Church work. Have programs telling of the work of other parish groups at our meetings. Do you know what the young people are doing, the church school mission study for this Lent and other groups' aims?

It seems to me that if we could do more to understand what the whole Church's program is, and our local group plans, we would be well informed Church people. We could help with the work and feel a part of the Great Program of the Church.

MARTHA C. PRAY,
Consultant of Shristian Education, Diocese of Virginia.

PRAYER BOOK PAGE BY PAGE

CXXI

THE OFFERING

It seems like a far cry from the morning collection in a little country church to the millions of dollars that are now invested in hospitals and other institutions for the care of the invalids and aged persons of the world, and to the even greater millions that are collected for community chests, and yet these great institutions began with the ministration of the Christian churches through the voluntary offerings of the congregations that were taken every Sunday, and used for the poor, for prisoners and other unfortunate persons.

Besides the reference made by St. Paul to the collection, that we have already quoted, Justin Martyr writes, "Those who are well-to-do and are willing, give as they choose, each as he himself prefers. The collection is then handed to the President (presiding officer), who from it succors orphans and widows, those who are in want owing to sickness and other causes, those who are in prison, strangers and the young."

The late Dr. Elwood Worcester in a most interesting sermon on "The Social Service of the Early Church" refers to the extraordinary efforts made by the early Christians for these purposes and says, "In the year 250 A. M., the Church in Rome was spending fifty thousand dollars a year on relief, a vast sum if we remember the purchasing power of money and the poverty of the Christians."

All of these enormous contributions for the relief of the afflicted and of the poor were no doubt made because of our Saviour's statement in the twenty-fifth chapter of St. Matthew's gospel when he pictures the final judgment with the Judge saying to those upon His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (Matthew 25:35, 36.)

Thus in giving to these causes we are not only relieving the suffering of the bodies of others, but are contributing to the salvation of our own souls.

R. CARY MONTAGUE.

GROUND BROKEN FOR VIRGINIA SEMINARY'S NEW BUILDING

Alexandria, Va.—Bishop Frederick D. Goodwin, of the Diocese of Virginia, presided on January 15, at the ground-breaking ceremony for the first of four new dormitories to be erected at the 125-year-old Virginia Theological Seminary.

At 1 P. M., while a large group of alumni, faculty, students, and friends watched, Bishop Goodwin took the first shovelful of earth from the ground. The actual digging was preceded by the singing of the hymn, "The Church's One Foundation" and the reading of the 84th Psalm, and followed by prayers for the benefactors of the Seminary, for the work begun today, and for the Seminary itself. The Lord's Prayer and the Benediction, pronounced by Bishop Goodwin, and the singing of the hymn "Jesus Shall Reign Where'er the Sun" concluded the short service.

The new buildings, which will double the capacity of the already overcrowded Seminary, will provide living space for fifty men as well as a new refectory, more than replacing the loss of St. George's Hall which had to be razed during the war. The plans were made by the firm of Faulkner, Kingsbury, and Stenhouse in a modified Georgian style to harmonize with the architecture of the present plant. The contracting firm is Davis, Wick and Rosengarten, of Washington, D. C.

In celebration of the 125th anniversary of the Virginia Seminary this year, Dean Alexander C. Zabriskie has launched a national campaign for $660,000 to finance the new structure and to improve the existing buildings and grounds. Already $313,000 has been contributed. Groups of alumni in every section of the country are now engaged in raising the remaining amount, in order that the capacity of the Seminary which for 125 years has trained men for the ministry of the Episcopal Church may be increased.

* * *

FATAL ACCIDENT TO SON OF BISHOP OF ARIZONA

Phoenix, Ariz.—Sudden death interrupted the earthly career of Arthur Barksdale Kinsolving, III., eighteen-year-old son and namesake of the Bishop of Arizona, who died Friday night, January 22, without having regained consciousness following an accidental fall an hour earlier. He was frolicking at a gay young people's party in South Mountain Recreational Park near Phoenix when the accident occurred.

Born in Washington, D. C., he later spent several years in Pittsburgh, Pa., where his father was rector of Calvary Church prior to his elevation to the Episcopate. Attending Shady Side Academy in Pittsburgh, he was graduated from that school in 1947 and matriculated at Phoenix College in the autumn of the same year.

Immediate survivors are his father and mother; two brothers, Lester E., a student at the University of Pennsylvania, and William Lee, at home; his maternal grandfather, Wharton E. Lester, of Washington, D. C.

"Putch," as Arthur was known, was active in his life and work at Trinity Cathedral, especially with the Young People's Fellowship. He served as a layreader and an acolyte, as well as assisting qualifiedly in numerous other capacities. Affable and possessed of an understanding nature, his presence was always welcomed and his death in the flush of happy youth is a great loss to all who knew him.

Funeral services were held at Trinity Cathedral, Phoenix, at five o'clock, January 24. Officiants were the Very Rev. J. W. F. Carman, Dean; the Rev. M. T. Kelsey, of the Cathedral Staff, and Bishop Kinsolving, who read the Prayers, the Commendo, and the Benediction.

In lieu of flowers the family requested that the equivalent be sent to St. Luke's Sanatorium for the Tuberculous, Phoenix, for the purpose of endowing a free bed in that institution.

* * *

DOCUMENT WORTHY OF STUDY

Virginia Council of Churches Endorses Report of President's Committee On Civil Rights

Richmond, Va.—The Executive Committee of the Virginia Council of Churches went on record in its regular quarterly meeting as endorsing, in general, the recent report of President Truman's Committee on Civil Rights and as commending it to Virginia Church people as a "document worthy of study." The statement was presented as a part of the report of the Department of Interracial cooperation, which was made by the Director, Thomas C. Allen. The meeting was held in the Mayo Memorial Church House and was presided over by Dr. Riley B. Montgomery, Lynchburg, who is president of the Virginia Council of Churches.

The statement as adopted: On December 5, 1946, the President of the United States of America created, by Executive Order, a committee to be known as "The President's Committee on Civil Rights." After nearly a year's study and several public hearings this committee made its report to the President on October 29, 1947.

The Executive Committee of the Virginia Council of Churches views the report on civil rights, made by the President's Committee, as a notable contribution to our progress toward a working democracy. It commends the statement to all church people, as a document worthy of study. The Christian concern of the churches for every individual in society is central in the committee's report. We note with approval that the committee was sensitive not only to the rights of our largest minority, the Negro, but also to other minority groups within our society.

Recognizing the legitimate concern of our government with the loyalty of those who serve it in the interest of national security, we share the anxiety of the committee for proper safeguards for the rights of the individual. It should be possible to accomplish all that is needed in the way of security without jeopardizing rights that in our Constitution are held to be inviolable.

We recognize that several of the recommendations concern specific procedure about which there may be honest differences of opinion. Among the objectives in the report of the President's Committee which call for special attention from the churches in view of the Christian principles involved are the protection of human life against mob violence; equal opportunity for employment and education, and the right of every adult citizen to a vote.

The concern for civil rights in our country is particularly important from the standpoint of our leadership in the world. Our national struggle toward true democracy cannot be isolated from the world scene. We cannot hope to influence other peoples to accept the Christian way of life, or other nations to accept the democratic principles we proclaim unless we can demonstrate in our community living that we take them seriously and are trying to translate them into effective practice. To that end we earnestly hope that the membership of our churches will take seriously the challenge issued by the President's Committee on Civil Rights.

The Virginia Council of Churches further commends the Southern Regional Council for making the study of civil rights in the South its main project for 1948 and pledges its continued cooperation in an effort to further implement state laws intended to safeguard civil rights.

BISHOP TUCKER HONORED BY ST. PAUL'S CHURCH

Richmond, Va.—The Rt. Rev. H. St. George Tucker, former Presiding Bishop of the Episcopal Church of the United States, has been made honorary rector of St. Paul's Church, where his brother, Bishop Beverley D. Tucker, of Ohio, served for many years.

The Bishop also announced that he would make St. Paul's his "Church home" in the future.

The retired Bishop was elected to the honorary office at the annual congregational meeting on January 26.

* * *

FEDERAL COUNCIL—ATLANTA CONVOCATION

Atlanta, Ga. — Some 400 church leaders, Negro and white, representatives of eight denominations in eleven Southern states, as well as local church ccuncils and church-related agencies, met here January 13-15 for the Southeastern Church Convocation, to plan a common strategy for inter-church cooperation in the southeastern region.

The three-day meeting, the first of its kind to be held in this area, was called by the Southeastern Inter-Council Office advisory committee, which includes 45 denominational leaders throughout the southeast. That committee, following the last session of the convocation, described the meeting as "truly inter-denominational in the sense that it was inter-racial" and called it "the most significant effort to encourage cooperative Christian unity among churches in the southeast that has ever been experienced." The committee is under the chairmanship of Dr. John M. Alexander, chairman also of the Assembly Committee on Radio of the Presbyterian Church, U. S.

At the opening session of the convocation in the First Methodist Church, welcomes were extended to the 400 visitors by the Hon. M. E. Thompson, acting governor of Georgia, and by the Rev. Munroe F. Swilley, Jr., President of the Atlanta Christian Council. In discussing the scope of the meeting Dr. Forrest C. Weir, Executive Secretary of the Southeastern Inter-Council Office, and Convocation Director, emphasized the unique nature of the gathering. "One like it has never happened before, so far as I know, in any region of this country. Separate denominational groups representing the same territory have convened, but this broad coverage of all denominations on a regional basis is the first."

Among the nationally-known church leaders speaking during the course of the three-day convocation was the Hon. Francis B. Sayre, President of the Trusteeship Council of the United Nations, who said, "Christianity is not merely a beautiful dream of the past. It is not a way of escape. It is an intensely practical way of life for here and now, for men and nations. If our international structure is to be built upon sheer might rather than upon the constructive forces of brotherhood, I can see no escape from a third World War. Western civilization is fast reaching a point where it must learn the way of brotherhood or else, like every other civilization which has preceded it, go under."

Mr. Sayre continued: "If what Christ said was true, His teachings are as applicable to nations as to men. We cannot fence Christianity in as applicable to our private lives but having nothing to do with our public and national issues. If this be in very truth God's world, the inexorable moral laws of the universe must bear with exactly the same force upon nations as upon men."

Emphasizing the need for Protestant unity and brotherhod in the South, the Rev. George D. Heaton of Myers Park Baptist Church in Charlotte, N. C., said, "I believe that our very first obligation here in the South is to create a genuine fellowship among ourselves and with all who are of the Church of Christ. It is an odd anomaly that in our section, where the church has a more proportionate share of the populace, we should be weaker than other sections in our cooperative strength. The fear of impairing our denominational effectiveness has caused us to strike fatal blows at cooperative activities. . . .

"It is obvious that we have within our midst an even greater barrier to fellowship than denominational loyalties. These are the loyalties which are based upon the paganism of racial superiority. One might strive to justify a break in fellowship because of a doctrinal difference, but to do so because of a pigmentary difference is abhorrent to the Christian conscience."

Terming the present day as more revoluntary in the true sense of rapid change than any before, Charles P. Taft, president of the Federal Council of Churches of Christ in America, said that the kind in which we live "emphasizes the problems which should challenge us Christians especially, the human problem of adapting ourselves to change, and of teaching others how to adjust to new experience, while retaining a solid basis of conviction about God's purposes which can give us stability and serenity. The greatest service we can render, and which we believe only our faith is capable of rendering, is in providing central intelligent purpose in a fluid and changing world."

Delegates to the convocation, meeting in eleven seminar groups to plan for increased Protestant cooperation, made recommendations which were received at the last plenary session. Out of these groups came suggestions for the information of churches represented at the Convocation. The seminar on evangelism called for "a more comprehensive program for enlisting and training laymen in the evangelistic effort." A recommendation that "the larger parish plan be adopted wherever possible, to link town and country churches in a country-wide approach to the total task" came from the group meeting on missions and church extension. The world order seminar stressed the need for specific information for churches, workshops or seminars for training leaders, and inter-faith community forums.

At the last evening session of the Convocation, the Rev. Professor Bela Vasady of the University of Debrecen, Hungary said, "I have been travelling a good deal in your country for the last two years. On your trains I often see the inscription, 'Dining car in opposite direction'. I believe that it is the duty of the Ecumenical Church of today, through the fulfillment of her prophetic, redemptive, and communal missions, to teach the whole world this truth: 'Jesus Christ in opposite direction.' Jesus Christ is not to be found in individual, national or denominational self-centeredness, but in sacrificial giving and self-effacing compassion."

* * *

PREACHING MISSION, FEB. 1-8

Richmond, Va.—Following a very successful week January 11-18, directing a second annual city-wide Preaching Mission at Norfolk, the Rev. Dr. W. E. Hudson of the Massenetta Springs Conferences is repeating the same success in Richmond, for the week Feb. 1-8. Dr. Hudson reports that fifty-seven thousand persons attended the combined services at Norfolk—an increase of 12,000 over last year.

The mission in Richmond comes to a final climax Friday through Sunday February 6-8. A Church Town-Hall, modeled after the Town Hall of the Air will be conducted Friday afternoon on the subject "Is the Church Living Up To Her Opportunities?" The affirmative will be taken by Dr. Hazen G. Werner and Dr. Norman Vincent Peale: the negative by Dr. Frederick H. Olert and Dr. Bernard C. Clausen. The summary will be made by Dr. Roy L. Smith.

Congressman Walter H. Judd of Minneapolis and Dr. Peale will speak Friday night on patriotism and Christianity.

Saturday will be Youth Night with the speakers Miss Muriel Lester on the "Joys of Life—Sixty-four Years of It" and Dr. Smith on "Young Man, I say unto Thee, Arise".

On Sunday afternon two simultaneous services will be held, a mass meeting for laymen in the Mosque, and a meeting for women in Grace and Holy Trinity

Church next door. The men will be addressed by Dr. Hazen G. Werner and Dr. Smith. The women will be addressed by Miss Lester.

Sunday night will be "Life Dedication Night". Dr. Sankey L. Blanton and Dr. Smith will be the speakers.

* * *

MISSIONS OF SPIRITUAL THERAPY TO BE HELD

MISSIONS of Spiritual Therapy will be conducted during Lent by Dr. John Gayner Banks, Director of The Fellowship of St. Luke. These missions will be held in the following parishes: New York, Church of The Heavenly Rest, Feb. 8-12 inclus.; Philadelphia, St. Stephen's Church, Feb. 15-20; Richmond, Va., St. James, Feb. 22-26; Washington, D. C., St. Agnes' Parish, Feb. 29 to March 4; Freeport, Ill., Grace Church Parish, March 14-18; Wilmette, Ill., St. Augustine's, during Holy Week, March 21-26. The last two are in the Diocese of Chicago. The General Theme for these Missions is "The Miracle of Renewal." In May Dr. Banks expects to sail for Britain where he will spend two months studying the work of Healing in British churches, as carried on by the Churches' Council of Healing, promoted by the Archbishop of Canterbury.

* * *

CONFERENCE ON EVANGELISM

Thirty-Three Clergy of Diocese of S. C. Meet With Bishop

Charleston, S. C. — Thirty-three clergy of the Diocese of South Carolina met in the library of St. Philip's Home, here, on January 20 for a conference on Evangelism led by Bishop Carruthers. Reports were heard from two committees previously appointed—one on teaching-preaching missions headed by the Rev. W. S. Poynor, and another on Evangelism headed by the Rev. L. A. Haskell.

The diocese will follow the Presiding Bishop's plans regarding the visitation and the Corporate Communion on the First Sunday in Lent. The clergy voted unanimously on a five-point program. 1. Each congregation is to work out a plan of Evangelism in its own area, this plan to be adopted at a conference including representative laymen, women, and young people in the parish. A description of the plan is to be in the Bishop's hands the middle of April. 2. A group to carry out a personal Evangelism program is to be developed in every congregation. 3. A teaching-preaching mission is to be conducted in every congregation. 4. A number of teams of clergy will visit communities in which there is no Episcopal Church to conduct a brief preaching mission. 5. A laymen's meeting on Evangelism is to be held in each Convocation.

The Rev. E. B. Guerry, chairman of Christian Social Relations for the diocese, explained the plans to be followed throughout the diocese for hearing the Presiding Bishop's address on February 29 and taking an offering for World Relief.

Will care for semi-invalid at my home in South Carolina. Lady or gentleman, lady preferred. Address "F," Care Southern Churchman.

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Am a retired Episcopal Clergyman with very little to occupy my time. Will appreciate your sending me cancelled foreign stamps and also United States stamps (except one to three cents of current issue). Postage reimbursed. Rev. James P. Love, Crestwood, Ky.

WANTED—Director of Religious Education, qualified by training or experience to direct and develop Sunday School and youth work at All Saints, Richmond, Va. For further information write the Rector, Robert M. Olton.

THE ARMY AND THE PROBLEM OF RACE

(Continued from page 4.)

by the vigor with which the colored continents expressed their resentments of our pretensions of superiority. Some good may come from this knowledge.

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Nashotah, Wis.
School of Theology, University of the South,
Sewanee, Tenn.
Seabury-Western Theological Seminary,
Evanston, Ill.
Virginia Theological Seminary,
Alexandria, Va.

MEDITATIONS IN HIS PRESENCE

"Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit." (From the Collect for Purity, Page 67.)

As the first audible prayer comes from the lips of the Priest, and the worshipper joins with him in the supplication, the thoughts of the heart are brought out of hidden places for us to behold. We see them for what they are, often wrong, vividly before us in their uncleanness, as real to us as the old Negro preacher's illustration of sin when he likened it to a dirty shirt. The stale and shameful thought-past, neglected and accumulated, is there to be dealt with. Confession and full cleansing will come later. At this first moment of yielding self to God, humbly kneeling, about all we can do is to pray earnestly that God's Spirit-Presence may fill our minds and hearts so that those thoughts which have been so constantly with us will not be suppressed but driven out—obliterated. In the light of His presence, such thoughts as we can lift out of the larkness will shrivel, and other thoughts will arise to take their place. Be not depressed because such thoughts arise, for they lie about within us all. Even the greatest of the saints were plentifully supplied and could not escape into perpetual sweetness and light. They found the answer as they too knelt in prayer and asked God to take over their thought-life and to control it.

When the mind is centered on thoughts of God, this concentration makes difficult the ascendency of evil, which darts in to draw us away from God's good or to blank us out when we would see Jesus. So we pray, and the words sounding in our ears pound inward "cleanse our thoughts, O God"; "Lord, Jesus, make room in our hearts for Thee."

So at the very beginning of the service we open the doors of mind and heart and prepare to invite Him in, as the prayer for purity becomes our life-dedication in an hour of communion with Him.

J. W. KENNEDY.

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APPOINTMENTS

The **Rev. Stephen S. H. Ko** of the Diocese of Hongkong, is now locum tenens of the True Sunshine Mission, Oakland, Calif.

The **Rev. James Thomas Lewis,** formerly rector of Emmanuel, Coos Bay, Ore., is now rector of Christ Church, Eureka, Calif.

The **Rev. Henry A. Link,** formerly rector of Little Snake River Parish, Dixon, Wyo., is now a missionary in the diocese.

The **Rev. Thomas F. Marshall,** formerly priest in charge of the Church of the Epiphany, Dorchester, Mass., is now rector of Trinity, Wrentham, Mass.

The **Rev. Maurice Putnam McKay,** formerly rector of Trinity, Whitehall, N. Y., is now rector of Trinity, Tilton, and priest in charge of St. Jude's, Franklin, N. H.

The **Rev. Burke Rivers,** formerly rector of All Sanits', Johnson City, N. Y., is now rector of St. Stephen's, Wilkes-Barre, Pa.

The **Rev. Frank Wall Robert,** formerly assistant at St. Matthew's, San Mateo, Calif., is now vicar of St. Andrew's, Lomita Park, Calif.

The **Rev. Charles A. Shreve,** formerly canon of Grace Cathedral, San Francisco, Calif., is now rector of St. Edmund's, San Marino, Calif.

The **Rev. Alfred DeF. Snively,** vicar of St. John's, Athol, Mass., became associate ,at Christ Church Cathedral, Springfield, Mass., February 1.

The **Rev. Gardner D. Uunderhill,** formerly rector of St. Andrew's, Clifton Forge, Va., became rector of Christ Church, Covington, La., January 6.

The **Rev. Edward A. Wicker, Jr.,** formerly curate of St. Luke's, San Francisco, Calif., is now rector of St. James', San Francisco.

The **Rev. Carl M. Worden,** formerly rector of St. James', Theres, N. Y., is now rector of the Church of the Holy Cross, Utica, N. Y.

The **Rev. George A. Workman,** formerly associate at St. Paul's, Richmond, Va., is now chaplain of Episcopal students at Duke University, Durham, N. C.

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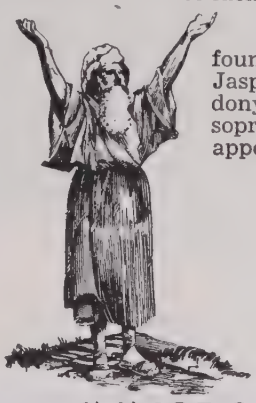
John, the beloved disciple . .

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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(Continued from page 6.)

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* * *

POST HASTE

(Continued from page 2.)

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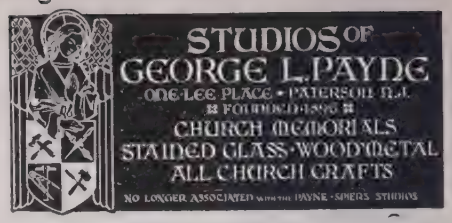

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The
Southern Churchman

February 14, 1948

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Post Haste . . .

OBSERVATIONS

Sir: As an ex-"Brass Hat" (of small size) may I make a few observations on the articles "Santiago de Cuba" and "The Military in Civil Government," in your issue of January 31.

As to Santiago, I have been there more than once when I was in our Navy. I was in our Landing Force there during the revolution of 1916-17. We camped in Wood's lumber yard in Santiago. In that city I met the Rev. Juan C. Mancebo and his wife. He, and they, were doing a fine work, amid discouraging conditions, and I hope the good work continues. Just to correct slight errors in the historical facts presented. Colonel Theodore Roosevelt, while prominent in the battles there in 1898, was still a colonel, and would be the last to be considered the commander-in-chief. And the Battle of Santiago was fought, not in its Bay, but on the high seas. These items are not important, and I want to emphasize our possibilities in Cuba, our church possibilities, and I am sure the Rev. Messrs. Mancebo and Serapion are right in their emphasis on work in the large city of Santiago.

As to "the Military in Civil Government," it sounds to me like rather a disloyal article. When I think of the many military and naval men who are, or were in their lifetime, good Christians, I fail to see why anyone should say that the American people, "at heart" have a "healthy disrespect" for the Big Brass. Admiral Leahy, in his duty as Aide to "The Commander-in-Chief"—namely, the President—is certainly supposed to be a "military" man. And I have heard few American remarks of disrespect for General Marshall. And also, what, oh what, shall we say of the many Navy and Army chaplains during the World Wars, to go no further back—military chaplains who are now in civil life? Is the Church, too, in your mind, being impregnated with "militarism?"

THOM WILLIAMSON.

Narragansett, R. I.

* * *

A GREAT PREACHER IS GONE

The greatest preacher I have ever known died the other day. He was not known to fame; his sermons never appeared in famous volumes. Not many in the church had heard his name. He had been active in his diocese and in the General Convention for a generation, but it was always in a quiet and devout manner which few noticed. He was the best pastor in a large state capital and was acknowledged to be so by pastors of all denominations. His influence on college students was quiet but strong.

When I was in school there, back in the easy going twenties, in the easy going atmosphere of Carolina, students began as sermontasters. We started at his church and then went around to a dozen others of various denominations. We came back. His was a comparatively small church, but he preached a large and deep gospel. We had found no better sermons, and we listened to him for the rest of our school career there. It seemed that every Sunday his sermon would touch the very problem we had been concerned with that week. His words were fellow travelers with our questionings. I do not recall his texts or his themes, but I know there was light upon the way in the days that followed.

Since those days I have heard many famous preachers, and many others. But with none of them have I found such daily bread or had the problems of daily living illumined or the heart strangely warmed as by the words of grace of the rector of the Church of the Good Shepherd, Lewis N. Taylor.

CHARLES G. HAMILTON.

Aberdeen, Miss.

* * *

BOOK REVIEWS

JOURNEY THROUGH THE BIBLE. By Walter Ferguson. Harper and Brothers. Pp. 364. $3.50

This is one of the better books on the Bible for the layman which makes pleasant and interesting the task of searching the Scriptures. His approach is refreshing. His language is simple and picturesque. Though the pages of the book are livened with humor, the subject matter is handled with reverence and the insights of the author are keen and penetrating. There is nothing stuffy nor conventional about this book. In it the figures of the Bible are no longer the dim wraiths of tradition, vague and bloodless, but the natural, homely, dynamic human beings they actually were. The chapter headings give a clue to the imagination and discernment of the author: A Good Man Down, The Baker Takes a Wife, The Little Farmer on Route One, The Misty Mid-Region of Weir, A Stranger At the Door, The Human Tornado. This book has certain imperfections as is to be expected of one written in so impulsive and imaginative a style, but withal it may be strongly recommended to the layman who will find in it much to delight and inspire him.

W. LEIGH RIBBLE.

THE SOUTHERN CHURCHMAN

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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FIRST SUNDAY IN LENT

The Collect

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

* * *

FEBRUARY

1. Sexagesima Sunday.
2. Presentation of Christ in the Temple, or the Purification of St. Mary the Virgin.
8. Quinquagesima Sunday.
11. Ash Wednesday.
15. First Sunday in Lent.
22. Second Sunday in Lent.
29. Third Sunday in Lent.

Vol. CXIV No. 7

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

The Story of the Church of South India

ITS DEVELOPMENT—REASONS FOR EPISCOPALIAN INTEREST AND CONCERN

AN APPEAL FOR YOUR HELP NOW

By THE REV. GARDINER M. DAY

Rector of Christ Church, Cambridge, Mass.

On the twenty-seventh of last September, in St. George's Cathedral, Madras, India, a service was held which brought together Congregational, Presbyterian, Methodist and Anglican Churches of South India to form The Church of South India. This meant the organic union of four denominations involving over a million Christian believers and covering an area of hundreds of square miles. It is the first time that churches representing such different types of polity have ever been united. Dr. Henry Sloane Coffin, President Emeritus of Union Theological Seminary, has called it "the most significant event in ecclesiastical history since the Reformation."

As anyone who has had anything to do with attempts to bring differing church groups together would suspect, this union did not happen overnight but was the result of a movement toward unity that had begun in 1908 when the Presbyterian and Congregational Churches in South India joined in organic federation and became the South India United Church. The actual planning for the larger church, which was inaugurated last September, began in 1919 when 39 men—26 Congregationalists and Presbyterians, 4 Methodists, 2 Lutherans, and 7 Anglicans—all Indian except 2, met together at Tranquebar, the historic spot where in 1706 the first Protestant missionaries landed in India. They drew up a manifesto declaring their belief that union was the will of God and calling upon all who shared that belief to work toward that end. The manifesto was widely discussed, and as a result, in 1920 a joint committee consisting of official representatives of the South India United Church (Congregational, Presbyterian) and the Church of South India, Burma and Ceylon (Anglican) held its first meeting at Bangalore to consider how such a union might be accomplished. Five years later at the fifth meeting of the joint committee official representatives of the Methodist Church in South India joined the meetings. By 1930 the conferences had progressed to the point where a proposed basis for union known as "The South India Scheme" had been drawn up by the committee for the consideration of the members of the churches which they represented.

While the Methodist, Congregational and Presbyterian Churches gave their official general approval of the plan for union, no greater encouragement was given to the South India Scheme than that of the Lambeth Conference in 1930, as this excerpt from the Lambeth statement will indicate:

"We observe, further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the Scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the United Church upon one another. It is only when the unification resulting from that inter-action is complete, that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous goodwill. . . ."*

The report went on to declare:

"We assent to the provision that those who unite in acceptance of the Episcopate with the functions assigned to it in the Scheme could not be required to accept any one particular interpretation of it.

"We approve the method of proceeding towards union by means of a pledge given in mutual trust, to respect the long-established traditions and conscientious convictions of the uniting Churches. Among such long-established traditions of our own we number the preface to the Ordinal, and, therefore, understand this pledge to secure that the rule which the Anglican Church has inherited, that an episcopally ordained ministry is within our Church required for the due administration of Holy Communion, will be preserved for those congregations which have in the past been bound by that rule.

"We welcome the principle of the Scheme, which is that of uniting the Churches through unification of ministries so that eventually every minister exercising a permanent ministry in the United Church will be an episcopally ordained minister . . .

"We approve the method by which it is sought to commend the use of Confirmation; we assent to the provision that the acceptance of Confirmation should not be insisted on as a prerequisite term of union; but we most earnestly commend the use of it. . . ."

As was to be expected each denomination from time to time made certain suggestions for the modification of the original scheme and the committee continued to work from 1930 until 1946. During this period the Anglican Church in South India referred questions relative to change in the Scheme to the Lambeth Consultative Committee in 1938 and 1943 and received not only the encouragement of that Committee but also the approval of the Committee appointed by the Archbishop of Canterbury to study the plan under the chairmanship of Dr. A. E. J. Rawlinson, the Bishop of Derby.

On several occasions during these negotiations the Committee reached what seemed like a hopeless deadlock

*Church Union in South India, by A. J. Arangaden, p. 77 and 83f.

because of differing convictions. The Committee felt again and again that these difficulties were resolved only through the guidance of the Holy Spirit. One such instance is beautifully described by one of the Committee members, the Rev. John J. Banninga, in the April 9, 1947, issue of The Christian Century.

"It was early in the history of negotiations that, on the recommendation of Prof. Vernon Bartlet of Mansfield College, Oxford, the S. I. U. C. representatives asked that presbyters take part in the consecration of bishops, thus signifying the union of all the ministries in the ministry of the church after union. This request caused a great deal of debate and was referred by the Anglicans to the Lambeth Committee. At the 1930 Lambeth Conference it was voted that such participation might be allowed 'provided it was always understood and taught that the real consecrator was the bishop.' The non-Anglican could not accept this proviso. Attempts were made by individuals, by special committees and by groups of the various bodies to solve the problem, but finally the joint committee reached an impasse. Silence fell in the council room, heads were bowed in prayer. After some minutes the Bishop of Nasik arose and in a quiet voice said, 'I wonder if this would do.' And he read a brief statement to the effect that the clause should read, 'provided it is always understood and taught that the consecrator is God.' All felt that this idea was an answer to prayer. It was unanimously approved and stands in the constitution today. This was only one of many instances in which the committee was conscious of divine guidance."

THE BASIS OF UNION

A fundamental principle of the negotiations has been that the Union should not be attempted on the ground of the "lowest common denominator", but upon the basis that each Church should contribute its best gifts to the united church so that the church formed as a result of the union would be an enriched church. The doctrinal statement is based on the Lambeth quadrilateral which requires the acceptance of Holy Scriptures, the Old and New Testaments, as containing all things necessary to Salvation, the Apostles' and Nicene Creeds, the two Gospel sacraments of Baptism and the Holy Communion and the Historic Episcopate.

A footnote on the basis of union pertaining to the Creeds is significant:

"The uniting churches accept the fundamental truths embodied in the Creeds named above as providing a sufficient basis for union; but do not intend thereby to demand assent of individuals to every word or phrase in them or to exclude reasonable liberty of interpretation, or to assert that those Creeds are a complete expression of the Christian Faith."

This note has been objected to as allowing too wide a latitude of belief. Nevertheless its purpose is to allow that liberty of interpretation which most Anglicans take for granted in relation to the Creeds. As the present Archbishop of Canterbury has said, "The note gives a liberty which most people use in regard to such words in the Creeds as 'ascended' and 'descended' ". While the four differing Churches have actually come together in the Church of South India, true organic union will only take place over a period of decades of working and worshippping together. Through interaction of the different elements in the Church real unity will be achieved. The differing consciences of the members of the church are carefully guarded by the following pledge which all the clergy of the church have taken:

"They pledge themselves and fully trust each other that the united Church will at all times be careful not to allow any over-riding of conscience either by Church authorities or by majorities, and that it will not in any of its administrative acts knowingly transgress the long-established traditions of any of the Churches from which it has been formed. Neither form of worship or ritual, nor a ministry, to which they have not been accustomed or to which they conscientiously object, will be imposed upon any congregation; and no arrangements with regard to these matters will knowingly be made, either generally or in particular cases, which would either offend the conscientious convictions of persons directly concerned, or which would hinder the development of complete unity within the united Church or imperil its progress towards union with other Churches."

By the spring of 1947 the official bodies of the four Churches had approved the entry of their respective Churches into the Church of South India.

OPPOSITION AT HOME

In view of the careful and extended nature of these negotiations from 1919 to 1946, one can readily imagine the shock which Anglicans in South India received when they learned that the Standing Committee of the Society for the Propagation of the Gospel, meeting in England in May, 1947, passed a resolution which terminated the salaries of their forty-four missionaries and workers plus grants from the General and Medical Fund amounting to 25,000 pounds as of December 31, 1947. This meant that missionaries on the ground if they entered into the plan in which they believed it was the will of God for them to enter would cut themselves off from their source of income. Thus it became obvious that those in the Church of England who were opposed to union were going to try to prevent, by economic pressure, the Anglican Church in South India from entering into the Union.

Fortunately, Dr. Fisher, the present Archbishop of Canterbury, realized the enormous injustice of this move on the part of the Society for the Propagation of the Gospel, in view of the fact that the Lambeth Conference, the Archbishops, and the Derby Commission had given the Anglicans in South India such strong encouragement to proceed with the union. At the meeting of the Standing Committee of the Society in June the Archbishop presided and reviewed the entire relationship of the Church of England and the proposed union of the Churches in South India. As a result of this meeting the original motion of the Society was rescinded and after a very heated discussion the following motion was passed:

"That the Standing Committee of the Society for the Propagation of the Gospel, believing that provision to continue former S. P. G. work in South India within carefully prescribed conditions, to be inconsistent neither with the terms of its charter nor with the declaration of policy made at its special meeting on May 8, sanctions the acceptance of subscriptions for this purpose and the payment thereof into a separate account provided that such payments do not necessarily involve any verdict on the status or principles of the South India Scheme."

The severity of the discussion is shown by the fact that motion requesting the secretary of the Society to inform by letter the members of the Society of this action in order that they might earmark part of their subscriptions for this separate account, was defeated. The Church Times reported that at one point in the discussion "The Bishop of Derby said it would be a great tragedy if people who thought as he did should be driven out of the Society." The Archbishop declared that, "the one act of treachery would be the withdrawal of the Anglican element. It must be maintained bearing its full contribution to the life and tradition of the church."

The effect of the S. P. G.'s action in South India is clearly revealed by the following open letter signed by twenty-four missionaries of South India and appearing in the English church paper, The Record, for August 29, 1947:

"It is our conviction that the Union between the Churches about to be inaugurated in South India is the Will of God and that the Anglican Church has been led into it by the Holy Spirit. This does not mean that we endorse wholeheartedly every detail of the Scheme of

Union but that we believe, when rightly understood and interpreted, it does and will safeguard all that is most vital in our Anglican traditions of faith and worship. We wish to repudiate emphatically any suggestion that it will be impossible to teach the Catholic faith in the United Church and we believe, by continuing to serve the Church of South India to the best of our ability, we may each in our own measure help to bring in the full contribution of the Anglican tradition.

"Furthermore, as loyal Anglicans, we believe we can enter this Union with a clear conscience because we have behind us the declared support of the Lambeth Conference of 1930, endorsed by the Lambeth Consultative Committee in 1938 and 1943: the encouragement to go forward given in the 'Derby Report' issued by a Committee of Theologians appointed by the Archbishop of Canterbury in 1946 to consider the proposed Basis of Union and Constitution of the Church of South India; and the consent of our own General Council of the Church of India, Burma and Ceylon given twice over, in 1945 and 1947. Moreover, in his address to the Convocation of Canterbury in 1945, the Archbishop gave to the Anglicans of South India the following assurance regarding the step we are about to take:

'If their going out were to be regarded as an act of schism or rebellion, then presumably there could be no relations between us and them or the Church they have joined. But their act is not so regarded. They have been encouraged to it by the Lambeth Conference; they have been authorized to proceed to it by the Province to which they belong; they take with them, as their contribution to the growth of the Church, Anglican orders, Anglican faith and forms of worship, and are protected by their constitution from the overriding of conscience. Schism is certainly not the right description of this act. It is separation accepted in the belief and hope that by it the cause of Union will be ultimately served.'

"In this belief we mean to carry on, and we are confident that God will not let His work suffer, but we have to face the fact that there will be grave financial hardships in some directions. The S. P. G. has decided to sever connections with their own work in South India from the end of this year. Block grants will cease altogether within six months while missionaries and dependent Indian workers will receive one year's honorarium. We do not wish to question the sincerity of those who made this decision nor to minimize their difficulties, but we wonder if you realize what the suddenness of this decision will involve. For a young Church, by itself, to make such a tremendous readjustment within the incredibly short time left to it is clearly impossible. Unless our friends and well-wishers, of whom we know we have many, come to our assistance, it is likely that many schools and hospitals, especially those serving the desperately poor, may have their usefulness seriously curtailed or even cease to be places of Christian influence altogether. Worst of all, a living, growing Church, its resources already heavily overburdened, may have to cease expansion, anyhow for a time and refuse to receive into its fellowship many who are sincerely seeking Christ.

"Mercifully this decision has now to some extent been mitigated by the fact that a separate account for the Church in South India is to be opened by the S. P. G., but, of course, the extent to which it can fill the gap will depend on the extent to which our friends will rally round us at this most critical moment in our history. We do therefore beg that all of you who have in any way helped us in the past will earmark your contributions for this separate account. And we also pray that many individuals and congregations, who are truly taking to heart our unhappy divisions, may see in our great venture the first practical step towards that great ideal of the Union of Christendom and give us the financial help we need in order that the rich contribution of our Anglican heritage may be given in all its glory."

Furthermore, in view of the fact that Anglo-Catholics have been holding meetings and by other means protesting the entrance of the Anglican Church into the Church of South India, the archbishops and diocesan bishops of England and Wales at a meeting last summer gave unanimous approval to the following resolution which was published in the English Church papers:

"We wish to assure the bishops and the ordained and lay members of our Communion who, in September, will be going forth to form with others the South India Church, of our prayers and of our continued fellowship in Christ. It is our most earnest hope that God will use them and their fellow-members in the South India Church to set forward the Gospel with power and to help the people of India to grow in unity; and that He will guide their venture of faith to the day when there will be full Communion between the South India Church and ourselves."

It is to be earnestly hoped that the Lambeth Conference in 1948 will approve of the action of the Church of South India, Burma and Ceylon in entering into the union church and give it all possible support. We can rejoice that the Archbishop of Canterbury has expressed himself with such clarity on this subject as he did in writing to the Rev. Canon William Elphic, Warden of Bishop Cotton Boys' School, Bangalore, India, in reply to the latter's inquiry as to the advisability of Anglicans joining the new Church of South India. The Archbishop wrote:

"I am very glad to have your letter as it enables me I hope to straighten some things out. Above all I hope that I can encourage you and your fellows to join the South India Church, happily knowing that your place in the Church of England is secure at least until Lambeth, 1948. My own sure belief is that Lambeth, 1948, will continue that security."

Meanwhile, however, as the Anglo-Catholics who oppose the union are trying to torpedo the United Church by economic pressure, it behooves those of us who believe that the Church of South India is not simply important in itself but may pave the way for unity in other parts of the world, to do everything we can to give it our immediate support and that as generously as possible. In the face of this situation, the Continuation Committee of the Church of South India, which is the executive committee of the Church entrusted with the carrying on of the work of the Church until the first meeting of the Synod of the Church, 1948, established a Thanksgiving Fund to which it is hoped all of us who are interested in the success of the Church of South India will give. The resolution establishing the Fund is as follows:

"It was resolved that a Fund should be established immediately to meet all expenses not otherwise provided for and that this fund shall be ultimately under the control of the Synod of the Church of South India. There may be many who will desire to express their profound thankfulness to God for His wonderful grace in bringing about this longed for union of the churches and this fund will give an opportunity for such thank offerings to be received and to be used to the best advantage in the service of the Kingdom of God through the Church of South India. During the early months of the life of the Church there will undoubtedly be many expenses that cannot at present be accurately forseen and it is necessary that there should be a strong central fund to guarantee that no essential service of the Church shall be neglected for lack of sufficient support during the period of transition from old organizations to the organization of the Church. It was reported with great thankfulness that already a generous anonymous thank offering of 1000 rupees had been received as well as some from America including $1,000 from Sherwood Eddy.

It was further resolved that this appeal should be made throughout South India and the Overseas Publicity Committee should be requested to further this appeal."

Dr. David G. Moses, Principal of

Hislop College, Nagpur, India, recently wrote:

"The union of the churches in South India means, in the first place, the fulfillment, however partial, of the great high-priestly prayer of our Lord and Master: 'Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that Thou has sent me.' Countless souls, through the centuries have prayed on bended knee the same prayer of our Lord 'that they all may be one.' Today that prayer has been answered in South India."

Let every one of us express our thankfulness for this glorious answer to prayer by sending a contribution to the Church of South India and let us send it immediately for time is a tremendously important consideration. Funds are desperately needed now. Furthermore let all of us who are clergymen be sure that our congregations and Christian friends have an opportunity to give to this fund."

In order to facilitate the rapid transmission of funds, Mr. Harold Belcher of The American Board of Foreign Missions has graciously agreed to forward any contributions to Bishop Hollis in Madras for the Thanksgiving Fund. Kindly make your checks payable to The American Board of Foreign Missions and send them to the office of the Board, 14 Beacon Street, Boston, in care of Mr. Harold Belcher with the request that it be sent to Bishop Hollis.

The "Third Force" In Europe

By REINHOLD NIEBUHR

In France recently a combination of Socialists and Liberal Catholics under the leadership of a Liberal Catholic Prime Minister took such resolute action against Communist disruption and strikes, that the outlines of what the French call "the Third Force" became apparent.

This "Third Force" is the middle ground of democracy against Communism on the left and reaction on the right. In France it seemed for a while as if Communists would drive the whole of non-Communist France into the arms of DeGaulle. That was symbolic of a general situation in Europe, and in the world for that matter.

This situation may be described as the tendency of Communism to scare people into reactionary conservatism and of reactionary conservatism to drive the left into Communism. In this fatal swing of the pendulum, the democratic middle ground is destroyed.

One reason why the democratic middle ground has been so precarious in Europe is because it is held by a combination of Socialists and Christian parties. The Christian parties, held together by common religious convictions, tend to include everything from extreme conservatives to those who share similar economic convictions with democratic Socialtists.

The reactionary wing of the Christian parties prevents cooperation with the Socialists. The Socialists, on the other hand, usually have rather "dated" and mistaken notions about the necessity of fighting religion as a reactionary force.

In France the movement headed by DeGaulle has taken the conservatives out of the Catholic party known as the M. R. P. (Mouvement Republicain Populaire) and has left people of the type of the Present Premier Robert Schuman and Foreign Minister Georges Bidault. Neither of these men can rightly be described as reactionary, as both Protestants and Socialists, who make a priori judgments about Catholic politics, are inclined to do. The radical character of their political and economic convictions would probably scare most Americans. But they are deeply devoted to democratic ideals as well as to their Christian faith.

Recent experiences with Communism have consolidated the uneasy alliance between this type of Christian and the democratic Socialists. Thus the "Third Force" emerges as a possible stable basis for the survival of democracy.

In other nations the situation is a little more complicated. In Italy for instance, the Catholic party is less democratic than in France. In Czechoslovakia the Socialists are still maintaining a united front with the Communists, though the front may not last much longer because the Socialists are increasingly apprehensive about the Communist suppression of civil rights.

It is therefore not certain that the "Third Force" will develop everywhere in Europe. But it is certain that something like the development in France is required to save democracy on the continent. It is also necessary that we in America should understand what is going on and realize that our support of the "Third Force" is absolutely essential.

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MEDITATIONS IN HIS PRESENCE

II. "Thou shalt love the Lord thy God with all thy heart." (From the **Decalogue**, Page 68.)

But the heart is a fickle instrument, drawn here and there by pulls of affection or infatuation, sore beset when anchored in one place to one person. It is a beating, flowing thing and pours life unceasing through its portals never closed. Why do we speak of the heart at all? Can the heart love? Is the symbol of valentine's day sufficient for that great love we would have for the One who gave us life and the power to love? Not really, for the seat of our affections and emotions is in the brain, but the heart can still be used as the symbol of what we feel toward another. To love God with all our hearts must mean to squeeze everything out of our blood-streams—our life-streams—which would block off contact with Him or take up the room which we would always keep for Him. When our emotional centers are stimulated and controlled by the highest object of our being, God Himself, we can say our soul's, our heart's, our life's direction and flow carry Him at the center. We talk of the lusts of the flesh. We mean the wrong direction of our loving. Love God and there will not be time nor room for loving evil.

"With all thy heart." How often we would give our hearts to Him, but refuse to surrender the evil desires which leave no room for His entrance. First to learn, to believe, to cry aloud, "O Lord **my** God"; then day by day to follow where He leads, and at last our love for Him will fill our heart—all our heart's love will be for Him and for the work which He will show us to do.

J. W. KENNEDY.

* * *

DEAN BLOY ELECTED BISHOP

The Very Rev. Francis Eric I. Bloy, D. D., dean of St. Paul's Cathedral, Los Angeles, Cal., was elected Bishop of the Diocese of Los Angeles on the first ballot at the Convention held in the Cathedral January 28. This was the second Convention called for that purpose. Dean Bloy has accepted the election.

The Rev. F. Bland Tucker, D. D., rector of Christ Church, Savannah, Ga., recently elected Bishop of Western North Carolina, has declined his election.

Lenten Surrender

Lent, we are fond of saying, is a season of spiritual discipline. Have we ever examined that word "discipline?" It means being obedient. It means the surrender of our will to the commands of another, or of a great cause. Lent, then, ought to be a time of surrender to the will of God. That surrender begins with an act of the will and of the heart, prompted by the mind. But the single act is not enough. Having surrendered, we become "occupied territory" to use our modern post-war phrase. Those who have traveled in the occupied nations of Europe tell us that the most significant thing about the occupation is that it is ever with you. Your food, your clothing, your shelter, your work, your travel, your education—yes, your life is all dependent upon the will of the occupying forces.

As Christians, we ought to be "occupied territory"! Not servilely, but proudly, for our surrender has been to Almighty God. If the keeping of Lent begins with an act of surrender, then the season might well be lived learning the rules of our occupation, the discipline of the new life. Traditionally, each Christian should have a "Lenten Rule." Its basis is always, "Not my will, but thine be done." Let us in these first weeks of Lent make our Lenten Rule. Let us not affront God by making it an affair of trivial triteness. Let it be truly a disciplining of selfishness. The coming offering for World Relief in our Church on February 29th might well be a guide-post to this rule.

The Tragic Lack of Vocations

There is deep tragedy in a letter sent out by the Rev. Frank Titus, director of the "Office of Church Vocations" of our Church. The letter begins with this sentence, "One hundred and fifteen parishes of the Episcopal Church need Directors of Christian Education." Then there is this blunt, tragic statement: "Only sixteen young women are graduating from our schools to fill the need!"

Add to this the fact that the number of men studying for the ministry in our seminaries will scarcely replace the normal loss due to death and retirement, and you realize that the Church is losing ground in respect to leadership.

Does this mean that American young people are not interested in responding to the Christian call to life service? No! Thousands of young people are entering the ministries in our sister Churches. In Richmond, Virginia, over one hundred young ladies are studying in the General Assembly Training School for Lay Workers of the Presbyterian Church, U. S. Our Presbyterian brethren in this Church number about one-quarter of the membership of the Episcopal Church. But in one institution they have nearly ten times as many young ladies studying for full time service as we have!

Something is radically wrong in our Church in this field. We believe it begins with the clergy, who do not call their young people to life service in the Church. Secondly, there is no national department of sufficient size and importance to carry on this work. All credit to Miss Ellen Gammack and the Rev. Frank Titus! But these two are "The Office of Church Vocations!" And even as such, they are off in a corner of our national organization. We need a national Department of Evangelism in our Episcopal Church!

What Is Cooperation?

We are one of the Churches that belongs to the cooperative "International Council of Religious Education." That great organization has just held its annual meeting in Grand Rapids, Michigan. It was a week-long meeting, to which religious educators and leaders of American Church life came from all over America. Its program was so extensive that it took a booklet of thirty-nine pages to print it. 256 leaders are listed in the booklet's seven pages of "Who's Who" at the meeting.

So far as we can discover, there is not a single Episcopalian among these two hundred and fifty-six leaders!

We do not fault the International Council for this, though we suspect it was poor strategy on their part. We think it happened because our cooperation in the International Council is more lip service than true cooperation. It is parallel to the attitude of our Church in so many interdenominational affairs, on both the national level and in local communities. We piously talk of cooperation and do nothing. Our national Department of Christian Education too long has acted like a lone wolf among the various Protestant denominations. Yet the record of our Episcopal Sunday Schools is not one of which we are proud. We are beset by curriculum difficulties; lack of leadership personnel; small and diminishing enrollment in our Sunday Schools; and a general apathy among the laity about the whole matter.

It would be no panacea, but there is just a chance that our brethren in the other Churches might teach us some of the answers to our needs. It can't always be that Baptist and Methodist Churches have Sunday School enrollments in the thousands while ours is in the tens simply because they have more children per

family than we do! It might be that they know how to do a better job than we do!

But there is an even more important reason why we ought to make our cooperation in interdenominational affairs mean more. We have a great contribution to make to our brethren. Our Anglican heritage meets needs of which they are becoming increasingly aware. As we might learn from them, they too, might learn from us. The whole Church of Christ is weaker because of our stand-off attitude!

Nunc Dimittis

To very few was it given actually to **handle** the Incarnate Son of God. His mother of course had that privilege daily during the infancy period; and we may suppose that the aged Anna, who served God with fastings and prayers, coming into the temple at that instant that the man Simeon, of the second chapter of St. Luke, held out his arms, she too, after Simeon, may have handled God, manifest in that Child.

At the other end of His life, on the Day of the Cross, Joseph of Arimathea, a good man and just, who also waited for the kingdom of God, craved the Body of Jesus, and wrapped it in a clean linen cloth, and laid it in his own new tomb. All four writers tell of that act, and those accounts should be read again with wonder and with worship.

During the years between the reverent handlings of Simeon and Joseph, (or, more correctly during the final three years), others there were who touched, or were touched by, that Saviour-Physician. See Matthew 8:3, 15; Matt. 9:29; Mark 3:10; Luke 7:14.

Others pressed upon Him, if only to touch His garment. Turn to Matthew 9:21; Matt. 14:36; Luke 6:19. Children were given a place in His arms, and received His benediction, as recorded in Mark 9:36 and 10:16.

We wish that His hands had been placed on our head, and that His arm had been thrown around us . . . And yet we make bold to say that great as was the privilege of the singer of **Nunc dimittis**, and of the others, we in this present dispensation of the Holy Spirit, are even more highly favoured, God having provided some better thing for us.

To come away from a celebration of the Lord's Supper, at which the Veil between the Lord and His friends was so slight, that in awe and with the deepest reverence and gratitude we were able to say

"Our hands have handled the Word of life,"

made one body with Him, filled with His grace and heavenly benediction, He dwelling in us, and we in Him, **that** is indeed to know the Lord. **That** is the deep central glory of the Good News, actually experiencing the great promises made on the Paschal evening. But this giving of Himself to man, and our union with God in Christ is not confined to Sacramental fellowship.

In ages which we mark B. C. men of God had hid, or were hidden in the secret of God's Presence. They found that when the mind was stayed on God, great peace resulted. Look up such passages as Psalm 31:20; Isaiah 26:3; Exodus 33:14; Psalm 23.

But something yet grander was to be known. It had been predicted that a Redeemer would come, and He came, and that story is in the four Gospels, the account of His life, His crucifixion, and His rising from the dead; those great events were followed by a short period of further manifestation to the Inner Circle. The record includes the fact of the Ascension, and the outpouring of the Holy Spirit. In all these, God was in Christ, reconciling the world unto Himself.

As part of our Lenten reading, the great statements of the Upper Room should be included, chapters 14 to 17 (inclusive) of St. John's Gospel. And then, to note how the Christ of history became the Christ of experience, the Acts of the Apostles, and such Epistles as Ephesians, Philippians and Colossians should be read, and notes made of all passages which promise, or tell of, this great experience of union with the Lord Jesus Christ. He had said that it was expedient that He go away in order that He might come again. "I will come to you; the Holy Spirit shall abide with you for ever". We shall continue this thought (D. V.) in two week's time.

B. F. M.

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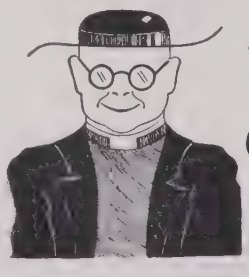

The Curate's Column

A BETTER SERMON

It was a cold Saturday afternoon and we were trying to 'polish off' our sermon for the next morning, but we were stuck. Somehow, it just wouldn't jell. While we were vainly trying to phrase our thoughts, we gazed idly out of the window. Slowly, it dawned on our consciousness that snow flakes were gently sifting down from a leaden sky.

We don't know what it is, but there is something soothing about the fall of snow. Watching the flakes, it was easy to concentrate on the chaotic world, and all extraneous ideas were quietly shut out. It was one of the best sermons we have ever worked out. It was just strong enough, not too strong. It reminded our people of their duties and responsibilities in a kind, friendly and convincing sort of way. It was just the sort of sermon we would love to preach.

We went to bed that night under soft blankets, and a soft blanket of snow covered the earth, but it was still snowing.

The next morning, we awoke and looked out of the window toward the Church. We blinked, and then looked again. There was snow and lots of it. It covered the third step of the Church, and those steps had eight inch rises—twenty four inches of snow. We knew what that meant. Every road and lane in the country-side was blocked. No one could get out. There would be no one at Church. We thought of our sermon —that wonderful sermon over which we had worked so hard, and which we had expected to preach so effectively. There would be nobody to hear it. It wouldn't be preached at all. That realization was a bitter disappointment.

We looked out over the snow again, and we wanted to feel a deep resentment, but we just couldn't. We saw a world clean and white, a world in which people were shut in with their own loved ones, and forced to live with them, and them alone. Then we thought of the other days when everyone scattered here and there, each intent upon his own business and his own interests, oblivious to everything and everybody else; firm in the belief that nothing else was so important.

They couldn't do that today, and it was good. People ought to stop once in a while and take stock of things. They ought to see that there are things which are more important than their own petty concerns, and people who are as important as they are. They wouldn't do it unless they were forced to. This was just such a day.

People couldn't follow their usual persuits. They couldn't seek their usual companions. They couldn't work at their usual aims. They couldn't, because a power greater than they had stopped them flat. They had to bow to Him. That was all there was, and there was nothing they could do about it, but accept it.

When we thought of this, we knew it was a far better sermon than any we could ever preach. Then we turned over in our bed and went peacefully to sleep.

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE MEEK

By the Rt. Rev. R. E. L. Strider, D. D.

What is meant by being meek? It does not mean to be "mild" or "shrinking" or "ineffective" or "timid." It is not a spineless, grovelling characteristic, nor is it a surrender attitude. It is not synonymous with that personal quality caricatured by Dickens in Uriah Heep. Were meekness anything like that, our Lord could never have laid it down as necessary in His disciples for happiness.

In the thought of Jesus, meekness must stand for something virile and positive and morally desirable. No other sort of attitude would have commended itself to Him.

Call to mind some Bible personalities which possessed the virtue of meekness. A familiar Bible question is designed to call forth the answer that Moses was ths meekest man who ever lived. Yet Moses was no milksop. He had enormous and daring energy, was capable of burning moral indignation and spoke with a force mankind will never outlive.

Jesus was meek. But no man was ever so strong, so morally unyielding, nor so effective, as His influence through all these centuries convincingly attests.

Saint Paul was meek. Yet one can scarcely imagine one more manly and vibrant with life and energy, more dynamic, or possessing more drive in his character.

That which made Moses and Saint Paul and Jesus meek was a trait they possessed in common. This was in utterly resigned obedience to the will and purpose of God. Moses never questioned or complained when he went up against what he knew to be the will of God. Not one word of protest escaped him when his whole life's desire was at last denied him and he was not permitted to lead Israel into the promised land.

Saint Paul was handicapped and perhaps tortured by a physical infirmity which he called his "thorn in the flesh." He besought God to remove it, but the only answer he ever received was, "my grace is sufficient for thee." He did not complain; his soul was not embittered. In some way too deep for him to fathom, this painful thing represented God's way for him and he was content. Indeed, he accomplished more in spite of that infirmity than most men accomplish who never have an ache or a pain.

In Gethsemane our Lord prayed as no other man before or since has prayed, and out of His prayer came the assurance that the cross was the only way, and without a murmur or a mental reservation He accepted it and went resolutely forth to die. This unrebellious and unquestioning loyalty to the will and purpose of God is what we mean by meekness. There can be no health and integration of personality without it.—The Episcopal Church Times.

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PRAYER BOOK PAGE BY PAGE
CXXII
THE RUBRICS

The last part of the rubric that includes the sermon holds out a very interesting suggestion, and in order to get its full value it will be well to quote the entire rubric. "Then followeth the sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient."

There are two striking features about these words. In the first place the term "Holy Table" is applied to that piece of church furniture which is almost universally referred to as "The Altar". Furthermore it is called the Holy Table at the very moment when the sacred elements are about to be placed thereon. Of course our emphasis on this fact will not roll back the wheels of time and change the altar to a table, but it is just as well to have this reminder, especially for occasions when a private Communion is being celebrated, and a simple table is vastly more convenient than a portable altar.

The other feature of the rubric that calls for comment is the phrase "**when** there is a Communion". This implies that the service up to this point (including the sermon and offertory) may be used as a separate form.

This use of the ante-Communion Service is very practical in the summer time, when, due to extremely hot weather and the vacation period choir attendance is limited, or non-existent. (It is an old saying that everybody takes a vacation in August except the devil). If this form is used with the Decalogue it gives us two portions of scripture, the opportunity for three familiar hymns, that nearly all congregations can sing without the leadership of the choir, thus eliminating chants, and those musical parts of the service that are difficult for a congregation to render without the choir.

The use of the service in this way also affords an excellent opportunity for the clergy to preach from and about the Epistles, which is a very good thing, because that portion of the New Testament is least known among the laity.

R. CARY MONTAGUE,

"MY FAMILY"

The other day on the train I was musing about what to write on the subject, "My Family." If you listen to conversations as I do, travelling around and eating out, you become interested in the number of times you hear about "My Family."

It is a subject about which we like to talk. We should be interested in our family but let us watch this. Do we boast too much about one famous member? Do we pin all our success, or our position, on it or our heritage? Are we not judging the merits of people on rather false standards? Family stories are fun in your own family, because as a rule they supply humor and a sense of give and take. But outside they are not too interesting except as an occasional sketch to illustrate a situation. A good family is a wonderful thing but it shows more in one's actions than words about it.

If we could turn this interest in "My Family" to a larger family how much happier we would all be. If we spent as much time talking about the Christian Family as we do our own we would have a deeper sense of belonging to something greater than ourselves. If we knew as much about some of the people of the Bible, Church History and Christian heroes of today we would be more verbal Christians.

Our Christian heritage is great. It is wonderful. We have saints, martyrs, missionaries, priest, deacons, bishops layworkers, parents and peoples of all walks of life. We should think of what "My Family" can do for "Our Family."

Now that we are reading and studying about **Evangelism,** we should all begin to talk about it. Unless we do we might have saved ourselves the time and money spent in getting the books and reading them. It helps you to forget about "My Family" and makes you think of "Our Family."

People need the feeling of belonging to something that has permanency and growth and security and love. The Church has it through her members.

Let us think constantly in terms of "Our Family" and their needs. Let us add to our prayers those not only in our immediate family, but also others around the world. During Lent, as we study in the Church Schools about others let us include them in our prayers. Let us pray by name as far as possible. We should work, study, and pray for "Our Family" . . . in One World.

MARTHA C. PRAY,
Consultant of Christian Education,
Diocese of Viirginia.

DIOCESE OF MICHIGAN

Bishop Emrich Unanimously Elected Coadjutor—No Other Nominations

Detroit, Mich.—With dramatic suddenness, and in an atmosphere of complete and harmonious unanimity, the Rt. Rev. Edward S. Emrich, Ph. D., suffragan bishop of Michigan, was elected as Bishop Coadjutor at the 115th Annual Convention of the diocese, held in St. Paul's Cathedral, on January 28-29.

Bishop Emrich was elected suffragan bishop of Michigan in March, 1946, and came to the diocese in September of that year. A year later, the Rt. Rev. Frank W. Creighton, D. D., bishop of Michigan since January 1, 1940, announced that he would retire on March 31, 1948, and indicated that he would give consent at the next annual Convention for the election of a coadjutor to succeed him. Later Bishop Creighton suffered a slight heart attack, and subsequently a stroke from which he is now convalescing. He was therefore unable to be present at the Convention which elected his successor.

The election of Bishop Emrich came as a special order of business on the first afternoon of Convention. The Standing Committee of the diocese, of which the Rev. James G. Widdifield is president, had acted as a committee to receive nominations for a Bishop Coadjutor, and it was to Mr. Widdifield that Bishop Emrich relinquished the chair when the special order for the election was announced.

The name of Bishop Emrich was placed in nomination by the Rev. Francis B. Creamer, D. D., secretary of the Standing Committee, who explained as he did so that, although the Committee had determined to present the name, he made the nomination, not in his official capacity but as rector of Christ Church, Grosse Pointe. The nomination was seconded by the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, and for a few moments thereafter it became difficult to persuade the Convention that no more seconds were needed. It seemed that everyone wished to support Bishop Emrich.

Opportunity was afforded for further nominations, but none were made, and the Convention therefore went through the brief formality of a vote by the Clerical and Lay orders, unanimous in each case. Bishop Emrich was escorted back to the Convention to the accompaniment of a hearty ovation and the spontaneous singing of the Doxology, and shortly made a very brief address responding to the election, in which he stated that while suffragan bishop, he had merely been "going steady" with the diocese; now they were "married, for better or for worse," and that whereas the task of a suffragan bishop was "a job," his coadjutorship would be "my life."

Someone then noticed the presence of Mrs. Emrich in the balcony of the Cathedral Hall, and she was brought forward for recognition, receiving a tribute of hearty applause.

The Convention had opened with a service of Holy Communion in the Cathedral, attended by the clerical and lay delegates to the diocesan Convention, and the Convention of Women of the diocese. Bishop Emrich at that service made an address in which he said, "What good are all our doxologies today if we do not surrender our wills? And what good are forms, if our hearts are cold? O God, renew a right spirit within all of us. If any of us has lost his zeal, if any heart has grown cold, that is very simply because we have grown apart from God, and, like Paul before his journey, become dependent upon the things below us. . . . There is a spirit stirring in the Church, a divine discontent, a desire for a deeper life, a new missionary zeal, a willingness to venture out into new forms of endeavor. Don't block that spirit. It is not yours, or mine, but God seeking to recreate and renew His world. . . . God wants to re-create and to renew His Church. And a renewed Church, full of zeal and sacrifice, is the great hope for our present world sickness."

Following the election of the Bishop Coadjutor, the Secretary of Convention read the request of Bishop Creighton for the election of a Suffragan Bishop, and this was granted. The Standing Committee of the Diocese has been requested to draw up plans for a special Convention for this purpose.

A new Commission on Stewardship and Tithing will be set up in the Diocese in consequence of a resolution introduced by the Rev. A. E. DuPlan, rector of Grace Church, Port Huron, who explained how the tithing plan now in practice in his parish had been in successful operation for several years.

Propositions to amend the Constitution and Canons of the diocese included a proposal to permit the voting on General Convention delegates by orders, if demanded, which carried at this Convention but will have to be ratified by the next annual Convention. before it goes into effect. A proposal from the Convention of Women, to permit the election of not more than two women at a time to the vestry of a parish received more than a majority of votes, but failed to carry the two-thirds necessary to alter the Canon.

Resolutions

A resolution with regard to historic old Mariners' Church was adopted, putting the Convention on record as protesting strongly against any attempt to move the building from its present site, and directed that a copy of the resolution be given to the Mayor, Council and City Plan Commission, which is undertaking extensive plans for the rebuilding of Detroit's waterfront, including the property on which Mariners' Church stands.

A lively discussion centered around a resolution having to do with supplementing the pensions allowed to retired clergy, and widows and orphans of clergymen. It was finally determined that the Trustees of the Diocese and the Executive Council should appoint a joint committee to look into this whole matter, also including retiring allowances to lay workers who have been in the diocesan employ, and to report back

CONGRATULATIONS AND THANKS

In the year 1947 every Diocese and Missionary District paid at least 100% of its Expectation. Overpayments of Expectations amounted to $36,157.62 and the percentage paid was 101.5%. Out of 98 jurisdictions to which quotas were allotted, 69 met them in full. The following statement shows the record by Provinces:

Provinces	Dioceses and Districts	Met Quota 100%	Met Expectation 100%
Foreign	5	5	5
First	7	4	7
Second	12	3	12
Third	13	9	13
Fourth	15	14	15
Fifth	13	6	13
Sixth	8	5	8
Seventh	11	11	1
Eighth	14	12	14
	98	69	98

In these days of worldwide inflation and great missionary opportunity, support of this character is highly encouraging. Our thanks are given to all in the Dioceses, Districts, and Parishes who have made possible this fine record.

Faithfully yours,

LEWIS B. FRANKLIN,
Treasurer.

to the next Convention.

Modern warfare was also discussed, but the Convention defeated a resolution which would have petitioned the Lambeth Conference to declare that "all participation in war as it is now developed, even for a good cause, is contrary to Divine Will."

The Convention carried unanimously a resolution in support of the Stratton Bill which is now before the Congress, and which would authorize the admission of 100,000 displaced persons a year for four years.

* * *

APPEAL FOR 400 ADDITIONAL CHAPLAINS

New York, N. Y.—The United States Army, through the Chief of Chaplains, is appealing for 400 additional Chaplains for Army and Air Forces, during the year 1948. The mission of the Chaplain Corps is defined as follows:

"The Chaplain, as a clergyman in the armed forces, serves military personnel and their dependents, by arranging for and conducting public worship; by giving spiritual guidance and moral counsel; by building character and promoting morale."

Chaplains must be less than 50 years of age, members of the National Guard of the United States or the Chaplain Reserve Corps. They may elect to serve for two years or for an indefinite period.

The Army and Navy Division of the National Council states that there is a similar need for Chaplains in the Navy, and that information may be had from the Division, at 281 Fourth Ave., New York 10, N. Y.

* * *

DIOCESE OF WEST TEXAS

Forty-fourth Annual Council

San Antonio, Tex.—The forty-fourth annual council of the Diocese of West Texas was held in St. Alban's Church, Harlingen, the Rev. Frederick A. Croft, rector, January 18-20. About 300 delegates and visitors were present, some coming 40 miles from "the hill country" to "the valley". The former were blamed for bringing a Texas norther to a city where blossoms of Bougainvillea and Bombay plant and pink grape fruit and tangerines were to be seen in abundance.

Bishop Jones delivered his annual address at the opening service on Sunday night, speaking on the council theme, "Ye shall be witnesses unto Me" and presenting the plans of the Presiding Bishop on Evangelism. The same theme had been used in 1942 he said when church work was geared to a war-time program; now it was equally important for a peace-time program.

Bishop Jones stated that during 1947 one mission had been admitted to the status of a parish and two new missions established, one Todos Los Santos in San Antonio, for the Latin Americans. Ground had been broken for two new churches, one for St. Philip's congregation of negroes. Confirmations for the year had reached 766, thus placing West Texas third in the nation in rate of growth (11.3 per cent). He stated that there were 33 clergy in the diocese now and that 5 more were needed.

The business sessions were streamlined by a new provision giving to delegates advance information on matters to come before the Council. Practically all reports of the departments of the Executive Board, Diocesan Committees and Commissions were distributed to all delegates in mimeographed form after the evening service. Thus the discussion and voting were done with dispatch. Among the reports of special interest was that of the Committee on plans for the celebration of the Diamond Jubilee of the diocese (and Missionary District) in 1948.

WOMAN'S AUXILIARY

The Woman's Auxiliary held meetings in connection with the Council. It was their fifty-third annual meeting, as they date their origin from the days when West Texas was a missionary district. The guest speaker was Mrs. Edward G. Lasar of St. Louis, president of the Woman's Auxiliary of the Province of the Southwest and their representative on the National Executive Board. Mrs. Lasar spoke on the work of the women of the church, using three sub-heads—organization, program and leadership. She developed each topic and invited questions and conducted a discussion. Miss Mary Louise Villaret, diocesan director of Christian Education talked on her work, and the diocesan president, Mrs. Philip W. Harral, based her address on the Council theme, "Ye shall be witnesses unto Me".

The diocesan dinner was a very happy occasion attended by more than 300. The speakers were Bishop Jones on the work in the diocese, Miss Villaret on her survey of the church schools and Mrs. Lasar, who described Seabury House and the meetings of the National Board held there. The Rev. J. Wilson Hunter, rector of St. Mark's Church, San Antonio, on behalf of the parishes of the diocese, presented to Bishop Jones a purse for his expenses in attending the Lambeth Conference. An a capella choir of the Harlingen High School won great applause by their excellent music.

Services of Holy Communion opened each day with memorials for those who had entered into the larger life during the past year.

MISSISSIPPI—DIOCESAN COUNCIL

Aberdeen, Miss.—Meeting at now famous Natchez January 20-21, the annual Diocesan Council of Mississippi reported 473 confirmations, the largest in any year. It also elected Negro President Milan Davis as delegate to provincial Synod, re-elected, by the highest vote, well know liberal journalist Hodding Carter to the executive committee, and endorsed the able leadership in church and state of the Presiding Bishop. Rev. A. B. Keeling presented the work of St. Mark's Clinic at Jackson which is performing an unduplicated service for the underprivileged of the Negro race. Rev. W. G. Christian reported advances at All Saints' College. President Davis of Okolona College, asked for a spirit of sharing rather than of giving educational opportunities. St. Columb's, Jackson, became a parish. A motion to name the two senior active clergy who had not previously been to General Convention as deputies to the next General Convention failed to pass.

Elected to the Standing Committee were Rev. Messrs. Franks, Malone, Engle, Aiken, Messrs. Clar, Dawley, Cheney, Yerger; to Provincial Synod, Rev. Messrs. Ailen, Allen, Green, Jones, Park, Stephenson, Messrs. Weston, Dawley, Compton, Doak, Davis, Lockyer; to Executvie Committee, Rev. Messrs. Hobart, Beall, Mann, Franks, Stephenson, Messrs. Carter, Spivey, Provine, Hawkins, Beard; as trustee of All Saints', Rev. Mr. Stephenson.

* * *

LAYMEN DRAWN TOGETHER IN CHURCH WORK

New York, N. Y.—Writing from Germany, Paul Bock of Church World Service tells of the increasing needs of displaced persons, and of the efficiency of the Hilfswerk relief program. In this, 90,000 voluntary workers are engaged. Said Mr. Bock, "The relief agency combining the efforts of state and free Churches has drawn together the greatest group of laymen into practical Church work more extensively than the German Churches have ever experienced.

"Throughout the whole system, Hilfswerk is well organized and efficient. Knowing the needs and the people, the agency avoids the injustices involved in a private package program where those receive who have friends or relatives or who can write the best begging letters. The close contact with people that such a Church private agency has, makes it possible for them to know that the food and clothes are correctly used and do not enter the black market. In fact, since most food is cooked and dished out directly to the people, it is out of the question that it could enter the black market. A double check on all

relief work is done by American CRALOG workers in Germany, so the system is really fool-proof."

Mr. Bock expresses concern as to whether the summer camps can be operated this year. Last year they cared for 60,000 young people, the limit that could be fed. This year the people will be unable, because of poor crops, to make the contribution of potatoes that they did last year. "The young people had little energy for play. Although relief supplies were a considerable addition, the campers ate less in a week than the average American camping youth has in a day, or sometimes a meal, according to Mr. Elmer Ot, an American YMCA worker who helped organize German youth camps this year."

The camps, Mr. Bock said, were a valuable educational medium. "Searching questions about the meaning of life, the possibility of being honest in a time when to be ethical almost means to starve, and also about the possibility of peace, were discussed. What the camps mean for German youth is immeasurable."

* * *

DIOCESE OF GEORGIA

Move to Organize Laymen Being Conducted

Jesup, Ga.—A concerted campaign is being carried on among laymen of the Diocese of Georgia which is expected to culminate in a diocesan organization of the laymen when the annual convention takes place during the spring. The spearhead in the movement is William J. Robertson, active lay reader of Christ Church, Savannah.

Mr. Robertson, associate editor of the Savannah Morning News, is a lay reader and a vestryman of Christ Church. He is chairman of the publication board of The Church in Georgia, also member of Diocesan Executive Council.

During December Mr. Robertson conducted district meetings in Albany and in Brunswick which resulted in district organizations.

On December 7, Mr. Robertson addressed a representative group of men in St. Paul's Parish House, Albany. Six parishes were represented. Mr. Robertson's subject was "The Radiant Life", which had to do with opportunities for action for men in the Episcopal Church.

St. Mark's Church, Brunswick, was host to a district gathering of men on December 14.

Program Suggestions

Mr. Robertson outlined specific programs of work for men. He recommended the organization of a men's club in every parish and mission, even though there may be less than a dozen men to start it. Such a group should undertake definite kinds of work, depending upon needs and facilities, he said, and he suggested that men offer their services as lay readers and be prepared to receive instruction in such work, that a men's Bible class be formed, that work among young people be considered a major job—especially work like that of the Big Brother movement; that men sponsor a weekly parish paper, that work be co-ordinated with that of the Woman's Auxiliary, that a parish library be sponsored and set up, that scholarship funds for seminary students be raised, that the work of the Church school be supported, that work in prisons and jails be undertaken, that a card file of the parishioners, listing hobbies and skills, be maintained.

The speaker expressed his belief that laymen are ready and eager to work in the Church if they are encouraged and guided.

* * *

ST. AUGUSTINE'S COLLEGE, 80TH ANNIVERSARY

Raleigh, N. C.—Two timely addresses featured the celebration at St. Augustine's College on January 10 and 11 of the 80th anniversary of its opening. The Hon. Hubert T. Delany, of the class of 1919, justice of the Domestic Relations Court, New York City, was the speaker at the Anniversary Convocation January 10, and the Rev. George A. Wieland, S. T. D., D. D., director of the Home Department, of the National Council delivered the anniversary sermon at the special chapel services.

Judge Delany challenged both the nation and the Church to apply the basic principles on which they are founded to the solution of our national problems and those of the world. "Too long have we in America been satisfied to continue dual standards of citizenship and Christianity," said the judge, who with his nine brothers and sisters was born and received his early education at St. Augustine's. "Second-class citizenship must go, or America will not be safe for its total population," he declared. Mrs. Nannie Delany, mother of the speaker, was present as an honored guest. She spent nearly 50 years at St. Augustine's as student and teacher, working along with the late Bishop Henry Beard Delany, also an early alumnus of the institution.

Dr. Wieland's sermon theme was the question of the Psalmist, "What is man that Thou art mindful of him?" Education which does not seek to answer that question is hardly worth the cost, he said. The basic problem of the world today is a religious one—that of "living together as sons of God in a God-created and God-governed human society." Calling for a rebirth of real Christian evangelism, Dr. Wieland expressed his belief that "the future of our nation and of our world is dependent upon the effectiveness with which the Christian gospel is proclaimed."

Dr. Harold L. Trigg, president of the college, was complimented by Judge Delany and Dr. Wieland, each of whom he presented to the respective audiences.

* * *

RED CROSS SUNDAY, FEB. 29

Washington, D. C.—President Basil O'Connor of the American Red Cross has announced that February 29 has been set aside as Red Cross Sunday, and February 28, as Red Cross Sabbath.

Observance of the two special days in churches and synagogues throughout the nation preceeds the opening of the annual Red Cross Fund appeal which will be conducted from March 1 to 31.

This practice, Mr. O'Connor said, is a tradition among clergymen of all faiths to give spiritual meaning to the Red Cross appeal. In many communities Red Cross uniformed volunteers will attend religious services en masse.

* * *

CLERGY RETREAT

New Orleans, La.—The annual clergy retreat of the Diocese of Louisiana was held this year at Chemin-a-Haut State Park, which is located in the Northern Convocation of the diocese, 11 miles north of Bastrop.

Silence began at compline on Tuesday, February 3 and continued through breakfast of the following Friday morning. The conductor of retreat was the Rev. Alan Whittemore, OHC.

The retreat is planned each year by a committee on Retreats and Quiet Days, which is appointed by the Bishop, and is composed of the Rev. Frank S. Persons, II, chairman, the Rev. William F. Draper and the Rev. Edward F. Hayward.

* * *

NEW OVERSEAS RELIEF FILM AVAILABLE FREE

How Americans through the churches are helping to clothe and feed physically and spiritually the needy of Europe is portrayed in a documentary film called "This Road We Walk," which is being shown throughout America this winter by churches, schools and community groups.

Released recently by Church World Service, the United Protestant Agency for Overseas Relief, this 16mm sound film is considered the best documentary film yet produced on the subject of the ministry of healing by the Protestant and Orthodox churches in 41 foreign countries, according to the Virginia Council of Churches which has sponsored collections of clothing and goods for the needy overseas shipped by the Church World Service Center at New Windsor, Md., for the past two years.

The film is available to churches,

schools, clubs and other groups without charge. It shows the needs of peoples overseas, how the food, clothing and medical supplies are distributed through the CWS and how the spiritual needs of the people are met by distributing Bibles, hymn books and other Christian literature and the rebuilding of churches and seminaries.

"This Road We Walk," filmed under the direction of Julian Bryan, may be obtained without charge by writing to your State Council of Churches. A choice of two or more possible dates should be suggested in your request since the film is being booked up rapidly.

In Virginia the film may be obtained from the Virginia Council of Churches, 1444 East Main Street, Richmond 19, Virginia. In North Carolina, the Council of Churches is in Durham, Duke University Station.

* * *

LAYMEN IN PETROLEUM INDUSTRIES CONFER

Austin, Texas.—A laymen's conference for men engaged in the petroleum and chemical industries was held in Houston on the first week-end of the New Year, January 2-4. It was sponsored by the Department of Christian Education of the Diocese of Texas.

Leading the conference was Dr. H. Richard Niebuhr, Professor of Christian Ethics at the Yale Divinity School. His topics were as follows: "The Christian Church and the Crises of Our Day"; "Christian Ethics and Economic Technique: Can They be Reconciled?"; "God and Our Economic Life"; and "The Politics of the Kingdom of God". Some seventy laymen attended and their average age was under thirty-five years—both of these industries employing young men in positions of responsibility.

The purpose of the conference was to bring together men who occupy positions of leadership in the developing industrial areas of Texas for consideration of the great fundamental principles of the Christian faith—particularly as they relate to the conduct of industrial affairs. A discussion period followed each of the lectures, at which time only laymen were permitted to speak—the clergy being enjoined to silence as mere spectators. The moderator was forced to call a halt to the discussion at the end of an hour at each session, for those present were most responsive and reflected a depth of serious thought upon matters of Christian living in the industrial world.

It is planned to follow up these lectures with discussion groups in local congregations where practical application of Christian principles will be given much more complete treatment.

W. A. ARRANGING TELEPHONE COMMITTEES

New York, N. Y.—Churchwomen are intensely interested in the Presiding Bisop's radio address to be made to the whole Church on February 29. At the suggestion of Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, women all through the Church are undertaking to arrange for telephone committees to help secure a full attendance in church at the eleven o'clock service on February 29. Following the receipt of the booklet **An Invitation and a Report** by Church members everywhere, the organized women's groups in the parishes will follow up with telephone calls urging attendance at the service and presentation of an offering for the Presiding Bishop's Fund for World Relief. "Thus," Mrs. Sherman said, "we shall have a great audience across the country listening to the Bishop's message and a large offering to help meet our obligations to the needy peoples of the world."

* * *

BISHOP MELCHER CONSECRATED

Columbia, S. C.—Fourteen Episcopal bishops and many other well-known churchmen gathered on February 5 for the Consecration of the Rev. Louis Chester Melcher as bishop coadjutor of the missionary diocese of Southern Brazil. It was the fifth Consecration in Trinity Church, Columbia, third largest parish in the South, but the first inducting a missionary bishop.

Presiding Bishop Henry Knox Sherrill was assisted by the Rt. Rev. John J. Gravatt, bishop of Upper South Carolina and the Rt. Rev. Edmund Pendleton Dandridge, bishop of Tennessee, all 14 bishops participating in the imposition of hands.

Many stood outside and a capacity congregation filled the church. An augmented choir rendered beautiful music. Clergymen of other communions, including Baptists, Presbyterians, Lutherans and a Greek Orthodox priest, took part in the processional and recessional. Practically all the Episcopal clergy of South Carolina were present and there were many from other states.

The Rt. Rev. Middleton Stuart Barnwell preached a vital, powerful sermon emphasizing the need of a virile Anglican ministry in South America.

The presenting bishops were the Rt. Rev. Thomas Neely Carruthers, bishop of South Carolina, and the Rt. Rev. John Long Jackson, bishop of Louisiana. The litanist was the Rt. Rev. Stephen Edwards Keeler, bishop of Minnesota.

Reader of the Epistle was the Rt. Rev. Henry Disbrow Phillips, bishop of Southwestern Virginia, and reader of the Gospel was the Rt. Rev. Thomas Henry Wright, bishop of East Carolina. The canonical testimonial was read by the Rt. Rev. John Boyd Bentley, vice-president of the National Council, and evidence of election was read by the Rt. Rev. Edwin Anderson Penick, bishop of North Carolina.

Other bishops present and taking part were the Rt. Rev. George Purnell Gunn, consecrated only last month as bishop coadjutor of Southern Virginia; the Rt. Rev. William Ambrose Brown, bishop of Southern Virginia, and the Rt. Rev. Albert Sidney Thomas, retired bishop of South Carolina.

Others participating in the Consecration ceremonies included: the Rev. Charles Milne Seymour, Jr., rector of St. Thaddeus' Church, Aiken, S. C., and a former associate rector of Trinity, attending presbyter; the Rev. William Sentelle Lea, rector of St. John's parish, Knoxville, Tenn., attending presbyter; the Rev. William Austin Thompson, city missioner, Columbia, S. C., deputy registrar; the Rev. Canon James Robert Sharp, executive secretary of the diocese of Tennessee, master of ceremonies; the Rev. Eugene Lewis Nixon, rector of the Church of the Good Shepherd, Columbia, assistant master of ceremonies; the Rev. Henry Bell Hodgkins, rector of Christ Church, Pensacola, Fla., reader of evidence of permission for election; the Rev. A. G. Branwell Bennett, rector of St. Timothy's Church, Columbia, S. C., reader of evidence of ordinations; Mr. Carroll Hammett Jones, secretary of the standing committee, diocese of Upper South Carolina, reader of the consents of the standing committees, and Mr. Robert Lawson Van Doren, organist and choirmaster at Trinity Church, director of music.

Clerical representative of the missionary diocese of Southern Brazil was the Rev. Benjamin F. Axleroad, Jr., originally of Miami, Fla., and now a missionary on leave from Bage, Brazil. Present to represent the Rt. Rev. William Matthew Merrick Thomas, bishop of the missionary diocese, was Mr. Llywelyn Thomas, Bishop Thomas' son, a Washington, D. C., lawyer.

At a Consecration luncheon following the service, Bishop Sherrill said he was particularly anxious to have the people of Trinity parish realize that they were sharing their rector for a great and vital work for the whole church. "The work in Brazil has so expanded," he said, "that we have faced the question not whether to have one missionary district, but whether to have two or three.

"The Japanese colony churches have given $40,000 toward the reconstruction and advance movement in Japan," he continued. That is an indication of much vitality and interest on the part of the people to whom we are ministering in Brazil."

Personal Notes

The **Rev. J. D. Wall,** formerly rector of St. John the Evangelist, Sault Ste. Marie, Ontario, Canada, and rural dean of Algont, is now vicar of St. Mark's Barron, Wis.

The Rev. Alexander Anderson, rector of the Church of the Epiphany, Chehaalis, Wash., became rector of St. Dadress, St. David's Churchacetaoin——vid's, Portland, Ore., February 1.

The Rev. J. Thurlow Baker, formerly vicar of St. John's, Eleele, Kauai, T. H., is now rector of Trinity, Muscatine, Iowa.

The **Rev. James D. Beckwith,** formerly rector of St. Stephen's, Culpeper, Va., and rector of St. Paul's Raccoon Ford, Va., became rector of St. Andrew's Church, Richmond, Va., February 1.

The **Rev. Eugene O. Douglass,** formerly priest in charge of St. Mark's Barron; St. Philip's, Turtle Lake; and St. Barnabas', Clear Lake, Wis., is now priest in charge of SS. Thomas and John, New Richmond; St. Barnabas', Clear Lake; and Holy Cross, St. Croix Falls, Wis.

The **Rev. John A. Furlong,** formerly canon in charge of the Cathedral of St. John Evangelist, Spokane, Wash., is now priest in charge of the Church of St. John the Evangelist, San Francisco, Calif.

The **Rev. Weston H. Gillett,** formerly vicar of St. John the Baptist, Corona, Calif., is now vicar of the Church of the Advent of Christ the King, San Francisco.

The **Rev. George J. Hall,** formerly chaplain of Stanford University Memorial Church, Stanford University, Calif., is now director of college work of the diocese of California.

The **Rev. Lionel Harrison,** formerly rector of All Saints', Valley City, N. Dak., became rector of St. Martin's, Fairmont, and priest in charge of the Church of the Good Shepherd, Blue Earth, Minn., on January 15.

The **Rev. James L. Hayes,** formerly rector of St. Margaret's, Belfast, Maine, is now rector of the Church of the Epiphany (Forbes Memorial), New Haven, Conn.

The **Rev. Alfred T. C. Johnston,** formerly a student chaplain at the Chaplain School, Carlisle Barracks, Pa., is now chaplain at the Lackland Air Base, San Antonio, Texas.

The Rev. Keppell W. Hill, formerly rector of St. Paul's Church, Salinas, Cal., has accepted a call to become rector of the Church of St. Mary the Virgin, San Francisco, Cal., where he may be addressed after Feb. 1, 1948. Mr. Hill's residence will be 3552 Fulton St., San Francisco 18, Cal.

DEATHS

The Rev. Daniel LeBaron Goodwin, retired rector of St. Peter's Church, Lakewood, Ohio, died at his residence in Gary, Indiana, February 3. The funeral service was held in Christ Church, Gary, on Saturday, February 7, 1948.

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REV. EDMUND L. WOODWARD

Rev. Edmund L. Woodward, D. D., of Orkney Springs, Va., founder and director of Shrinemont, died February 2 in the Cora Miller Memorial Hospital, at Woodstock, Va., where he had been a patient for several days.

Dr. Woodward suffered a heart attack a week ago and was stricken with paralysis at his home at Shrinemont. He was removed to the hospital, where he remained in an unconscious condition until he suffered a second stroke which continued until his death.

Dr. Woodward, son of Warren Minor and Mrs. Mary Eliza Kennedy Stewart Woodward, was born in Richmond January 29, 1873. He was graduated from the University of Virginia with the degrees of bachelor of arts, master of arts and doctor of medicine. He also was graduated from the Polyclinic Post Graduate School of Philadelphia.

The degree of bachelor of divinity was conferred upon him at the Theological Seminary of Virginia and later he received the doctor of divinity degree from the Seminary.

Dr. Woodward married Miss Frances Peyton Gibson, daughter of the late Bishop Robert A. Gibson, of Richmond. For 15 years he was a missionary in China, where he founded the St. James Hospital in Anking. He was the first dean of the Cathedral of Our Saviour in Anking.

Returning from the mission field, he accepted a call to become rector of Grace Church at The Plains, in Fauquier County, where he served from 1910 until 1914. For seven years he was dean of the Piedmont Convocation, Diocese of Virginia. He was also dean of the Richmond Convocation, the Valley Convocation and dean and charter trustee of Church Schools of the Diocese of Virginia.

Dr. Woodward was founder of the Cathedral Shrine of the Transfiguration, Shrinemont, and has been its rector and director since 1928. From 1922 to 1928, he was editor of the Virginia Churchman.

Dr. Woodward was a versatile writer and author of "Mid-China Syllabary," the "Prince of Jerusalem," a memorial presented to the peace conference at Versailles in 1918 and "The Cathedral Shrine of the Transfiguration."

Mrs. Woodward died at Shrinemont in 1945. Surviving Dr. Woodward are two sons, David Stewart Woodward, of York, Pa., and John Minor Woodward, of Newport News; two sisters, Mrs. J. C. Cochran, of Staunton, and Mrs. Benjamin Hodges Smith.

A funeral service was conducted at Shrinemont, the rites being in charge of his cousin, the Rev. Edmund J. Lee, of Chatham; his brother-in-law, Dr. Churchill Gibson, of Richmond, and his personal friend, the Rev. M. L. Zirkle, pastor of the Lutheran Church at Oarkney Springs.

Burial was beside the grave of his wife adjoining the chancel at Shrinemont.

* * *

NANNIE CHESTON MURRAY

Entered into life everlasting on December 30, 1947, Mrs. Nannie Cheston Murray, 84 years old, of Lothian, Maryland, widow of William T. Murray and daughter of Nannie Cheston and Fenwich Hall. Mrs. Murray is survived by two sons, William T. Murray, Jr. and Fenwich Hall Murray, six grandchildren and one great grandchild; also two sisters, Mrs. O. W. Gott and Miss Sally Hall. Burial services were held on January 1, at Christ Church, West River, Maryland.

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REV. EDWARD JOSEPH WECKWERTH

The Rev. Edward Joseph Weckwerth, in charge of the Five Town Field, Florence, Ray, Hayden, Coolidge, and Casa Grande, in the Missionary District of Arizona, was fatally injured Sunday, January 25, when his automobile turned over on his way home to Florence from conducting services at Ray.

Born in Grace Church Parish in the City of New York, November 6, 1910, Mr. Weckwerth attended the city schools, going on for theological studies at DuBose Training School and the Virginia Theological Seminary. Ordained to the diaconate in 1943, he has been canonically connected with the Missionary District of Arizona since then. He was advanced to the priesthood in 1945.

Mr. Weckwerth suffered a health condition which was frequently a great risk to him in his work. He was fully aware of the condition and assumed it gallantly in the service of his Master.

Surviving Mr. Weckwerth are his mother, Mrs. Marcella Weckwerth, of Brooklyn, N. Y., and a brother, Lieutenant-Commander Charles F. Weckwerth, now a professor at Springfield College, Springfield, Mass.

Funeral services were held in Christ Church, Florence, on January 27, with the Rt. Rev. A. B. Kinsolving, II., D. D., assisted by the Rev. Messrs. Joseph Gregori and Randolph M. Evjen, officiating.

* * *

REV. JOHN G. SADTLER

The Rev. John George Sadtler died in Falls Church, Virginia, Wednesday, January 21. His funeral service was conducted by Bishop Goodwin assisted by the Rev. Francis W. Hayes, Jr., in the Falls Church, Falls Church, Va., with internment in Baltimore.

Mr. Sadtler was born in Baltimore County, Maryland. He graduated from John Hopkins University in 1889, and afterwards did graduate work at Leipzig University. He graduated from the General Theological Seminary in 1893 and was ordained deacon and priest the same year by Bishop Paret. In 1899 he married Anna Bryant Hill. After her death he married Ellen Bruce Rutherford, who died in December of last year.

Mr. Sadtler served as rector of Grace Church, Darlington, Md., as assistant at St. Peter's Church, Baltimore, as rector of the Church of our Saviour, Baltimore; St. Mary's Church, Baltimore; Christ Church, Bridgeport, Conn.; St. Paul's Church, Petersburg, Va.; St. Mary's Church, Arlington, and St. John's Church, McLean, Va.

For 17 years he was a member of the Board of Examining Chaplains for the Diocese of Maryland.

MISS MARGARET ROBERTS

Miss Margaret Roberts, of Milton, Mass., who was on the Church's mission staff in the Orient from 1925 to 1931, died on January 3, 1948, after a brief illness. Born in 1898, she was a daughter of the late Waters Dewees Roberts, for many years rector of St. John's Church, East Boston, Mass. Miss Roberts studied physical education at Columbia anl Boston Universities. She went to China in 1925 and taught at St. Hilda's School, Wuchang, until the civil wars of 1927 sent many foreigners out of China. Miss Roberts went to Japan and continued teaching in St. Margaret's School, Tokyo. For the past fifteen years she has been executive secretary of the Middlesex County (Mass.) Health Association.

* * *

ORDINATIONS

The Rev. Deitrich Barth Cordes, rector of St. Andrew's Church, Lawrenceville, Va., was ordained to the priesthood at a special ordination service held at that church on Jan. 30.

The service, attended by ministers of the town, county and Episcopal churches in Petersburg, Blackstone and Emporia began at 10:30 A. M. and was followed by a luncheon at the parish house for the visitors.

The Rt. Rev. George Purnell Gunn, of Norfolk, bishop co-adjutor of the Diocese of Southern Virginia, delivered the ordination sermon, which followed the processional.

Taking part in the service were the Ven. Norman E. Taylor, of Norfolk, who presented the candidate; the Rev. Charles W. Carnaw, of Virginia Beach, litanist; the Rev. Dr. Taylor Willis, rector of Christ and St. Luke's Churches at Norfolk, epistoler; the Rev. Dr. John Zimmerman, chaplain in the United States Navy, gospeler.

The examination and ordination of the candidate was made and conducted by the Rt. Rev. Dr. William A. Brown, bishop of the Diocese of Southern Virginia.

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The snows of winter nurse the hopeful corn;
Long, patient months produce the harvest fair;
The darkling clouds the sunset's throne prepare;
Mid glacier crags are noblest rivers born;
The tempest tracks the mountain's face adorn;
In deepest mines are treasured gems most rare;
The port is calmer reached through storms of care;
The night of weeping melts in joyful morn.
Events are not as first they meet the sight;
The sons of God by passing griefs are blest;
Amid the dark He ever leads to light;
His purposes and plans are always right.
Commit thy way to Him, His way is best;
Oh, wait for Him, wait patiently and rest.

—Christopher Newman Hall.

* * *

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Whether the weather be hot,
Whether the weather be fine,
Or whether the weather be not,
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Whether we like it or not.

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The
Southern Churchman
February 21, 1948

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February 29th

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Personal Notes

APPOINTMENTS

The Rev. Raymond E. Abbitt, formerly priest in charge of St. Francis of Assisi, Upi-Nuro, Cotabato, P. I., is now acting chaplain of St. Luke's Hospital and a member of the faculty of St. Andrew's Theological School, Manila, P. I. Address: St. Luke's Hospital, 1015 Magdalena St., Manila, P. I.

The Rev. David S. Agnew, formerly rector of Calvary, Saginaw, Mich., is now vicar of the Kingman Field, in the district of Arizona. Address: 423 Spring St., Kingman, Ariz.

The Rev. J. Perry Austin, a special student at Nashotah House, Nashotah, Wis., is now priest in charge of St. Paul's, Watertown, Wis. Address: Nashotah House, Nashotah, Wis.

Mr. W. Ross Baley, Jr., for the past year Director of Youth Activities for the Diocese of Michigan, will leave the staff as of March 1 and has announced his intention to study for Holy Orders.

The Rev. John Carl Boggis, formerly assistant at St. Mark's, Milwaukee, Wis., is now assistant at Trinity, Tulsa, Okla., and may be addressed there.

The Rev. Joseph T. Boulet, formerly priest in charge of the Church of the Prince of Peace, Cass Lake, Minn., is now priest in charge of St. Matthew's, Bena, Minn.

The Rev. Joseph Burton, formerly rector of Grace Church, Birmingham, and priest in charge of Christ Church, Fairfield, and the Church of the Good Shepherd, Birmingham, Ala., is now rector of Christ Church, Fairfield, Ala.

The Rev. Donald W. Crawford, formerly rector of St. Christopher's, Detroit, Mich., is now assistant at Christ Church, Lexington, Ky.

The Rev. William B. Daniels, Jr., formerly rector of St. Paul's, Beaufort, N. C., is now rector of the Church of the Ascension, Cincinnati, Ohio. Address: 33 West Hill Lane, Cincinnati 15, Ohio.

The Rev. John W. Davis, formerly assistant at St. Joseph's, Queens Village, L. I., N. Y., is now vicar of St. Mary's Chapel, Carle Place, L. I., N. Y. Mr. Davis continues as assistant youth director of the diocese of Long Island. Address: St. Mary's Chapel, Queens Village, L. I., N. Y.

The Rev. Treadwell Davidson, rector of St. John's, West Point, Va., became rector of Calvary Parish, Tarboro, N. C., February 1.

The Rev. Richard DeGolier, formerly curate at St. James', Milwaukee, Wis., is now assistant chaplain and instructor at Howe Military School, Howe, Ind.

The Rev. Peter M. Dennis, formerly rector of St. John's, Bedford, Ind., is now rector of St. Andrew's, Kokomo, Ind. Address: 602 W. Superior St., Kokomo, Ind.

The Rev. Frederick L. Eckel, formerly rector of St. Paul's, Owego, N. Y., is now associate rector of Christ Church, Greenville, N. C., and may be addressed there.

The Rev. Charles W. Fox, Jr., formerly priest in charge of the Church of the Ascension, Kansas City, Kans., is now missionary of the Diocese of Maryland.

The Ven. Benedict H. Ganson, formerly associate of Bethesda-by-the-Sea, Palm Beach, Fla., is now archdeacon of the Diocese of Lexington.

The Rev. Roger Geffen, formerly assistant at St. Paul's, Norwalk, Conn., is now priest in charge of St. Paul's, Kinderhook, N. Y.

The Rev. Norman Goldring, formerly a chaplain in the Canadian Army, is now rector of St. George's, Rochester, N. Y.

The Rev. Daniel C. Osborn, Jr., formerly rector of St. Philip's, West Warwick, R. I., is now rector of St. John the Evangelist, Newport, R. I.

The Rev. Robert O. Reddish, Jr., formerly rector of Trinity, Lander, Wyo., is nwo assistant at St. Stephen's, Sewickley, Pa., and may be addressed there.

The Rev. Burke Rivers, formerly rector of All Saints', Johnson City, N. Y., is now rector of St. Stephen's, Wilkes-Barre, Pa.

The Rev. H. Russell Roberts, formerly canon of Calvary Cathedral, Sioux Falls, S. D., is now vicar of St. Timothy's Church, Compton, Cal.

The Rev. Harvey L. Woolverton, formerly assistant at Christ Church, Greenwich, Conn., is now rector of St. James' New London, Conn.

The Rev. William J. Good, formerly on the staff of Trinity Church, New York, N. Y., is now curate of St. Luke's

(Continued on page 14.)

THE SOUTHERN CHURCHMAN

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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THE SECOND SUNDAY IN LENT
THE COLLECT

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

* * *

FEBRUARY

1. Sexagesima Sunday.
2. Presentation of Christ in the Temple, or the Purification of St. Mary the Virgin.
8. Quinquagesima Sunday.
11. Ash Wednesday.
15. First Sunday in Lent.
22. Second Sunday in Lent.
29. Third Sunday in Lent.

Vol. CXIV No. 8

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Church World Service In 1948

Church World Service, Inc., has been established to serve as the united channel through which the churches conduct their cooperative overseas program. It is designed to assist in such undertakings as will stimulate and strengthen the spiritual forces of recovery, through help of various kinds for pastors, theological and other students, training institutions for lay workers, rehabilitation of church institutions of social welfare, religious literature, etc. It is helping to mobilize the Protestant and Orthodox Churches for service to the Displaced Persons wherever possible and necessary as part of the spiritual ministry. It is concerned with active relief measures, providing food, clothing, medicines and other similar items especially emphasizing help for children, for the elderly and invalids, and for the re-invigoration of church workers. It also assists in famine prevention, preventive medicine and other rehabilitative measures. It channels gifts from American churches packed at CWS centers, and distributed through the churches and church institutions and by church and mission personnel overseas. The million dollars the Episcopal Church plans to raise on February 29th will be largely expended through Church World Service.

The 1948 Program In Asia

The presence of the Christian impact in Asia in the effort to build the peace of the world is critical. Unless the Christian Church does its utmost to help accomplish a new world, humanity will not soon again be impressed by the Christian teaching. Our behavior in the next ten years will have an age-long effect upon the future of Christain work, and upon the direction of civilization. The critical period is not at some indefinite date in the future. It is now.

The war has drawn bolder thinking and action from the people of Asia. It has deeply intensified much insidious propaganda for chaotic ends. Most of the propaganda in Asia does not head toward world peace. It is directed toward further bloodshed and magnified suffering.

The tempo has been incredibly speeded up in Asia. Today decisions are impending. Decisions that will give shape to life for decades to come.

Our Christian personnel in Asia is at its lowest ebb physically. Whether from lack of food, overwork, worry, inadequate fellowship during the war or for whatever reason, the pipelines of power are clogged. It is intolerable that Christianity should not play its full moral part in this changing mind in Asia. The message of the Christ is so needed. The character of the power He has to impart so sufficing for the vacuums that Asia presents.

In each country are specific aspects of need that indicate the shape of the most useful service Christianity can render. The missionary enterprise is central to the necessary expansion of the indigenous church in each land. It is of paramount urgency that the mission undertaking should be reactivated in full concert with the counsel of the indigenous Christian forces. If Christianity is to have a major effect in creating those attitudes which build peace among the peoples of Asia, with their inescapable resultant impact on the west, the Church is faced with the need for emergency mobilization, not only for relief, but for its so-called "long term task." The long term task will only be captured if Christians move speedily. The four horsemen of the apocalypse move today at airplane speeds, not in what was a breakneck speed in biblical times.

American Christians are becoming conscious for the first time of the immense power they wield in solving tragic situations when they act together—rather than separately. Through Church World Service, their duly established united service channel—they can ship medicines badly needed in Northern India within 48 hours of receiving the appeal, and have them saving lives within another week through the use of airplane services. Clothing and food in bulk can be much more quickly mobilized when people are already giving through established church channels so as to minister to need wherever it may be.

Again a nation-wide emergency in Siam was met and mastered through Christian leadership, and Church World Service medicines. In a flood in Japan supplies stockpiled by CWS and other relief agencies brought immediate relief to the homeless.

This kind of service is being done all across Asia today. Missionaries and national Christians are devoting themselves sacrificially to utilizing the means we send them to the end that people may be re-inspired by new confidence in each other, and new determination to build for tomorrow.

In 1948 Church World Service proposes to the denominations that they supply funds to implement the following program in relief or emergency measures already inaugurated, or requested by the mission and indigenous Christian forces. Whatever will advance the total Christian program for liberating and inspiring new spiritual awareness and vision among the peoples of Asia is of supreme consequence. It is natural to look first at those major areas of population whose bulk and impact in world affairs proclaims their strategic importance for tomorrow.

1948 Program In Europe

Dr. J. H. Cockburn of Geneva has said: "It is now recognized that Europe is no longer Christian. The day has come when we can no longer count on a majority of the people in Europe having an interest in, or even a knowledge of, the Christian faith or the Christian Church, and when the majority look to the State rather than to the Church as the source of their well-being. This situation has not been sufficiently pondered, nor its consequences contemplated, for what is at stake is not only the civilization of Europe, but, in the long run, the civilization of the world, and that, because something deeper still is at stake, namely the Lordship of Christ Himself over the ways of men. It is time for the American Churches, and especially for their leaders, to recognize the facts that stare them in the face, and to brace themselves to make that contribution to the selves to make that contribution to the which none but the Churches can make."

Difficulties of the Churches

The war struck a shattering blow at the Christianity of Europe, and the days

since fighting ceased have done disappointingly little to repair the damage. The Churches have found their activities brought almost to a standstill. Large populations have been shifted, communications are difficult, there is a shortage of ministers, the war brought a cessation of the training of ministers, and furthermore the fall in value of money, the increased cost of living, and the breakdown of industry have had dire effects on the finances of the Churches and on all their work.

Evidences of New Vigor

There are, however, elements in the life of Europe today which make it worthwhile to speak of the revival of Church life—

The Churches of Europe have, in most cases, been shaken awake. They are beginning to be aware of the true circumstances of the times, to recognize that the Gospel must be prepared to a pagan population.

It is noteworthy that in country after country the Churches are working side by side in a new fellowship, something new in Europe.

Never before have so many people been willing to listen to the Christian preacher. The opportunities are limited only by the capacity of the Churches to go out and gather in the people.

In addition to the emergency assistance of material aid, it is to the strengthening, the reinforcing and the practical promotion of these signs of revival that the "Committee on Cooperation with the Churches of Europe" of Church World Service presents its program for 1948 for the consideration of the American Churches. This is based on the study made by the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, upon whose validation of requests from the national inter-church committees, the Committee on Cooperation with the Churches of Europe makes its recommendations.

The 1948 Contributed Supplies Program
(To be used in both Europe and Asia)

The Churches have joined in a contributed supplies program which during 1947 sent 27,885,274 pounds of clothing, food, medicines, etc., to 42 countries overseas. The conservative valuation of these supplies was $8,-024,955.

It is impossible at the beginning of the year to do more than make a general outline of the major materials which Church World Service hopes to handle in 1948. The quantities that may be given can only be estimated. Through the Christian Rural Overseas Program (CROP) in which CWS participates, appeals are presented through rural areas for bulk gifts of wheat, corn, cotton, and similar supplies.

In order to make these programs self-supporting, various measures are utilized to secure the necessary funds which will send these supplies to their destination. In some cases the donors are requested to permit the sale of sufficient grain to provide as much of the costs as may not be given in cash. In the case of clothing, shoes and bedding donors are requested to give 15 cents per pound to provide for these costs. CWS budgets an estimated figure of $1,500,000 to meet the costs but hopes to meet this figure through voluntary extra gifts for this purpose.

Tentatively the contributed supplies program might be smmarized as follows:

1. Clothing, bedding, shoes from local campaigns and by individual giving, weight 15,000,000 pounds; value, $7,-500.000.

2. 500 carloads of wheat and flour, 30,000,000 pounds at $3 per bushel; vale, $1,500,000.

3. 50 carloads of cotton (60 bales per car) each at 500 pounds, 1,500,000 pounds; value, $500,000.

4. 100 carloads of dried milk at $12,-900 per car; value, $1,290,000.

Total value, $10,790,000.

Such other elements in the program as may need to be added during the year in order to respond to urgent needs overseas would be added on the self-supporting basis in all probability.

Estimate Expense for the Year Ending December 31, 1948

A. Europe	$ 9,840,000
B. Asia	9,102,500
C. Auxiliary Services	578,310
D. Literature	100,000
E. Scholarships, Theological	100,000
F. Displaced Persons Service	2,400,000
G. Contributed Supplies (for costs of shipping supplies)	1,500,000
H. General Administration	336,000
I. Total	$23,956,810
Estimated value of Contributed Supplies	10,790,000
Grand Total	$34,746,810

There are in every land innumerable humble Christians scattered in towns, villages and on farms—in small groups and as individuals they pray for the dawn of a more promising tomorrow. They feel themselves alone and impotent—frustrated in any thought or effort to transform their corner of the earth into the Kingdom of Heaven.

They are the result of Christian nurture and missionary work. They are in truth the seed of the Spirit in manifold places.

Whether they may multiply into fresh vigor and courageous and sacrificial living depends upon American Christians. We can through Church World Service save their lives physically. What is infinitely more important, we can enable them to assert once again with courage and vigor the unsearchable riches there are in Christ—the spirit that is the symbol and promise of the brotherhood of man.

Tomorrow's world—its shape, its purpose, its direction—waits on American Christians. To a frightening degree tomorrow will be what we decide.

Meditations in His Presence

III. "Thou shalt have none other Gods but me." (From the **Decalogue**, Page 68.)

None other gods? But there is only one God, whom we know best through Jesus Christ. That commandment is no longer needed. We live in an enlightened age. Superstition and idolatry have gone. Why do we have to hear such out-of-date material in a Prayer Book revised as late as 1928?

Perhaps some such meditation has gone on in all of us at one time or another and we have responded half-heartedly to these ancient words, "incline our hearts to keep this law".

"I am thy God." Is it true? Do we worship and serve Him alone? Do we put our whole trust in Him and call upon Him? If we are honest some disturbing thoughts will arise about the other gods and half-gods which have come in and crowded the one Good God out. Be honest. What about these false gods: ambition, money, pride, power, body, race, nation, class, science, philosophy, ethics, profession, fame, state, children, reason, psychology, education, social service, and what else for us?

All these are false gods or half-gods on which we waste our worship and our hopes. So men have done from time's beginning, and still do. "Thou shalt have none other gods but me."

"Thou shalt worship the Lord thy God with all" that He has given thee, and hold to His way alone, else thou wilt be led into lostness and darkness, and thy life will produce waste and wantonness.

God alone is worthy of our complete loyalty and allegiance. We therefore surrender to Him.

J. W. KENNEDY.

Reviews and Ratings of Current Films

By the PROTESTANT MOTION PICTURE COUNCIL

Picture of the Month:

THE TENDER YEARS

For many a moon, it seems, we have been lamenting in these columns and elsewhere the seeming inability (or unwillingness) on the part of Hollywood to devote its skills to the characterization of a Protestant minister who is not a caricature.

With the too occasional exception of such pictures as "One Foot In Heaven" —and that goes a long way back!— there has been such a dearth of dominies in leading roles as to raise the suspicion that a plot must be afoot to keep the preachers out. It has seemed too consistent to be accidental. Whenever a drama with a religious background is used—and there have been several good ones in recent years—almost invariably the hero has turned out to be a Roman Catholic priest. Not that we have anything against seeing our Roman brethren well depicted. (We have cheered heartily for such films as "The Bells of St. Mary's," "Going My Way" and "The Keys of the Kingdom.") It is just that, in a land predominantly Protestant, it seems a bit out of balance to have religious pictures go Roman Catholic by ten to one. And, whether Hollywood realizes it or not, that unbalance has made a great many good Protestants good and mad.

In the face of "The Tender Years," produced by Twentieth Century-Fox, we take it all back. This studio has proved that it can be done, and done well. We sincerely hope that the public's reception of this film will be such as to encourage repetition of the effort, on the part of all studios, to find real drama and inspiring story material in Protestantism.

But lest any leap to the conclusion that this factor was solely responsible for "The Tender Years" being chosen as our Picture of the Month, let us hasten to assert that such is not the case. This film, an original screenplay done by Jack Jungmeyer, Jr., stands on its own very excellent story merits.

It treats of a country minister, his young son and a grievously mistreated dog they shelter back in the late 1870's, before the brutal "sport" of dog-fighting was outlawed. Skillfully wrough into the story is the inspiring drama of a boy's love for a dog and a father's understanding guidance of his son in distinguishing between right and wrong.

As the pastor of a smalltown community church, Joe E. Brown gives his role great dignity and sincerity, showing how the Church can play an important part for the good of the community in particular and human welfare in general. The role of the son is ably played by 12-year-old Richard Lyon, son of Bebe Daniels and Ben Lyon. And the dog is superb.

The scenes showing the cruelty to dogs, necessary to the plot and approved by the S. P. C. A., for the sake of the moral they impart, may be a bit too tense for very young children. But this film is otherwise unhesitatingly recommended for the entire family.

A, Y, C.

OTHER CURRENT FILMS

Audience Suitability Ratings: A—Adults; Y—Young People, 12 to 18; C—Children under 12.

The Senator Was Indiscreet (Universal-International). "United States Senator Melvin G. Ashton" (William Powell) has presidential aspirations, shared by "Mama" but not by his party. By threatening to make known the contents of a detailed and annotated diary he has kept during his political career, the Senator finally obtains the backing of the party's boss and he launches his campaign for the Presidency amid much "ballyhoo." A tremendous boomerang is effected by the disappearance of the elusive diary and "Mama" does not move to the White House as she had planned. This picture is "tops" in light comedy, some of which is broad, most of it is very subtle. Exaggeration is, of course, used in a high degree. And there may be some persons who will question the wisdom of burlesqueing the Congress in these times. But the moral may well be drawn that, if we want to avoid having such persons in high office, we must be informed and active voters. A, Y.

T-Men (Eagle-Lion Films). With documentary precision, this well-plotted film depicts the work of Treasury Men in bringing counterfeiters to time. The acting is excellent; the highly dramatic story sheds valuable light on the skill and thoroughness of our T-Men.

A, Y.

Dream Girl (Paramount). The story of a girl (Betty Hutton) who lives largely in a dream world—and finds it more strenuous than the world of reality. Dramatic and humorous in turn, this is good entertainment. And, if the audience is so inclined, there are some good ethical conclusions to be drawn.

A. Y.

A Woman's Vengeance (Universal-International). The contention that "hell hath no fury like a woman scorned" is well sustained in this story of jealousy and unreciprocated affection and the evils that follow in their train. Emotions are in constant conflict and tension is kept at high pitch.

A.

Sleep My Love (United Artists). A sinister psychological drama on a thoroughly unpleasant theme—that of a husband attempting to rid himself of his wife, to get her money and to free himself to marry again. The use of hypnosis and drugs to provoke terror and unsettle the mind cannot be condoned, even when the purpose is to expose evil. The whole film is "bad medicine." A.

The Little Ballerina (GB Instructional Films; Universal-International Release). A British film designed to show the strenuous road a girl must travel to become a ballerina. In a simple plot, humor and drama are intermingled; good family relations are foremost; artistic values high.

A. Y, C.

High Wall (MGM). Tensely gripping murder mystery in which the criminal is eventually discovered after an innocent and mentally sick veteran undergoes skilled treatment by a friendly woman psychiatrist. There are informative insights on methods used to treat the mentally ill. The use of darkness, rain and storm adds somberness to a picture already heavy with gloomy overtones. A.

My Wild Irish Rose (Warner). The life and career of Chauncey Olcott, popular Irish tenor of bygone days, is acted and sung with much gusto by Dennis Morgan and embellished with some apocryphal details related to his friendship with Lillian Russell (Andrea King). In vivid technicolor, this may offer some nostalgic enjoyment for lovers of Irish ballads, minstrel shows and gaudy spectacles common at the beginning of the century. The humor is occasionally heavy; the sentimentality often sticky. A, Y, C.

The Secret Beyond the Door (Universal-International). Another in the series of psycho-probing films so common lately. Though the story idea is well grounded and the acting consistently good, there is nothing here to "lift the spirit"; but much to depress it.

A.

The Prince of Thieves (Columbia). An entertaining story about Robin Hood, done in beautiful color and true "noble knight and damsel in distress" style. The youngsters will love it.

A, Y, C.

The Flame (Republic). An unsavory melodrama which nevertheless has some sound spiritual values. In this unlikely quarter, for instance, may be found emphasized (1) the idea that human life cannot be bartered for material gains, and (2) that only a marriage based

(Continued on page 14.)

Editorial . . .

You Are The Answer!

A little girl of six groped her way into the pitifully equipped surgery in the half-wrecked building. She was blind. The doctor examined her. Almost gruffly he said, "Her blindness is temporary." With a glad cry, her mother said, "What must we do to cure it?" In the same desperate tone, the doctor said, "Give her a quart of milk daily." The mother's face fell. She looked at her child, and the tears began slowly to roll down her cheeks.

Why this gruff voice of desperation and the tears? This is Europe in the winter of 1948. This is a little French child. For this is a true story, one that has been repeated many times. There are literally hundreds of thousands of children in Europe and in Asia today who are blind, stunted in growth, apathetic mentally, unable to play because of nutritional deficiencies. That is the polite way to say that they are slowly starving to death!

But there is more than just starvation. There is a soul hunger too. There are millions who face life hopelessly. And the pastors are dead and the Churches in ruins and the Bibles have been burned. The ministers who lived through war and concentration camps barely live on the food they can secure, without physical strength to do the work before them. The congregations carry on without even the bare minimums for the worship of God.

See this not in terms of millions, for it is too easy then to push it out of your mind. See one child, blind for lack of milk. You have a child. Think of this happening to your child. See one Church. Think of war's destruction in terms of your parish Church with roof bombed out and interior gutted by fire. Think of your minister crippled by years in a concentration camp.

Then realize that there is an answer! That answer is—You! You can restore sight to that child's blinded eyes. You can give Christian hope to that congregation. No, you can't go to Europe yourself. But you can send your help and your compassion through a sacrificial gift on Sunday, February 29th, in your own Church for the Presiding Bishop's Fund for World Relief. Church World Service will see that it goes directly to the place of need!

Casual giving on February 29th will not suffice. Divide your gift by 365, for this is a gift for the whole year 1948, and look at the amount you have. Would it give that child a bottle of milk? Would it even provide a tablespoon of powdered milk? Would it buy a single Bible for that pastor?

Lives and faith and the peace of the world are at stake. But more! This is a test of our loyalty to our Blessed Lord, who said, "Inasmuch as ye did it unto one of the least of these thy brethren, ye did it unto Me."

Christianity's Stake In World Relief

The Christian Churches of Asia and Europe are still struggling against odds to rise from the ruins of war in this, the third, spring after the beginning of peace.

This disturbing fact is of special concern to the church people of America. If Christianity loses the struggle for survival in the former embattled areas, it will no longer be counted as a spiritual force in the 20th century world, holding out to searching people a high ideal and a better way of life.

The Gospel of Christ must never be in retreat. It should be a vital force, surging forward into the lives and minds of men everywhere.

To aid in the reconstruction of church life overseas is the unique responsibility of the American church people, and Easter offers them a unique opportunity to share in this responsibility. The Protestant and Orthodox churches cooperating in this overseas task are again sponsoring a Lenten appeal. In the Episcopal Church, February 29 is the designated day. Their aid will be cooperatively administered and coordinated through their agency, Church World Service. In Europe this service is directed by the Reconstruction Department of the World Council of Churches, and in Asia by Committees in each country that represent the cooperating churches.

The appeal presents Americans with an appropriate way in which to observe Lent. By denying ourselves certain luxuries and so-called "necessities," we can make a significant contribution through our churches. Our gifts will go a long way in helping the churches abroad to rise again to serve in a great revival of religious life and work which is fundamental to the recovery of Europe and Asia.

To be specific, these gifts mean that ministers and church leaders will receive that "extra" help—salary supplements, books, bicycles, rest retreats—that enables them to carry on their heavy work. Laymen will be trained in lay schools for Christian service in their stricken communities, where leadership is needed as badly as shoes or shelter. Church-operated camps for young people will get funds with which to continue their work of teaching youth to live the highest principles of the Master, and to set an inspiring example by their lives. The physical and spiritual needs of displaced people and refugees will be met and many, many of the sick, orphaned and the aged will receive the ministry they so terribly need.

But this service from America is totally dependent

on the willingness of Americans to respond to the need and give through the church channels at their command. Individual churches throughout the country will be active in placing the Lenten appeal before their constituencies. In most U. S. cities, Councils of Churches and inter-denominational women's and young people's groups plan to cooperate. Almost every Christian in the United States, regardless of his communion, will be and must be afforded a chance to participate.

The Lenten appeal is only one phase of the 1948 plans of the churches to send $24,000,000 in funds and supplies overseas through CWS. But it is a very distinct phase. For there is no date on the calendar so full of Christian meaning as Easter. The day itself and the Lenten season preceding, symbolize the rebirth of spirit that follows a long period of sacrifice and suffering. In Europe and Asia people have certainly suffered and sacrificed. They are ready for a spiritual revival, and they have the will to rebuild. But they lack the resources that America can supply. As Americans, we must make telling sacrifices now, if we hope to avoid suffering in the future beyond anything we have known.

—DR. A. LIVINGSTON WARNSHUIS.

Divorce and Child Delinquency

By REINHOLD NIEBUHR

A Chicago judge who presides over a court dealing with divorces has recently analyzed the relation of child delinquency to divorce. He has concluded that the divorce of parents is the most fruitful cause of the delinquency of children.

In studying national statistics the judge found that the 502,000 divorces granted in the nation in 1945 involved 291,000 children, of whom 278,000 were dependent children. These figures are not accurate because they are arrived at by taking the proportions in the Chicago courts and projecting them on the national figures. But they give us a good view of the total situation.

It is disturbing that at the same historical moment in which we find it almost impossible to establish community in global terms we should also see the smallest, most intimate and most essential of all human communities; the family, disintegrating. Thus we are menaced by chaos at both the top and the bottom of the pyramid of human society.

It is also significant that the terrifying consequences of child delinquency, issuing from divorce, should prove how wrong were the individualistic conceptions of the marriage relation which assumed that marriage was merely a contract between two indivdiuals, and could be dissolved if these two individuals agreed to disagree.

The child, who has no voice in these agreements and disagreements between parents, is the real victim of the dissolution of the marriage bond. The sufferings of the child are a proof of how much more complexly life is related to life and how much further our actions reach than is assumed in the individualism of our age.

The learned judge, who expressed his concern, went on to suggest that this problem was as important as the task of European reconstruction and proposed that "the President appoint a commission for the study of this problem and its correction." It would no doubt be a good thing to have a study which would make our nation aware of the magnitude of the problem. But the judge is wrong if he imagines that a Presidential commission could do very much toward its correction.

The family is neither created nor preserved by law, though good laws may help to stabilize it and bad laws may hasten its disintegration. Of all the communities of mankind the family is most dependent upon attitudes of mutual trust and loyalty which cannot be generated by law. Rifts in family life have to be overcome by the spirit of forgiveness which is not in the province of law.

The stability of family life requires that sexual impulses be transfigured and disciplined by more stable moral purposes. For sex, taken alone, is a very unstable factor in human relations. One of the many reasons for the present divorce rate is the "romantic marriage" which rests upon nothing but sexual attachment and is unable to weather the storms and stresses of life.

This is not a problem for a Presidential commission primarily. This is a problem for all the religious and moral institutions of our society. They will have to remind men of old truths and will have to invent new techniques to bring these truths to bear upon the present situation.

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"YOUTH MUST LEAD"

Conference Plans General Youth Program

Monteagle, Tenn.—"Church youth must lead in showing Christ to a world which needs Him," said Dan Plunket of College Park, Ga., 20-year old college student and chairman of the Episcopal Church National Youth Commission, at the closing session of the annual planning meeting held January 29 to February 4. "The Church's quibbling and babbling over non-essentials is the devil's work. Our chief task as Christians is to present a common front to convert the world," continued Mr. Plunket, in a statement following unanimous endorsement by the Commission of Presiding Bishop Sherrill's call to Evangelism as the over-all emphasis of the Episcopal Church during the coming year.

Forty-two delegates selected by eight provinces and representing twenty-six states gathered for the meeting this year at the DuBose Conference Center in Monteagle, Tenn., the Rev. Leonard E. Nelson, warden. Their objective was to plan the general youth program for the coming year and to evaluate the progress made during the past year.

In addition to the evangelism theme, the young people voted to support the "Youth to Youth" program of Church World Service as the DO IT DAY BY DAY WORLD RELIEF PROJECT for the year. Under this plan money, clothing and supplies will be sent directly from Episcopal Church youth to young people in Europe and Asia through the Presiding Bishop's Fund for World Relief.

Support of the A. U. J. E. (Acion Unida de la Juventad Episcopal), the new youth movement of the Missionary District of Puerto Rico, was designated as the project of the annual United Youth Offering presented each fall on Youth Sunday. This Offering will make possible a Church program designed to meet the spiritual, educational, vocational and physical needs of Puerto Rican youth. A highlight of the session was a report of the Second World Conference of Christian Youth held at Oslo, Norway, last summer. An offering of over $80.00 was designated by the young people for the work of the Oslo Continuation Committee which is providing emergency relief to European and Asian Church youth leaders.

The Conference was under the supervision of the Rev. William Crittenden, executive secretary of the Division of Youth of the National Council, the Rev. Charles E. Fish, assistant secretary, and Miss Mary Margaret Brace, educational secretary. The Rt. Rev. C. C. J. Carpenter, bishop of Alabama, is the National Council chairman of the Division of Youth.

A Page for the Family *Mrs. E. E. Osgood, Editor*

LENT IS TO BE USED

Lent is to be used. It is a time set aside by the Church for an annual spiritual inventory of our inner lives. Instead of drifting on through life in the same groove, which eventually can become a rut, the Church asks each member to take stock of his spiritual life. Just as a store puts on its door a sign, "closed—inventory", so we put out a sign on the outside of our heart, "closed—inventory". As we look over the accumulation of habits of the past year, we might find some that are worthless for life. It would be easy if we could have a fire sale on bad habits, and get rid of them in a hurry. But spiritual products do not move that fast. When we have catalogued them, the only way to get them out of the way is through faith and repentance and forgiveness.

That is the three point program of any Lent. Faith and repentance and forgiveness. They come in that order. And as much as we might try to reverse the order, we cannot do it. A great deal of the spiritual failure we make is the result of trying to reverse the order. We would like to have the forgiveness first. But it does not come first. You do not even forgive your own child before the child has first believed in you and then said he is sorry. Only then can you shower your loving forgiveness upon him. You remember the Prodigal. He came into his inheritance, and wasted it. He came to himself, and repented. He came to his Father, and found loving forgiveness.

Each Lent then is to increase our Faith. That will bring us to repentance, and repentance will be the grounds of our forgiveness. Each of us must say to himself, "The place to deepen the life of the Church is within me."

To that end, Fast for the forty days. In your Fast, give up something that has become your besetting sin. For some it is intoxicating liquors, for some cigarettes, for some over-eating, for some betting. Also demonstrate your loyalty to your Church by turning down parties, entertainments. The Church has traditionally said, "no weddings, please." If the Protestant world insists on having an annual Ball on Good Friday, tell them that you know of an event greater than a Ball that happened on that day. Our Church has a sensible discipline; let us observe it. Give the money thus saved by your self-denial to the extension of Christ's Kingdom.—St. Paul's Church Bulletin, Augusta, Ga.

OUR GIRLS HERE AND THEIR GIRLS THERE

Our girls here and their girls there in China, but all girls growing up together because the Girls Friendly Society are giving us a chance to work together. The brand new Girls' Friendly Mission Object is to send a young college woman, a former GFS member, to teach English at a university in Southwest China. This University was formed during the War when the western trek came in China. Here in the present Missionary District of Yun-Kwei, under the Rt. Rev. Quentin K. Y. Huang, the Church has really pioneered working among the descendants of many of the old aboriginal tribes who were pushed back into this mountainous, backward area by the expansion of China, years and years ago.

Today, the District of Yun-Kwei included seven churches, 1,500 communicants, 2 hospitals, a school for the blind, an orphanage, and two universities . . . all since 1940! In Bishop Huang's words, "Our opportunites are many; our challenges great; our burdens heavy; and our needs enormous".

The GFS are to send this young woman—Violet Phinney—to teach in one of the universities there. Is it not wonderful that we can send her? We will help the Chinese girls to know our language and above all to know a Christian young woman. Violet Phinney is a former GFS member and leader from Massachusetts. She was one Massachusetts' delegate to the 1946 GFS National Council, and last summer was head counsellor at the GFS Holiday House in the Diocese of Newark. Before that time she had secretarial training and worked as a private secretary in insurance, law, and radio advertising. In November 1944 she married a lieutenant in the Army Air Forces who was killed in the following March. Since his death she has been a student at Antioch College in Ohio and at present is employed in Chicago by the National Society for Crippled Children and Adults. What a wide experience she will take with her!

Here is a grand chance for us to learn about this new opportunity that the Church has in this newly opened China. Through study of the Mission Object, through our prayers and our gifts we shall feel closer to our teacher, Violet Phinney and to those whom she will teach.

Our **Girls** here and their **Girls** there are all one great family. Let us help to raise money so that we can have a share in spreading the love of God, His Son and His Holy Spirit in this part of the world.

Let us remember that this project is sponsored by **Our National Church,** through the GFS and it is the share of our girls' gifts for other girls. Let our GFS members in America say "Gung Ho" this year so that Chinese girls may learn to say, "Work Together".

MARTHA C. PRAY,
Consultant of Christian Education, Diocese of Virginia.

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PRAYER BOOK PAGE BY PAGE

CXXIII

The Offertory Sentences.—The first of these sentences leads to some interesting speculation concerning the words of our Saviour. As we all know it reads "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." The citation given is Acts xx. 35, and on looking it up we will find that it is taken from St. Paul's farewell address to the Ephesians before he left them on his way to Jerusalem.

Furthermore we cannot find these words anywhere in the Gospels, so we are forced to conclude that Paul either had some manuscript with sayings of our Saviour which has now been lost, or else he quoted something that had been told him by some of the other Apostles. This latter supposition is unlikely, for he emphasizes the fact in his Epistle to the Galatians that when he saw Peter and John in Jerusalem "They added nothing to me."

No doubt there were some early authentic Christian manuscripts lost in the persecution under Diocletian, since he made an especial effort to stamp out Christianity through burning all of the Christian writings.

We count today two Epistles of Paul to the Corinthians, although in his first Epistle he refers to a "former letter" that he had written, and which we do not now have. Also in his second Epistle he mentions "a sorrowful letter" which seems to have been lost.

In comparatively modern times a papyrus has been found in Egypt, which seems to contain some sayings of Christ that are not recorded anywhere in the New Testament. One of these is as follows: "Split the wood and I am there. Cleave the rock and you will also find me."

In that dry eastern climate, and with modern archeological research it is quite possible that papyrus manuscripts may be found which will give us the two lost letters of St. Paul to the Corinth-

(Continued on page 15.)

News of the Church

FIFTH PROVINCE, TOWN AND COUNTRY CONFERENCE

London, O.—Urging that the Church do a better job of training rural ministers, the Rt. Rev. Herman Page, Bishop of Northern Michigan, told the first annual Town and Country Conference of the Fifth Province that something must be done to get more men into this particular phase of the ministry, to break down their feeling of isolation and inferiority as compared with the so-called "urban ministry" and to give them a much greater measure of economic security. The conference, which was attended by representatives of all thirteen dioceses in the Fifth Province, was held from February 3rd to 6th at Orleton Farms, London, Ohio.

Taking as their theme, **What Is the Rural Ministry?**, the delegates heard presentations from the Rev. Clifford Samuelson, of the Department of Domestic Missions, the Rev. James Plankey, Church of the Advent, Chicago; Professor Wm. V. Dennis, of Pennsylvania State College; the Rev. E. Dargan Butt, of Seabury-Western Seminary, and Mr. Alex Short, Chief of the Ohio Wildlife Conservation Extension Service.

Prof. Dennis' report showed that while the population of the province was 66 per cent urban, the communicant strength of the Episcopal Church in that area was 95 per cent urban. Claiming that the rural ministry was the most important missionary field today and characterizing it as the "feeder-belt" for the urban church, Prof. Dennis stated the primary job was to awaken the total Church to the job that it has to do.

In dealing specially with the rural situation, Prof. Butt said that there are three basic aims in the establishment of town and country church work: to give the rural people a sense of self-respect, to allow them to use self-government in the establishment and administration of their parishes and to work for complete self-support. From the very nature of our church, which is so predominantly urban, the rural population, at present too often have a feeling of being considered second best.

Dr. Plankey, stating that the face-to-face community relationships of town and country life made the use of laymen in Church work most practical and necessary, discussed ways and means for achieving comprehensive lay leadership in such parishes.

The Rev. Samuel Keys, of Waynesville, Ohio, who was general chairman of the conference and president of the Town and Country Department of the Fifth Province, set the tone of the conference by stating that its purpose was not so much to develop successful techniques, but rather to establish a basic philosophy which should underlie all of the Church's rural work.

The conference went on record as giving vigorous support to the present program of the Church's national rural work, under the direction of Mr. Samuelson, and urged that more pamphlets, papers and tracts dealing with this phase of the Church's life be published and distributed.

* * *

MISSIONARY DISTRICT OF WYOMING

Bishop's Consecration April 7

New York, N. Y.—The Presiding Bishop has received a sufficient number of consents from Standing Committees, and announces that he has taken order for the Consecration of the Rev. James Wilson Hunter, Bishop Coadjutor-elect of the Missionary District of Wyoming.

The Consecration will take place in St. Matthew's Cathedral, Laramie, Wyoming, on April 7, at 10:30 A. M. Bishop Sherrill will be the Consecrator, with Bishops Winfred H. Ziegler of Wyoming and Everett H. Jones of West Texas as co-consecrators. The Bishop-elect will be presented by Bishops Charles Clingman of Kentucky and Stephen E. Keeler of Minnesota. Bishop Elwood L. Haines of Iowa will be the preacher, and Bishop R. Brinker of Nebraska will be the Litanist.

Attending presbyters will be the Rev. Wilfred B. Myll, who has been the Bishop-elect's assistant at St. Mark's Church, San Antonio, and the Rev. Marcus B. Hitchcock, rector of St. Mark's Church, Casper, Wyoming.

The Rev. Samuel O. Capers, rector of Christ Church, San Antonio, will be Deputy Registrar.

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VOCATIONAL CONFERENCE —First Province

New York, N. Y.—Mary Jordan, daughter of Mr. Robert D. Jordan, Director of Promotion of the National Council, is student chairman of a Planning Committee setting up a Vocational Conference for college women in the First Province. Miss Jordan is at Radcliffe College.

The Conference is sponsored by the Commission on College Work of the Province of New England, the College Work Division of the National Council, the Woman's Auxiliary, and the New England Student Christian Movement. It will be held at Farrington Hall, Lincoln, Mass., the week-end of February 27-29. The theme is "All Work of Church Work." The purpose is stated as being "to consider how one acts as a Christian in any calling, and to present specific vocational opportunities for women in the Episcopal Church."

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SPECIAL CONVENTION TO ELECT SUFFRAGAN

Detroit, Mich.—All clergy and secretaries of vestries in the Diocese of Michigan have received from the Rev. James G. Widdifield, president of the Standing Committee, and the Rev. Henry Lewis, D. D., secretary, notification that in accordance with the provisions of the Constitution of the Diocese, a special convention will be held at St. Paul's Cathedral on April 5 for the purpose of electing a Suffragan Bishop. Consent for the election was given at the annual convention held last month. The Rt. Rev. Richard S. Emrich, Ph. D., bishop coadjutor-elect of the diocese, has asked the Standing Committee, enlarged by four additional persons, to act as a committee to receive names for consideration and presentation to the special convention. Names are to be sent to the Rev. Dr. Lewis at Ann Arbor.

A part of the special convention program will be the institution of Bishop Emrich as Bishop of the diocese. He will succeed the Rt. Rev. Frank W. Creighton, D. D., present Bishop, upon his retirement on March 31, 1948.

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DIOCESE OF MISSOURI

Bishop Scarlett Urges Complete Support of Marshall Plan at Bishop's Consecration April 7

St. Louis, Mo.—"We are now engaged in a social and economic struggle of the first magnitude," the Rt. Rev. William Scarlett, D. D., bishop of Missouri, told the 109th annual Convention in his address in Christ Church Cathedral, on the evening of February 3.

Urging full and complete support for the Marshall Plan, Bishop Scarlett declared, "It is a struggle 'against hunger, poverty, desperation and chaos.' It is a struggle to win the minds of the people of Europe. If this battle goes by default and Communism sweeps the Continent, it does not require much effort to imagine what the repercussions will be.

"Now this social and economic struggle to win Europe is the second phase of the effort to negotiate peace. If the people of Western Europe, primarily through their own efforts but with our indispensible marginal aid, can continue the process of recovery, maintain free institutions, keep the door open to co-operation with Eastern Europe and with Russia, then I believe the Cause of Peace will be immeasurably advanced.

And if now the United States will do its full part in this matter, the tide will continue to run in this direction. But if we fail to do our part adequately, there will be economic collapse in Europe and rapid political change of the sort we would not like to see.

"But we must keep firmly in mind that this is a social and economic struggle. It is not a military struggle. It need not become a military struggle. If we now meet the economic and social situation adequately the possibility of war becomes much less likely. Therefore, the stakes are tremendous. And if the peoples of Western Europe, with our aid, are successful, then it is possible that the curtain will rise on the third act of peace negotiations, with a good chance to deal realistically with the issue.

"I believe a heavy responsibility rests on the Churches of our land and on the Church people. For it is not only essential that the European Recovery Program which is passed by the Congress of the United States be entirely an adequate one, and adequate even in the face of rising prices. This will call for continuing sacrifices on our part. It does seem a complete reversal of proper direction to think now of lowering taxes. The high stakes for which we are struggling will demand continuing sacrifices and sacrifices all around, as Mr. Baruch has suggested. But they will be sacrifices for the sake of peace.

"It is not only essential that the aid to Europe be adequate, but also that it be accomplished in the right spirit. By this I mean that if in order to pass an adequate European Recovery Bill it is necessary to whip up a kind of war hysteria and stir up hatred of another country, then the evils would be greater than the good which would come of it. . . . This is a social struggle. They believe their way of life is best for Europe; we believe that our way, with free institutions, modified to meet the different conditions of Europe, is the best, for them, for ourselves, for the world. Let us work and sacrifice then, without hate, to win this struggle. And let us strive above all to put our own house in order that we are not a mockery among our neighbors."

Earlier in his address, Bishop Scarlett had referred to the rising price pattern in this country, stating that he had written to every Senior Warden of every parish asking that the salary of each minister be reviewed against the background of rising costs. "One wonders what became of the confident predictions of many of our friends, to the effect that if price controls were only lifted, prices would quickly readjust themselves and reach a lower level. Instead of this, the spiral continues to wind its way upward. And every new loop in the spiral makes clearer to us the need of a more carefully planned and controlled economy. There is a lot of sheer greed in this inflationary movement, and it is the essence of democratic futility not to control this menace in the interest of the general welfare.

"Those who have something to sell, or those who have powerful unions to fight the battle for them, can ride the elevator of inflation. But the man or woman with a fixed income or a fixed salary sees the income or salary diminish in purchasing power day by day, and the savings, built up over a lifetime of economy to provide for his old age, melting away. It is a shortsighted policy indeed on the part of the leaders of our country. Economic laws are not 'acts of God', into which category, wickedly named, all problems are tossed about which nothing can be done. They are not beyond human control. They are subject to human intelligence. And, as the history of every country that has experienced severe inflation indicates, it is a fatal policy which allows inflation little by little to undermine a country's middle class which is the bulwark of its stability." The Bishop also informed the Convention of the part played by the Diocese in the Delmo Homes project in Southeast Missouri, where facilities were provided by which evicted sharecroppers could own their own homes. He stated that 560 homes had been purchased in nine communities which are now being taken over by their owners on a long-term loan basis.

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The attached resolution on World Relief was passed. Text in full:

RESOLUTION ON WORLD RELIEF

We believe our Nation is now called upon to make decisions which will be recorded as among the most momentous in the history of its people.

As we sacrificed for war, so now an unparalleled opportunity is ours to contribute to the cause of peace.

That Europe desperately needs our assistance is "no longer a matter of debate". The economies of the nations devastated by war must be rebuilt if deeper descent into misery and chaos is to be prevented.

This Nation alone has the power and wealth adequately to meet this situation, and before God we bear a heavy responsibility to do all in our power to build a stable, prosperous, peaceful world.

THEREFORE, be it resolved that this Convention expresses the earnest hope that Congress will act swiftly and affirmatively on an adequate European Relief and Recovery Plan.

We also express the earnest hope that as quickly as possible international machinery will be set up to handle this matter.

And further, that we urge our people to make known at once to their elected representatives their determination that this great Nation give generous and adventurous leadership in helping to create a better world for all peoples.

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DIOCESE OF MARYLAND

Evangelism Theme At All Gatherings

Baltimore, Md.—In a deeply moving address at the opening of the 164th Convention of the diocese, the Rt. Rev. Noble C. Powell, bishop of Maryland, committed clergy and people to a determined and sustained effort to heighten individual spirituality and to increase group worship (small praying groups in the midst of congregations) that whatever inertia may exist be dispelled. "I ask for no intensive campaign set between two dates, but the beginning now of a permanent zeal for growth of the Kingdom of God among us. Achieve this goal of revived religious devotion and the statistics will take care of themselves."

The Convention, participated in by the Woman's Auxiliary, met January 27, 28 in St. Michael and All Angels, Emmanuel and Grace, and St. Peter's Churches for various features of the program. Evangelism continued the theme of all gatherings to the exclusion of all save necessary business detail.

Addresses by the Rt. Rev. Frank W. Sterrett, bishop of Bethlehem, on the Chicago-Lambeth Quadrilateral and Evangelism contributed largely to the sustained interest.

The Convention stood to adopt resolutions of regret at the death of the retired bishop of the diocese, the Rt. Rev. Edward Traill Helfenstein, D. D., and to express its deep sympathy with Mrs. Helfenstein in her loss.

Bishop Powell pronounced a concluding benediction and declared the 164th Convention adjourned.

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DIOCESE OF ALABAMA

Annual Convention

Mobile, Ala.—At the 117th annual ocnvention of the diocese, the people were called upon to contribute $260,000.00 for the building of adequate student centers at the universities and colleges in the diocese. The bishop in his address had suggested $150,000.00, but a group studying the proposals recommend that the amount be increased. The recommendation was unanimously passed and the laymen took it upon themselves to conduct the campaign.

The record in the National Church as far as is known, was appropriaely recognized when Mr. R. H. Cochran presented his forty-fifth report as treasurer of the

diocese. Mr. Cochran was the guest of honor at the diocesan banquet and was presented a silver cup. Mr. Cochran has been a member of the diocesan convention for fifty-four years.

The Rev. John Huess, director of the Department of Christian Education of the National Council, was the principal speaker at the banquet. He spoke on the desperate situation in our Church Schools and suggested that it was extremely necessary that this be strengthened and especially that it be undergirded by Christian Education in the home.

Recommendations were passed calling upon the Executive Council to examine thoroughly the missionary needs of the diocese and to make definite plans for expanding the missionary program of the diocese to meet these needs.

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ARIZONA CONVOCATION

Tucson, Ariz.—The 55th annual convocation of the Missionary District of Arizona yesterday afternoon concluded interesting and inspiring sessions February 4 in the beautiful Church of Saint Philip's In The Hills, Tucson, the Rev. George Ferguson, rector. Again there was almost a 100 per cent attendance, indicative of the deepening of interest and activitly in the Church in this district.

Bishop Kinsolving, in his address, pointed out the plight of the long-suffering Navajo, to which people the Episcopal Church has been ministering for over half a century. The Bishop declared, "There can be no permanent solution to this problem until the Navajo are given reasonably civilized education, hospitalization, when needed. and reclamation. We hope that the people of America realize how valuable to Communistic propaganda is democracy's failure in this field." The Bishop urged the churches to dedicate their Advent offerings to the Good Shepherd Mission to the Navajo at Ft. Defiance.

Bishop Kinsolving reported that a quonset has been given for use as a church by the Havasupai Indians in their reservation at the Grand Canyon. The hut is to be delivered into the canyon by a helicopter. The missionary budget for 1947 was over-subscribed. Work among the Spanish speaking people in Phoenix has progressed and expansion at the two sanatoria for the tuberculous, St. Luke-s-in-the-Desert, Tucson, and St. Luke's Sanatorium, Phoenix, is in progress.

Bishop Kinsolving said that the slogan for the new church year is "Evangelism." He stressed the world's desperate need of evangelism and pointed out that the world had just killed one of its prophets in India. He said, "The world is still unable to distinguish between its saints and its betrayers, its best and its worst."

Announcement was made of a gift of barracks for use on the campus of the University of Arizona Episcopal Student Center. The Rev. Leon N. Laylor, chaplain at the Center, in making this announcement, stated that the chapel is to be a memorial to the Bishop's son and namesake, Arthur Barksdale Kinsolving, Ill, who died recently as the result of an accident.

Other features of the Convocation sessions were the adoption of an overall budget of $16,000.00; increase in the mileage rate for missionaries from 5 cents to 8 cents; the recognition of a newly erected parish, St. Paul's, Yuma.

Mrs. Arthur Sherman, executive secretary of the Woman's Auxiliary to the National Council, addressed the joint session of Convocation and Auxiliary.

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DIOCESE OF OHIO CONVENTION

Cleveland, O.—Canon Almon R. Pepper, director of the Department of Christian Social Relations of the National Council, was the speaker at the 131st annual convention of the Diocese of Ohio on January 27, when he spoke on the Presiding Bishop's Fund for World Relief, emphasizing his experiences on a recent trip to Europe, and the needs which this fund is helping to meet.

Colonel Burrett B. Bouton, of Howe Military School, was a visitor at the convention, and spoke of the opportunities and need of secondary schools under Church auspices.

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DIOCESE OF GEORGIA

Laymen Uniting In Diocesan Organization

Savannah, Ga.—Headed by William J. Robertson, an active layman of Christ Church and editor of the Savannah Morning News, a concerted effort is being made to unite all the laymen of the Diocese of Georgia into a diocesan organization.

In January, Mr. Robertson met the laymen of Augusta; in December, he conducted district meetings which resulted in district organizations for the Albany and the Brunswick-Waycross districts. The subject of Mr. Robertson's addresses is The Radiant Life" which has to do with opportunities for action for men in the Episcopal Church. In Savannah, Mr. Samuel N. Blair, a member of Christ Church, was elected chairman. Plans have been made to have the first get-together meeting at a banquet at the Savannah Hotel on March 21.

Granted Leave To Do Rural Work

Darien, Ga.—At a recent congregational meeting of St. Andrew's, Darien, the Rev. Archer Torrey, vicar of St. Andrew's for two and a half years, announced that he had received a year's leave of absence from parochial duties to do rural and industrial chaplaincy in the diocese. The congregation immediately began girding itself to continue a full parish program without waiting for a new missionary. At the December meeting a budget of $4,000 was adopted, in hopes of applying for parish status at the next diocesan convention and calling a rector.

Mr. Torrey will conduct missions and Bible study classes among the industrial workers and rural people throughout the diocese, receiving partial support from the People's Institute of Applied Religion, of Birmingham, Ala., a non-denominational group.

Bishop Of Ohio Guest Preacher

Savannah, Ga.—Among the special guest preachers at Christ Church this Lent is the brother of the Rector of Christ Church, the Rt. Rev. Beverly Tucker, D. D., bishop of Ohio. The Rev. Bland Tucker, D. D., recently elected Bishop of Western North Carolina, is rector of Christ Church.

While appreciating the honor done their rector, the people of Christ Church were dismayed that their rector might leave them. Dr. Tucker has done fine work at Christ Church, the mother Church of Georgia. Now located in the business section of the city, it is dependent upon the loyalty of its members to uphold the program outlined by the Rector, of not only parochial duties, but much social service work among the underprivileged who live in the immediate neighborhood of the parish house.

* * *

SPECIAL SERVICE TO CAUSE OF GOOD WILL

Colon, Panama.—Christ Church-by-the-Sea, Colon, has asked, through its vestry, for status of an "aided parish" instead of a mission. This is the first mission in the District of the Panama Canal Zone that has applied for parish status since the Cathedral of St. Luke, Ancon, a few years ago.

The rector of Christ Church, the Rev. John R. Chisholm, held January 21, a special service dedicated to the cause of good will among men of all nations and races. Solemn Evensong was conducted entirely in the language of the country, the first all-Spanish service in the history of the Church in this District. The First Lesson was read by the Hon. Robert G. Bailey, American Consul, and the Second by Lic. Alexis Vila Lindo, Governor of the Province. Officiants were the Ven. John T. Townsend, Archdeacon of Colombia, and Mr. Chisholm. Other clergy participating were the Very Rev. Raymond T. Ferris, Dean of the Cathedral, and the Rev. Lemuel B. Shirley, priest in charge of

St. Christopher's, Rio Abajo, who attended the Bishop, the Rt. Rev. Reginald H. Gooden.

In line with the theme of this service, and in recognition of its 83 years of service to the community, a specially made flag of the Republic of Panama was presented to Christ Church, the oldest in the City of Colon, by Commandante Luis J. A. Ducruet on behalf of the Cuerpo de Bomberos de Colon (Fire Department of Colon). The Episcopal Church flag, the flags of Panama, the United States, and Great Britain were carried in the procession. A considerable part of the service was broadcast by radio station HOL, Radio Atlantico. Motion pictures were made of the entire service. The church was packed to overflowing, with several hundred unable to get in, necessitating special police to handle the traffic.

A reception was held in the rectory following the service.

* * *

ROUND TABLE FELLOWSHIP MONDAY EVENINGS

Detroit, Michigan.—The twenty-fourth season of the Round Table Fellowship, Lenten program for adults of the Diocese of Michigan, opened at St. Joseph's Church, Monday, February 16, and will continue for five Monday evenings through March 15. The theme of the Round Table Fellowship is "The Good News", with the emphasis on Evangelism, as suggested by the National Council for Lenten study. Various departments of the Diocese will present panels to relate the address of the evening to their work.

A distinguished Lutheran clergyman, the Rev. F. Eppling Reinartz, D. D., of New York City, who will be preaching at noon-day services sponsored by the Detroit Council of Churches, will open the series of addresses at the Fellowship. He will be followed by four nationally-known Churchmen: the Rev. W. Hamilton Aulenbach, rector of Christ and St. Michael's Church, Philadelphia; Dr. Almon R. Pepper, director of Christian Social Relations of the National Council; Dr. Gordon Keith Chalmers, president of Kenyon College, Gambier, Ohio; and the Rt. Rev. Richard S. Emrich, Ph. D., bishop coadjutor-elect of the Diocese of Michigan.

At each weekly meeting, dinner will be served at 6:30 P. M., followed by a short chapel service led by the Rev. John A. Scantlebury, rector of St. Timothy's Church, Detroit, and chaplain of the Fellowship. The address of the evening will then be given, and will be followed by the panel discussion.

The Rev. William C. Hamm, rector of St. Joseph's Church, is chairman of the Round Table Fellowship, which is sponsored by the Adult Division of the Diocesan Department of Christian Education. Mr. William I. Green, organist of the host parish, will play for the services.

* * *

PROTESTANT AGENCIES CABLE INDIA'S PRIME MINISTER

New York City—Leaders of two of the largest Protestant interdenominational agencies said that Gandhi's death marked "the passing of a truly great soul and servant of humanity, who devoted his life to the attainment of peace for which Christians so fervently pray."

The two agencies were the Foreign Missions Conference of North America, composed of 118 foreign mission boards and the Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America.

Texts of the cables dispatched by the two agencies to Pandit Jawaharlal Nehree, prime minister of India, follow:

"The violent death of Gandhi is deeply regretted by those who have recognized in him a leader who devoted his life to the attainment of that peace on earth for which Christians and other men of good will so fervently pray and labor." (Signed) Dr. Walter W. Van Kirk, Secretary of the Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America.

"American and Canadian members of the Foreign Missions Conference of North America mourn with India the passing of a truly great soul and servant of humanity and rejoice in his abiding contribution to the spiritual life of the world." (Signed) Dr. Ralph E. Diffendorfer, chairman, Committee of Reference and Council, Foreign Missions Conference of North America.

* * *

DEAN URBAN INSTALLED AT BERKELEY DIVINITY VOCATIONAL CONFERENCE

New Haven, Conn.—The Rev. Percy Linwood Urban, S. T. D., was installed on January 29 as the sixth Dean of the Berkeley Divinity School. Bishop Budlong of Connecticut officiated at the ceremony, held in Dwight Memorial Chapel of Yale University. Greetings were extended by President Seymour of Yale, who dwelt on the old connection between Bishop Berkeley and education in Connecticut, which he himself represented as former holder of a Berkeley scholarship and more recently Master of Berkeley College. Dean Weigle of Yale Divinity School and Dean Rose of the General Theological Seminary, on behalf of the other Seminaries of the Church, also brought salutations. The Presiding Bishop had been delayed on his return from Texas but arrived during the service, and before giving the blessing spoke briefly of the importance of Seminaries in connection with the Church's problem of personnel, and their need of support.

Bishops Nash of Massachusetts, Gray, Coadjutor of Connecticut, Jenkins, formerly of Nevada, and Aldrich, formerly of Michigan (representing Princeton University) were also present. Other official delegates included President Funstan of Trinity College, Dean Hirshson of Hartford, representing Kenyon College and Bexley Hall, Dean vanDyke of the Hartford Seminary Foundation, Dean Taylor of the Episcopal Theological School, and Dean Roberts of Princeton Theological Seminary. Many other schools and colleges were represented, and a number of Connecticut parishes sent official lay delegates. A crowd of clergy and laity filled the Chapel.

* * *

UNUSUAL DAY

Wilmington, N. C.—February 29, 1948, is a remarkable date, according to facts unearthed by Mr. C. McDowell Davis, member of the National Council, and president of the Atlantic Coast Line Railroad Company.

Mr. Davis found that February 29 has fallen (or will fall) on Sunday in the years 1756, 1784, 1824, 1852, 1880, 1920, 1948, 1976.

It has been 28 years since February 29 fell on Sunday, and it will be 28 years before it falls on Sunday again.

The unusual date provided a perfect opportunity for the Presiding Bishop's radio broadcast to the whole Church, as it was hardly in the realm of possibility that parishes and missions should have other important events scheduled for that day.

* * *

INTEREST INTENSE IN PRESIDING BISHOP'S BROADCAST

New York, N. Y.—Parishes and missions everywhere are intensely interested in the Presiding Bishop's Churchwide radio broadcast on February 29, if orders for supplies prove anything. In less than three weeks the parishes and missions have ordered more material on the Presiding Bishop's Fund for World Relief than they ordered in the whole year 1947. More than a half million families will have copies of An Invitation and a Report.

PROMPT REPORTS REQUESTED

New York, N. Y. —The National Council is asking for prompt reports on receipts for the nationwide radio network program which it is hoped may be started next fall.

Parish treasurers are urged to report at once to their diocesan treasurers if they have not already done so, and diocesan treasurers have been

asked to send in their reports at once. Planning for the radio program is limited by the amount of money available.

* * *

ST. STEPHEN'S CELEBRATING 125TH ANNIVERSARY

Philadelphia, Pa. — St. Stephen's Church in the city of Philadelphia will celebrate its one hundred and twenty-fifth anniversary from February 29 to March 7.

Many faithful parishioners who served the church in years past are now no longer living in Philadelphia, but the Rev. Dr. Alfred W. Price, rector, extends a cordial invitation to all of those who in the past were connected with St. Stephen's to return and share in the anniversary celebration.

Those taking part in the various services will be: Rt. Rev. Oliver J. Hart, D. D., Dr. Leicester C. Lewis, Dr. Robert O. Kevin, Gouverneur P. Hance, S. B. B., I. Smith Raspin, Very Rev. Charles L. Taylor, Mr. David D. Wood, Dr. Edward E. Allen and Mr. H. B. Rumrill.

* * *

RACE RELATIONS, FELLOWSHIP SERVICE

New York, N. Y.—By invitation of the Rt. Rev. Charles K. Gilbert, bishop of New York, a Service of Interracial Fellowship, was held in the Cathedral on February 8.

Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Georgia, delivered an address on: "The Unpopular But Inescapable Christ."

Dr. Mays, distinguished Negro educator, was honored two years ago by election as a Vice-President of the Federal Council of Churches of Christ in America.

The Interracial Choir, under the direction of Harold Aks, faculty member of the Juilliard School, sang anthems by Vitteria and by Bach. This was in addition to the full Cathedral Choir of 65 men and boys under the direction of Dr. Norman Coke-Jephcott, Cathedral Organist.

The Rev. Dr. Earl F. Adams, executive secretary of the Protestant Council of New York, and the Rev. Alfred S. Akamatsu, pastor of the Japanese Methodsit Church, Manhattan, assisted in the service.

* * *

ECUMENICAL SHARING

New York, N. Y.—According to a Church World Service report, the Old Catholics in Germany, in cooperation with Hilfswerk, are giving "an admirable demonstration of ecumenical sharing." The sum of 12,000 Swiss francs was placed at the disposal of the Old Catholics in Germany through Church World Service and the Episcopal Church, for the provision of clothing for 60 Old Catholic clergymen. The Old Catholic representative at Hilfswerk agreed that the money should be used to purchase raw wool which was imported into Germany and from which some 500 suits of clothes were manufactured. That meant, of course, that the beneficiaries under this project were chiefly clergy of denominations other than Old Catholic, and "is an example of the willingness to share which is a genuine mark of ecumenical understanding."

* * *

EXPERIMENT IN ADULT EDUCATION

Sacramento, California.—A three-days' experiment in adult missionary education, accompanied by a series of "Christ for the World" exhibits, illustrating many phases of the Church's work, was carried out successfully at Marysville, Sacramento and Santa Rosa, in the Diocese of Sacramento, January 20, 22, by local committees assisted by members of the National Council staff. Exhibits included richly colored textiles, carved wood and other works of art, native products and handicraft from Alaska, China, Cuba, the Hawaiian Islands, Japan, Mexico, Panama, the Philippine Islands, and elsewhere. Each "court" displayed a map, portraying the Church's missionary activities. Persons appropriately costumed were on hand to explain the exhibits and distribute copies of the "Today" series of missionary folders. In other courts were altar frontals, vestments and vessels, with devotional literature. Tables elsewhere showed pamphlets, books and posters illustrating the Church's program in Christian education, college work, laymen's activities, rural work, social relations, Woman's Auxiliary and welfare projects. The Church Divinity School of the Pacific and St. Margaret's House in Berkeley, California, were represented among the photographic exhibits.

* * *

SCHOOL OF CHRISTIAN EDUCATION

Wilmington, Del.—Sponsored by the Department of Christian Education of the Diocese of Delaware a School of Christian Education was held on the Tuesday evenings in January at the Cathedral Church of St. John.

In spite of inclement weather on each of the nights the total registration was more than 230 with an average attendance of over 180. Every parish in the Wilmington area was represented and others came from all over the diocese.

The School was divided into two periods, the first dealing with content courses and the second with methods. A course on the Life of Christ by the Very Rev. Robert M. Hatch and one on Church History by the Rev. John Ellis Large, rector of St. Andrew's Church, Wilmington, featured the first period.

The second period was divided into three groups with courses on "Women in the Life of the Church," "Laymen's Work In the Church," and method courses on Church School and youth work.

The leaders for the women's courses included Mrs. William H. Hannah, president of the Woman's Auxiliary in the Diocese of Long Island, Mrs. George Trowbridge, of the Diocese of Pennsylvania; Miss Avis Harvey, educational secretary of the Woman's Auxiliary to the National Council, and Mrs. Alfred M. Chapman, chairman of the executive board of the Woman's Auxiliary.

Leading the discussion groups on laymen's work were Lt. Governor E. N. Carvee, of Delaware; Dr. J. Fenton Daugherty, dean of men of the University of Delaware; Manfred Keller, special assistant, rayon department, du Pont Company, and Raymond P. Generaux, haed of the design division of the engineering department of the du-Pont Company.

The Rev. Paul A. Kellogg, rector of Christ Church, Dover, gave the course on youth work, and Mrs. Leonora R. Harris, Miss Ruth Gill, and Miss Florence V. Miller taught courses on Church School Methods.

* * *

GIFT FOR FREE MEDICAL SERVICE

New York, N. Y.—Early in January Presiding Bishop Sherrill and the World Relief Committee allocated $4,400 for additional free medical service in the Shanghai medical institutions. The allocation was transferred through Church World Service, from the Presiding Bishop's Fund for World Relief.

Bishop William P. Roberts of Shanghai has acknowledged the gift, with thanks to the Presiding Bishop. He stated that he has appointed a committee of three, Bishop Keh-Tsung Mao, Mr. J. H. Pott, and the Rev. E. H. Forster, to administer the gift, and to assure that it will be used entirely for free medical service, and not for the running of any institution.

* * *

OPPORTUNITIES FOR YOUNG PEOPLE

New York; N. Y.—Next summer will offer many opportunities for young people to engage in useful and pleasant work for the Church, according to a bulletin just issued by the National Council's Committee on Personnel. The "Summer Service Opportunities" are in rural missions, settlements, work camps, vacation schools, industrial projects and international seminars, and the bulletin lists openings in 14 dioceses, and in Canada.

PERSONALS

(Continued from page 2.)

Chapel, New York, N. Y. Address: 489 Hudson St., New York 14, N. Y.

The Rev. P. Douglas Gough, formerly of the Diocese of New York, has been Acting Canon of Calvary Cathedral, Sioux Falls, S. D., since February 2.

The Rev. Alfred Hardman, formerly priest in charge of St. James', Perry; Christ Church, Monticello; and St. Clement's, Lloyd, Fla., is now canon of St. Philip's Cathedral, Atlanta, Ga.

The Rev. Edward T. Haslam, a priest of the Syrian Orthodox Church, is now priest in charge of St. Andrew's, Mullens, W. Va. Address: Box 693, Mullens, W. Va.

The Rev. David Jones, formerly rector of St. Mark's, Clark's Mille, and St. Peter's, Oriskany, N. Y., is now rector of the Church of the Evangelists, Oswego, and priest in charge of St. Luke's, Minetto, N. Y. Address: Church of the Evangelists, Oswego, N. Y.

The Rev. George Keirstead, formerly rector of Trinity, Bridgewater, Mass., is now priest in charge of St. Mark's, North Easton, Mass. Address: 16 Hayward St., North Easton, Mass.

The Rev. Robert Lessing, formerly vicar of St. Mark's, Downey, Calif., is now vicar of St. James', Coquille, Ore.

The Rev. Thomas Frederick Marshall, formerly priest in charge of the Church of the Epiphany, Dorchester, Mass., is now rector of Trinity, Wrentham, Mass.

The Rev. George T. Masuda, formerly a missionary in the Whitefish field of the district of Montana, is now rector of St. Luke's, Billings, Mont.

The Rev. Menicos N. Menicon, formerly a chaplain in the Army, is now rector of St. Matthew's, Sparrows Point, Md.

The Rev. Robert E. Merry, canon of St. Paul's Cathedral, Buffalo, N. Y., became rector of the Church of the Nativity, Crafton, Pa., February 1.

The Rev. A. Curtis Miller, priest in charge of St. Mark's, Detroit, Mich., became rector of St. Christopher's, Detroit, February 8.

WANTED: Position as Companion to elderly person, in religious and happy home. Address Miss A. E. Andrews, 2612 Avenham Ave., South Roanoke, Roanoke, Va.

RESIGNATIONS

The Rev. Egbert B. Clark, Jr., formerly rector of St. Peter's, Redwood City, Calif., has retired because of ill health.

The Rev. William E. Harmann, formerly rector of Trinity, Anoka, Minn., has retired.

The Rev. Herbert P. Houghton, a nonparochial priest of the diocese of Minnesota, has retired.

The Rev. Charles E. Huntington, formerly chaplain of St. Luke's-in-the-Desert, Tucson, and pastor to the Health Seekers of Pima Co., Ariz., has retired.

The Rev. Arthur McLaughlin, formerly priest in charge of St. Clement's, Harvey, Ill., has resigned.

* * *

RESOLUTION

Dr. E. L. Woodward

Be It Resolved: The Vestry of Grace Church, Whittle Parish, The Plains, Virginia, hereby takes note of the passing of Dr. E. L. Woodward; remembering with gratitude his ministry here at Grace Church, in Whittle Parish. We also recognize the fact that Grace Church building and its Parish Hall is a monument to Dr. Woodward who was responsible for its being built, this church being considered one of the finest of its type in the United States. A copy of this resolution be sent to the family of Dr. Woodward and The Southern Churchman and The Virginia Churchman.

GEORGE E. WHITFORD.
Registrar
Grace Church,
Whittle Parish,
The Plains, Va.

* * *

ORDINATIONS

Howard Bruce Shepherd was ordained deacon by the Rt. Rev. William R. Moody, bishop of Lexington on December 24, at Christ Church, Richmond, Ky. He was presented by the Ven. Benedict H. Hanson. The sermon was preached by Bishop Moody. The Rev. Mr. Shepherd is curate at Trinity Church, Miami, Fla., and may be addressed at 464 N. E. 16th St., Miami 36, Fla.

* * *

REVIEWS AND RATINGS

(Continued from page 5.)

on complete mutual confidence will last. Moreover, a Protestant marriage ceremony is, for a change, given the respect and dignity it deserves. A, Y.

Albuquerque (Paramount). A rugged western in bright technicolor, featuring the traditional struggle between right and wrong—and on an immense scale. Excellent for addicts of this type of film. A, Y.

I Walk Alone (Paramount). Underworld characters cheating and murdering amid lavish night-club backgrounds. Sordid and unpleasant, with scarcely a redeeming feature. A.

Bill and Coo (Republic). Training birds to act like human beings may be quite a feat. But even in technicolor, with an ideological slant and some humor added, adults will join the children in yawning before this hour-long film is done. A, Y, C.

Glamour Girl (Columbia). The talent-scouting activities of musical producers serve as background for the ballad singing and zither playing of Susan Reed. A, Y, C.

Under Colorado Skies (Republic). Routine western, with routine acting; Monte Hale pretending to be a member

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Am a retired Episcopal Clergyman with very little to occupy my time. Will appreciate your sending me cancelled foreign stamps and also United States stamps (except one to three cents of current issue). Postage reimbursed. Rev. James P. Love, Crestwood, Ky.

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of a bank-robbing gang in order to trap the guilty and clear himself of false accusation. A, Y, C.

Phantom Valley (Columbia). Traditional animosity between ranchers and homesteaders flares up to provide the "Durango Kid" a scope for his activities. A, Y, C.

Rose of Santa Rosa (Columbia). Romantic western, with night-club and musical variations; some riding, some singing and mediocre acting. A, Y.

Woman From Tangiers (Columbia). Underworld melodrama in realistic North African settings. Unsavory characters indulging in theft and violence achieve a measure of suspense and intrigue neither edifying nor entertaining. A, Y.

* * *

PRAYER BOOK PAGE BY PAGE

(Continued from page 8.)

ians, and possibly the fifth Gospel known to Bible scholars as "Q," from which it is quite evident that Matthew and Luke copied such expressions as the message to the disciples of John the Baptist, when they inquired if Christ was the Messiah, or if they should look for another.

If such manuscripts are discovered with proof of authenticity it will pose an interesting question to the Christian world, as to whether or not the Canon of Scripture should be reopened to include them.

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The
Southern Churchman

February 28, 1948

12Aug48
Church Divinity
School of the Pacific
2457 Ridge Rd

The Rt. Rev. Henry Knox Sherrill, presiding Bishop of the Episcopal Church, who is asking Episcopal Church members to give a million dollars in 1948 for the relief of needy peoples in war-devastated countries of Europe and Asia. The Church raised a million dollars for this purpose in 1947, and will attempt to give a similar amount in 1948 and a third million in 1949. Relief is given through Church World Service in Europe and the National Christian Councils in the Oriental countries.

Post Haste . . .

AGREE—DISAGREE

Sir: I wish to thank you very much for your editorial in a recent issue called "The Ministry of the Church," in reviewing "The Apostolic Ministry." I have a copy of the book and I agree with you exactly in your position.

In disagreement with one of your recent correspondents, I think the articles you are publishing by Reinhold Niebuhr is one of your best.

C. M. GILMORE.

Oakland, Calif.

* * *

HEARTENING

Sir: Thank you for sending me the marked copy of The Southern Churchman of January 3 and for the citation in the paper's 1948 Roll of Appreciation. It is heartening to me to receive such a commendation even though I fear it is quite undeserved. Work such as I have done for the past twelve or fourteen years is often discouraging (we seem to progress so slowly when, as someone has said, there is so much to do and so little time) and it is fine to know that others understand and offer intercession to God for us.

CARL M. TRUESDALE.

Pottersville, N. Y.

Personal Notes

The Rev. Charles A. Mosby, formerly vicar of Christ Church, Totowa Borough; St. Andrew's, Lincoln Park; and the Church of the Transfiguration, Towaco, N. J., is now vicar of St. Andrew's, Harrington Park, N. J.

The Rev. Roy S. Rawson, formerly rector of St. Stephen's Church, St. Louis, Mo., resigned as of January 15. He may be addressed in care of the Diocesan Office, 1210 Locust, Street, St. Louis 3, Mo.

The Rev. Ronald H. Rowland, formerly rector of Emmanuel Church, Geneva, Switzerland, is now rector of St. Peter's, Mountain Lakes, N. J.

The Rev. John C. Runkle, formerly rector of Esther Memorial Church, Washington, D. C., accepted a call to be rector of Grace Church, Wilmington, Del., as of February 1.

The Rev. Harold Bend Sedgwick, formerly rector of All Saints', Brookline, Mass., is now rector of St. Thomas', Washington, D. C.

The Rev. Clarence Slocum, vicar of Trinity, Sunnyside, Wash., became assistant at St. Mary's, Eugene, Ore., February 22.

The Rev. George Smith, formerly priest in charge of St. Matthew's, Bena, Minn., is now priest in charge of the Church of the Prince of Peace, Cass Lake, Minn.

The Rev. George W. Smith, formerly assistant at St. Luke's Chapel, Trinity Parish, New York, N. Y., is now rector of St. Luke's, St. Albans, and priest in charge of St. Barnabas', East Fairfield, and Trinity, Fairfield, Vt.

The Rev. Richard Upsher Smith, director of the Department of Christian Education of the Diocese of Michigan for the past four years, has accepted a call to become rector of the Church of the Saviour in Hanford, Cal., effective March 1.

The Rev. William E. Soule, a teacher at the Fairfield Country Day School, Fairfield, Conn., is now on the staff of St. John's, Bridgeport, Conn.

The Rev. Robert Rae Spears, Jr., rector of St. Paul's, Mayville, N. Y., became canon of St. Paul's Cathedral, Buffalo, N. Y., February 15.

The Rev. Cecil A. S. Steen, formerly rector of Grace Church, Trenton, N. J., is now rector of St. Mark's, Malone, N. Y.

The Rev. John E. Stevenson, formerly curate of All Saints', Detroit, Mich., is now rector of Gethsemane, Marion, Ind.

The Rev. James L. Stilwell, Jr., formerly a student at Berkeley Divinity School, New Haven, Conn., is now deacon in charge of St. Mary's, Blair, Nebr.

The Rev. Gardner D. Underhill, formerly rector of St. Andrew's, Clifton Forge; Emmanuel, Eagle Rock; and St. Mark's, Fincastle, Va., is now rector of Christ Church, Covington, La.

The Rev. Richard G .Urban, associate at St. John's, Jacksonville, Fla., will become priest in charge of St. Paul's, South Arlington, Jacksonville, Fla., March 1.

The Rev. John R. B. Vance, formerly vicar of St. Andrew's, Spokane, Wash., is now vicar of St. Gabriel's, Calgary, Alta., Canada.

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

101 N. JEFFERSON STREET
RICHMOND 20, VIRGINIA

Note: Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

The Rev. Harold E. Wagner, rector of St. Mark's, South Milwaukee, and vicar of St. David's, Jewel Crest, Wis., became rector of St. Mark's, Detroit, Mich., February 11.

The Rev. James C. Wardlow, formerly of the Church of England in Canada, is

(Continued on page 14.)

* * *

THE COLLECT

The Third Sunday in Lent

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

* * *

MARCH

1. (Monday).
7. Fourth Sunday in Lent.
14. Fifth (Passion) Sunday in Lent.
21. Palm Sunday.
25. Maundy Thursday.
26. Good Friday.
26. Easter Even.
28. Easter Day.

Vol. CXIV No. 9

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Something Worth Dying For

By FULTON OURSLER

On one of the many highways in a certain American state, the motorist comes suddenly on the sight of a beautiful modern church surrounded by imposing brick buildings. One of these is a large Negro school; another is the only clinic for free treatment of Negroes in a large area. On the side of one building appears a great stone slab, carved with familiar words:

"We hold these truths to be self-evident: that all men are created equal . . . ."

On the face of the church is an 18 foot marble carving of the Crucifixion.

"And that," the Rev. Harold Purcell, who established this settlement to help pauper Negroes, will tell you, "is hung there so that wayfarers may understand that the brotherhood of man is something worth dying for."

Yet there are a great many churchgoers in that neighborhood who see small use for such work.

The most impudent contradiction in the world is a prejudiced Christian. No one can take the great description to himself who shrinks from any other human being of whatever color or creed. The love of man for man, and the responsibility of man to man is at the core of Christian faith.

People stand in the church and recite: "I believe in God the Father . . . ."

They close their eyes, and many kneel, as they repeat that prayer of all prayers which begins: "Our Father . . . ."

How can a child of that Father shrink from His other children? How can lips move on to the rest of creed or prayer if, lurking in the soul, there is scorn for those who are fashioned a little unlike themselves? What Christian can cherish disdain for those whose faith is a little different from his own since in our most clairvoyant moments we know that we are all of God's family?

There is no theory that can stand before this awesome fact. We are what we are, the offspring of the Lord: try to evade the responsibilities of that estate and we deny our Father in Heaven.

Yet this wicked folly does persist. It is responsible for a great deal of the trouble in God's family on earth. Too many Northerners believe that God is a Rotarian and a Republican; too many Southerners worship Him as a white Democrat. Knowing this to be absurdities, too many of all the rest of us still have our own little private mental reservations about the brotherhood of man under the Fatherhood of God. None who feels so has the right to call himself by the sacred name of Christian. Prejudice is a denial of all that was taught by judges and prophets, all that was meant in the Sermon on the Mount; all that was made forever clear on Calvary; all that was stated in three simple words: "Love one another!"

Of all the scabrous pestilences which afflict mankind from time to time, none is more mischievous or vicious than hate. Its chief vice lies in its violation of the law of love, which is the law of God; and in the horrible effects it has upon its victims and its perpetrators. Cruel suffering is the lot of the former, corruption of soul the lot of the latter—as we saw in the pitiable inmates of Buchenwald and Dachau and the consuming inner rottenness of those who tortured and murdered them.

Its chief mischief lies in its initial deceptiveness. It persuades the person whom it possesses that it is but a species of justice—that the one whom we begin mildly to disparage and contemn deserves our contempt, our detraction, our discrimination. And starting in small things it grows from disparagement to contempt to hate until soon we are rationalizing lynchings, pogroms, Lidices.

No man is immune to it simply by nature. The price of justice and love, like liberty, is eternal vigilance. Let us all beware of its insidious beginnings. Let us resolve to avoid the unkind word, the criticism based on ill-considered or insufficient inquiry, the contemptuous act, the discrimination or prejudice that divides brother from brother. For we are all sons of the same Heavenly Father and brothers one of another.

An American Heritage

Our forefathers wrought wisely and well. They saw that men could not be secure in their life, their liberty, and their temporal happiness unless each man was secure. They saw that the individual could not be secure unless he was protected from the changing whims of rulers, parliaments, majorities. So they sought some other base on which to predicate such security.

There is only one ultimately stable base, as they clearly saw, and that is God. Accordingly, having revealed the context of their thinking by appealing to "the Laws of Nature and of Nature's God," they went on to state "that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

We would do well to reaffirm that faith today, in practice as well as in precept. For we have seen the abyss into which denial of human rights can plunge us, and we have seen that majority agreement is no safeguard against the plunge.

Unless we love our neighbor because of love of God, we shall probably not love Him for long, if at all. But if we remember that God is the Creator and Disposer of all things, that He "made of one blood all nations of mankind," that He is our Common Father and all of us His sons, that we are, therefore, brothers one of another, that it is His will and His inexorable law that we live, as befits brothers, fraternally, we may count on His justice and hope for His mercy.

This brotherhood of man requires us to treat all men, good or bad, likeable or unlikeable, not merely as fellow human beings, fellow citizens, or neighbors, but literally as brothers. Some may be erring brothers, some may be temperamentally different from ourselves—but they are all brothers and as such entitled to our justice, our best understanding, and our deepest charity.

Unless all of us take this to heart, not merely as a kind of sterile intellectual affirmation but as a vital principle governing our everyday behavior, we shall be unworthy of our religious heritage, whether as Jews or Christians, and of our civic heritage as Americans. And because of our unworthiness, we can then confidently expect fulfillment of the old adage, that a house divided against itself cannot stand.

"The Church and Publicity"

A Report to the Church of England

A Report to the "Church of England"

A far-reaching scheme for the extended organization of Church publicity and information services at a cost of £14,000 a year, is suggested in "Church Information: Being the Report of the Publicity Commission Appointed Pursuant to a Resolution of the Church Assembly passed in January, 1946," which was published January 26th by the Press and Publications Board of the Church of England. The Report of the Archbishop of Canterbury's Film Enquiry Commission is published as an Appendix of the Report.

The proposals include the setting up of a Church Information Board, which would take the place of the present Press and Publications Board, which is complimented on its pioneer work in various spheres with very limited funds. The new Board would carry on and extend the present publicity services; and would be charged with responsibility for advising the Archbishop of Canterbury on public opinion; stimulating Press organization and information work in the dioceses; developing liaison with the publishing houses; and organizing the use of visual aids, including lantern slides, film-strips and modern exhibition techniques. Much of the present publishing work of the Press and Publications Board would be transferred to S. P. C. K.

The Publicity Commission's Report begins with a section on the importance and scope of Church Information. After warning that "it would be misleading to expect immediate returns from an investment of energy in Church publicity" before "a re-orientation of thought and outlook" has been accomplished, the Commission continues—

"Modern methods of publicity, well equipped for the presentation of demonstrable facts and for inculcating by repetitive suggestion particular action, seem at first sight void of capacity for arousing spiritual awareness.

"Nevertheless, the Commission believes that modern publicity methods are not incapable of assisting such spiritual action, and is convinced that they should be used in so far as they can be adapted to this purpose."

They plead—

"Church publicity will only be effective when it is recognized to be a general, almost an instinctive, responsibility of the clergy and laity alike in the dioceses and parishes of the country.

The Report goes on to summarize with favorable comment the present work of the Press and Publications Board and to indicate directions in which the Commission believe that it needs extension. They contrast the handling of religion by the national dailies with its more effective handling by the provincial Press as follows:

"The attention given to religion by the big national dailies is not such as to leave the church people with any sense of satisfaction. They are too often bound to feel that the things of the spirit are neglected or suppressed as not being news, and that Mammon in its unsavory aspects tends to be exalted when it affects the Church. The provincial Press, in closer touch with civic life, and, therefore, with the mind of readers, in the main recognizes a greater obligation and is to be commended as well as encouraged for its more accurate diagnosis and its sense of responsibility. The Fleet Street approach may at times bring disrepute on the Church as a whole by the undue and unfair emphasis of incidents of a nature equally likely to arise in other walks of life. The treating of religion as a dull subject which can safely be played down unless a 'titbit' is forthcoming is due not so much to hostility as to the reflection and sharing of public apathy, combined often with want of understanding and proper perspective on the part of those responsible for producing a newspaper. It is not for the Church to claim any particular privileges, but rather to secure that the positive aspects of its life and activity are understood and fairly presented."

At the same time, the Commission urge that "a campaign to create a Press consciousness among the rank and file, and also extending to the highest dignitaries of the Church, is called for and education of the clergy should be undertaken to break down an admittedly hard core of resistance."

Broadcasting and Advertising

In the course of a long discussion on broadcasting, the Commission writes:

"The Press and Publications Board has maintained regular communication with the News Division of the B. B. C., and this obviously should be encouraged. At Broadcasting House news of all kinds, including religious news, is under the control of the News Division. At an early stage of our proceedings, following an enquiry why the Church Assembly, after sitting for four days, was not deemed worthy of a broadcast reference, we heard with surprise that it is rare that Church news is regarded as of sufficient importance to warrant inclusion in the news bulletins. It is only fair to say that since then there has been evidence of a modified attitude, and we hope that the enlightened policy of the Governors of the B. B. C. in the religious sphere as a whole may be expressly extended to include in the news bulletins regular references to Church events and matters. No preferential treatment is suggested; only an adequate inclusion on the same footing as other reports reflecting the daily trend of events, whether social, economic, diplomatic or general."

The Commission "recommend in favor of Press advertising," but not in favor of a large advertising campaign at present owing to financial stringency, the shortage of newsprint and the argument that such advertising can be effective only when the members of the Church themselves "are attuned and educated to help to the full." They write:

"We consider that before the Church inaugurates the great spiritual gamble of a Press advertising campaign, those who comprise its active membership must have a better appreciation of publicity and of its value as a modern weapon to further the cause of Christ and to make the Church more acceptable to the indifferent and the skeptical among the general public."

The Report then deals at great length with parochial, diocesan and central periodicals, making many suggestions for improvement. Further sections of the Report deal with general literature, visual aids, religious drama and the organization of the new Church Information Board which is proposed. This would have a Chief Information Secretary (£2,000 per annum; an Assistant Information Secretary (£1,500); a Press Officer (£1,000) with two Assistant Press Officers, a Publishing Officer, and a Visual Aids Officer.

Film Commission's Report

The Archbishop of Canterbury's Film Enquiry Commission describes the present work of the Church of England Film Commission, discusses new factors in the post-war period, and outlines "objectives and functions of a representative Church of England Film Board or Authority." Their principal recommendation is that "the two Archbishops should proceed to constitute an authoritative advisory Church of England Film Council of, say, 15—10 nominated by the Archbishops and 5 by S. P. C. K. To keep connection with the permanent Publicity Board, the Chief Information Secretary appointed by the Assembly should also be either the Secretary of this Council or a member of it. This Advisory Council would be responsible for all questions of Film policy. If possible, a Diocesan Bishop should be Chairman of the Advisory Council." The S. P. C. K. would be asked to consider undertaking the responsibility, acting under the Advisory Council, of becoming the Executive Film Agency of the Church of England.

Nunc Dimittis

At the meeting of the House of Bishops in Winston-Salem it was stated that "the greatest fault of the clergy today is worldliness. A world priest cannot bring people to God."

This present series of meditations is being written by a layman for lay-people, and, changing only one word, we take Bishop Darst's warning to ourselves—"A worldly **layman** cannot bring people to God."

An absence of real spirituality in the pew, hurts the Body of Christ even more than does the presence of a worldly-minded man in the pulpit. He is one—we are many. The clergyman may move on—the congregation remains; and if that congregation is to be one comprising truly godly men and women, then, individually, we must see to it that we are right with God, holy and clean.

Are we enjoying the utmost fellowship with our Lord Jesus Christ? Were it not for the exceeding love of God our Saviour, and His great grace, this present writer would have no right to ask that question, he would have no title to write at all. Sorrowful admission is made of a break in communion with the Master. Though not of recent years, yet there was a period when the struggling and failure described in the seventh chapter of Romans, was a reality. But the grieved Holy Spirit continued to convict, and grace was not withheld, and grateful testimony is here given of the experience of being redeemed, restored, forgiven. We rise by the things that are under our feet; by what we have mastered of good and gain; by the pride deposed and the passion slain, and the vanquished ills that we hourly meet. There are three "therefores" in the Epistle to the Romans, and good it is to consider them, and to know the things to which they point. To truly experience them, is to be delivered from that worldliness which makes a man well-nigh useless in the service of God.

In Romans 5:1 is the "therefore" of **Justification.** Of the singer of **Nunc dimittis,** it is recorded that he was a **just** man. It is justification that makes a man just, and justification includes reconciliation through the Cross of our Lord Jesus Christ. Such passages as Rom. 3:23-26; 4:25; 5:9-11 should be consulted and pondered over. In deep penitence we give ourselves back again to the God whom we had so grievously failed.

We go on to the "therefore" of Romans 12:1. It is our rededication, our reconsecration, leading us on and out to service for the Church—and only because of that other glorious "therefore" of Romans 8:1. In the past, "the flesh" had been the seat and vehicle of sin, but now the Holy Spirit is to be our Source of holiness (Gal. 5:19-26).

The broad law of the victorious Christian life, is that Christ Jesus must be dominant within the soul, the Indweller, delivering us from worldliness, or any form of unworthy living, leading us on to holiness and service. In this renewed fellowship there are specific blessings and responsibilities. The latter shall be considered (D. V.) on another occasion. Among our benefits we list a **new leading**—we are led by the Spirit of God. He becomes the controlling and directing Force in life (Isa. 57:18; Gal. 5:18; Rom. 8:14; Acts 16:7).

Our **hearing** is quickened — "My sheep **hear** . . . ." We have an inward hearing. God is able to speak His secrets to such as have ears to hear. Alongside this is set the companion grace of **not** knowing; not knowing the voice of strangers; that innocence of ear on which whatever is unjust, or unkind, or unclean, is lost (John 10:3-6, 27; Isa. 30:21).

We have a **new sense of taste,** an improved appetitite for the Word of God. No longer is it a mere "eleven-o'clock cracker" that we reach for, nor do we now think of any part of Scripture as being "light bread," but the whole blessed Book becomes our Food and our Feast. The Spirit of Christ was in the Prophets, and we find the Bread of Life from Genesis to Revelation. See Numbers 21:5; 1 Pet. 1:10, 11; Jeremiah 15 verse 16; Ps. 119 verse 103:

As the Scriptures are explored with new earnestness, **prayer** becomes more real, a glorious thing, whether it be prayer alone, or with others; whether at stated times, or at casual moments. And all these things affect and enrich our worship with the congregation, causing that to take on a new reverence and helpfulness.

When Simeon came by the Spirit into the temple, and as the old prophet's eyes "saw" salvation, everything in that temple shouted **"Glory!"** As new men in Christ Jesus, our grateful hearts join in that exclamation, for, by that same Holy Spirit, we, too, are beginning to see the glory of God in the face of Jesus Christ. Read again in Luke 2:27; 2 Cor. 4 verses 5 and 6; 2 Cor. 5:17.

B. F. M.

STATEMENT OF HON. ROBERT P. PATTERSON

General Chairman of Brotherhood Week, 1948

I saw the concentration camps at Buchenwald and Dachau a few days after the liberation. No one who saw those places and the helpless survivors of them will ever forget the experience. Buchenwald and Dachau could not be understood, except as they bore witness to the depths that men can sink to when they accept and put into practice a doctrine of hate against those who differ with them in opinion, religion, or race. The world will see more Buchenwalds, more Dachaus, if the time should come again when the rule of hate prevails over the spirit of brotherhood.

We Americans are committed to the cause of world peace. Words will not win world peace. We will not reach it unless we have a strong, united nation here at home. And a strong united nation is an unattainable ideal unless we keep brotherhood as the guiding rule of our daily lives.

Intolerance is bound to produce a divided people, a weak nation. We may be sure that we will never achieve a lasting peace on such terms.

The unity we had in the war years, when we saw the losses and sorrows of war being borne by Americans without distinction as to race or religion, when it was plain to all of us that our spiritual aims and purposes were far more powerful than our differences, is still available as the vital force for peace. The understanding and goodwill found in the bond of brotherhood will bring us to realize that unity. I know of nothing else that can.

* * *

CONVENTION, DIOCESE OF DALLAS

McKinney, Tex.—Highlights of the 53rd Convention of the Diocese of Dallas were the admission of ten new missions, the admission of six missions as self supporting parishes, the Bishop's request for a suffragan, and a clear denunciation of lotteries and gambling devices for the purpose of raising money for Church needs. Bishop Mason directly requested that such methods be banished from the diocese. The committee appointed to advise on the Bishop's Charge made the motion to ask that a special convention be called within the next few weeks to ascertain the financial obligations involved in the question of Episcopal help and to act upon the Bishop's request. In 1952 the diocese will observe the centenary of the first Episcopal Church service held and plans are being made to recognize this anniversary throughout the diocese.

The Bishop called for ten new missions to be opened every year for the next five years, and also pointed out that to reach the national average proportion to the population the diocese must double the communicant list. He urgently stressed a real evangelism.

The Place of Gandhi In Our Day

By REINHOLD NIEBUHR

It is only very occasionally that the message of a man reaches beyond the borders of his own nation and culture to influence the thoughts and ideals of men everywhere.

Mahatma Gandhi's influence in the West was in two different dimensions. He had the respect of thousands who did not follow his teachings, but who merely responded, as all men ought, to a life of singular sincerity and singleness of purpose. He also had the veneration, bordering on adoration, of a smaller group of American pacifists who were persuaded that Gandhi had found a new way to make the ethics of Jesus relevant to the political problems of our day.

They were deeply persuaded that his doctrine of non-violent resistance was identical with the doctrine of non-resistance as preached by Jesus in the Sermon on the Mount. In this they were mistaken.

The doctrine of non-resistance is a purely religious ideal which cannot be applied to a political struggle except in the sense of lifting men completely above the relative and proximate problems of establishing justice by the push and pull of political life.

The doctrine of non-violent resistance, on the other hand seeks to persuade us that if we do our pushing and pulling without violence we can preserve the ideal of perfect love. This doctrine assumes that the use of physical force is evil, but that the use of "spiritual" or "soul" force is good.

Such a doctrine assumes a sharp distinction between the corporeal and the spiritual which is native to the Orient, but is foreign to the Western world. Gandhi thus stood on Hindu foundations. Furthermore, his numerous fasts, intended to bring political influence to bear through self-punishment cannot be fitted into our Western spirituality.

It is significant that even his most ardent disciples, however much they made of this technique of using martyrdom as an "instrument of political policy," never sought to emulate his example. It would not have made sense in the context of our world.

This combination of saintliness and political shrewdness is not possible for us. The Christian idea of martyrdom requires that if life is sacrificed or risked it shall be done without calculating the possible political power or prestige to be gained.

While Gandhi was a product of the Orient it must be recognized, however, that there was a real synthesis in his life and thought between Oriental and Western ideas. The doctrine of non-violence, for instance, was taken, not from the Sermon on the Mount in the first instance, but from Jainism. But in Jainism it is a fantasticaly negative doctrine. It requires that no harm be done to any living creature, including the most insignificant or the most noxious insect. Gandhi transfigured this negative doctrine into a positive instrument of political power.

In the eyes of the West Gandhi will be revered as a great man and as a great patriot. He had a quality of greatness which transcended his particular doctrines. In the eyes of the East he will be revered as a saint or as a kind of god who will be added to the pantheon of gods, which characterize Hindhu Polytheism.

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"THE CHURCHES AND THE EUROPEAN RECOVERY PROGRAM

Theme of Special Meeting to Be Held in Washington

New York, N. Y.—A special meeting "to demonstrate the concern of church people for the constructive principles essential to the success of the European recovery effort," will be held at Washington, D. C., in the Cathedral, Thursday evening, March 11. The meeting will be sponsored by the Federal Council of Churches, in cooperation with the Washington Federation of Churches.

Church leaders from many sections of the country, in addition to groups in the Washington area, are expected to attend. Members and officials of government are being invited.

Secretary of State George C. Marshall has been invited to participate and has indicated his acceptance. Among the speakers will be John Foster Dulles, chairman of the Committee on Policy of the Federal Council's Department of International Justice and Goodwill, and the Rt. Rev. Angus Dun. Bishop John S. Stamm, vice president of the Federal Council and bishop of the Evangelical United Brethren Church will preside. Moderators of constituent communions of the Federal Council have been invited to sit with the speakers.

The theme of the meeting, "The Churches and the European Recovery Program," is set by the statement recently adopted by the Executive Committee of the Federal Council, setting forth nine constructive recommendations on the recovery proposal.

The evening meeting will follow an afternoon conference on church policy in regard to the European Recovery Program, at which Willard Thorp, assistant secretary of state for economic affairs, will speak, and churchmen will confer on future education and action plans in regard to the Program.

It is expected that a petition in support of the Federal Council's statement will be presented by church officials to leaders of the Congress, in connection with these meetings.

* * *

MEDITATIONS IN HIS PRESENCE

IV. "Thou shalt love the Lord thy God . . . with all thy mind." (From the **Summary of the Law**, page 69.)

And all thy soul. But what is a soul? It's an instrument of the mind. Love God with thy whole being. This is what Jesus meant. This means further that our emotions, which sometimes lead us astray, will be guided by our wills, our intellects, and that devotion will be coupled with reason to track down truth and harness it as the driving force of the soul's life. Wisdom for making right choices, understanding for deepening the choices, revelation for sparking the choices into revolutionary actions, knowledge for giving perspective, and will for holding to the purpose seen and set—all these things are functions of the mind. When we say God is Light, we mean that He is the light of the minds that know Him. What chaos and confusion, what blurring of goals, of right and wrong, what misconceptions of God's Will for those who cling to the dim illumination of their minds cut off from God. If only the mind were more devoted to its chief end and function: to seek after God's law and God's will and to obey both. The I. Q. is important, but far more effective for God's use is a small limited mind wholly devoted in love to Him. Yes, of far greater service to Him than the wide capacities of a super mind dissipated in the pursuit of a philosophy or an ethic without a religion.

Reason is of God. He gave us a mind. Fear it not, provided it follows the wise and reasonable laws of nature, man, and God.

J. W. KENNEDY.

* * *

SHRINE MONT TO CONTINUE AS CONFERENCE CENTER

Richmond, Va.—Plans for the operation of Shrine Mont, at Orkney Springs, Virginia, as a Church Conference and vacation center, were made at a recent meeting of the Shrine Mont Commission, of which Bishop Goodwin of the Diocese of Virginia, is chairman. The death of the Rev. Edmund Lee Woodward, D. D., founder and director of Shrine Mont for the past twenty-five years, made it necessary to consider plans for carrying on the work in the future.

Mr. Wilmer E. Moomaw, business manager, is also acting as agent to make arrangements for conferences and summer guests. Among the conferences that have already been arranged for are the Washington Youth Conference, which will be for two ten-day periods during the month of July, and the Clergy Seminar.

Editorial . . .

Property And Personalty

There are many preachers who regard it as necessary to apologize whenever they mention money in a sermon. Of course apologies would be appropriate if our sermons degenerated into mere financial appeals, but this is not a serious peril among the clergy of the Episcopal Church!

If we are to preach to the people who sit before us, we are not reaching their whole selves if we fear to make any reference to their possessions. For our property is an extension of our personality. In the life of the present day we cannot think of a man without including some thought of the things which he owns. If I have three cents, I can enlarge my personality by actually being in two places at once tomorrow morning. I can mail a letter through which my will may influence another person far away. If I own a few dollars I can have an extra pair of arms and legs working for me, and even a brain. That is why the warning of our Lord regarding the danger of wealth was never truer than now. The man with millions is a veritable octopus, for he can control the actions of thousands of arms and legs and brains.

Therefore it is obvious that if the Church has a message for human personality, it cannot disregard the property which is so vitally related to that personality. Show me your budget; let me know the proportion of your income which is spent for food, clothing, housing, amusement, personal adornment, charity, education, religion, and I have a pretty accurate picture of your soul. Tell me how you spend your money, and I can tell you what God thinks of you. For we may truly reverse the saying of Jesus and say, where your heart is, there will your treasure be also.

Those who complain that the "passing of the plate" introduces an unspiritual note into a service of worship, do not understand that worship is always offering. They would insulate their religion from life. We are trustees of all we have, and the man who boasts that he spends his money, his time, and his talents just as he pleases, is an embezzler. Jesus once told a parable of a care-taker of an estate who during the long absence of the owner used the property for his own profit and the entertainment of his friends. He was punished, as every man deserves to be who is not "paying his board," not paying back to God and to God's children some share of all that it has cost them to make us what we are.

A parish's campaign to meet its budget and that of the whole Church is not a "necessary evil" which interrupts its worship, but is a necessary proof that it cherishes the religion of the Lord Jesus Christ. When we think of our contributions to worthy causes in terms of sacrifice, we must not forget the meaning of that word. It denotes not loss or suffering, but simply **to make holy.** May we all remember this as we give our offering to the Presiding Bishop's Fund for World Relief on February 29th. Surely this Fund is what God would have us do above all else with His property. May His Spirit flame in our hearts on this Leap Year Sunday! —W. L. C.

A Good Lenten Exercise

Mass-production is no doubt one of the great attainments of modern industry, which has raised our standard of living by bringing to the multitudes goods which formerly went only to the few. Probably its evils are of minor concern compared with its advantages. But we believe we have every right to complain of the mass-production of ideas. What shall it profit a man if he gain the whole world, and lose his own individuality?

All about us force has displaced reason and propaganda, persuasion. Big business has mastered the psychological technique of compelling millions of persons to join the procession, wear the prescribed uniform, and buy all manner of things they do not need. We older folk, in order to discover what has happened, have only to compare modern advertisements with those in the magazines of our youth. They were no doubt highly ineffective. They seemed to say, quietly: "I do not want to annoy you at all, but if you need a good tooth-powder, I know of an excellent brand, and will tell you where you can buy it."

Now we are bludgeoned with advertisements which drive many to alter radically their personal habits. Our young women are learning that the chief end of man, or at least of women, is to plaster up their bodies with artificial ornaments which are guaranteed to allure desirable men. Classical music on the radio is often smeared with mouth-wash! The tired business man must be driven to amusements and diversions which once were spontaneous. In his clubs he has forced upon him standardized conviviality and prescribed camaraderie, and is often fined if he fails to conform to the canonical back-slapping and nicknaming.

We recommend as a wholesome Lenten exercise the determination of certain fixed posts at which the Christian resolves to stand as a guardian of his freedom, refusing to be driven into work or play, beliefs or habits, which seem to him to have no rational or religious value, and are not congenial to his own nature. The average Englishman has this faculty, which most Americans lack, of asserting his own individual

opinions and observing his own favorite habits, regardless of the fashions of the crowd. There is no virtue in being merely different or queer, but there is a serious danger in being swept away by the current, with no thought of the value of what we are doing, or of where we are going. —W. C. C.

A Page for the Family *Mrs. E. E. Osgood, Editor*

THEIR CONVICTION IS STRONG

It is good to know that many men who were without Christian conviction are finding it. They are writing about it so that others may share what they have found. They are people skilled with the pen and the mind and with conviction, and they are turning out "best sellers" in the religious field. More people are showing interest in these laymen's books. They are doctors, lawyers, business men, and farmers, housewives, teachers. leaders, and social workers, who come into the Book Store looking for books to read on Christian subjects.

If we could get parents to read them and share the thoughts around the family discussions, how fine it would be! Young people are seeking people with conviction. These books will be good for them as they grow through the "doubting" period. This doubting period is our fault as we have not taught them The Faith. It is natural for them to want more of the truth as they grow up.

Here are three authors that I wish you would read. **"Stop Looking and Listen,"** by Chad Walsh, with the subtitle, "An Invitation to the Christian Life." It is a little primer of Christian belief, written by a man who recently came out of unbelief and skepticism to belief. He is a poet and professor of English. He predicts, "Before this generation can recognize the sanity of Christianity they shall have to realize the shallowness of the current brands of secularism."

Another writer is Emile Cammaerts, who is a Belgian poet, essayist, playwright and patriot, who since 1933 has occupied the Chair of Belgian Studies at the University of London. His **"The Flower of Grass"** is a book for everyone to read. Someone has said: "The story of how a quiet literary man, a sane and decent citizen, came out of humanistic skepticism into Christianity has significance, is suggestive, challenging." **"Upon This Rock,"** also by Mr. Cammaerts, is a tender, poignant memoir to a son who lost his life with the R. A. F., and is also an honest and helpful record of a father's effort to understand the fact of death.

Most people are familiar with the writings of C. S. Lewis. Mr. Lewis is Fellow and tutor of Magdalen College, Oxford, where he lectures on English literature. His **"The Screwtape Letters,"** **"The Case for Christianity"** and others are books which are helpful and practical. He has almost uncanny skill for illuminating profound truth with vivid illustration.

Why not spend some time reading some of these books, which will help you and your family in their thinking, and hand them over the fence to your neighbors. We share and "swap" other books, why not one of these?

MARTHA C. PRAY,
Consultant of Christian Education, Diocese of Virginia.

* * *

PRAYER BOOK PAGE BY PAGE

CXXIV

The Offertory Sentences

None of the other sentences here offered for use have such interesting implications as the first one, to which we have already referred.

The second sentence, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," might be misunderstood, unless the emphasis is laid heavily on "seeing your good works." Unless this is done it gives the impression that a large contribution should be made and that others should be inspired to do likewise by such an example, forgetting that the exhortation is that people should see the good work, but not see the person doing it.

The rest of these quotations merely encourage liberal giving sometimes for the sake of an earthly reward or for a heavenly reward, or for missionary purposes.

In any case, however, the rector rarely has time for more than one or two sentences before the choir takes over, and usually consumes more time than is necessary in order to complete the collection.

Here it is well to call attention to the fourth rubric on page 73 concerning these anthems that they should be limited to words "of Holy Scripture or of the Book of Common Prayer." Some choirs, or choir directors have gone far afield in this matter, and have chosen anthems more for their musical arrangement than with regard to this injunction, although the matter is actually under the direction of the minister and is limited by the rubric itself.

Your author is completely devoid of musical talent, and upon attending his first choir rehearsal confessed this deficiency by saying, "It is not worth while for me even to take a Hymnal. I know so little about music." Whereupon one of the leading ladies turned to him with great earnestness and said, "You will keep quiet then, won't you?" It is an admonition that has proved to be a very useful piece of advice.

R. CARY MONTAGUE.

* * *

PASSING IT ON

Basic in this way of life is the privilege of passing our discoveries on to other people. While many nominal Christians make religion a private, self-centered affair, the Founder of our faith put His own friends to work at once "fishing for men"—and religious awakening in our skeptical age depends upon the faithfulness with which we follow such a practice. Instead of leaving evangelism to the minister, each one of us needs to get busy, too.

Now, the happy secret about all this proves to be that each one of us can begin immediately by simply using some of the actual personal experience and conviction he has received and telling about that. It need not be the full-blown Gospel. God does not expect us at once to present theology, or to try to describe the beauty or power of religion—He just wants us to be open about what we have already tried, how we have begun, some new conviction, which has happened (however small) in our own lives.

A man I know, who helps other people all the time, started, himself, by asking forgiveness and saying yes to God's leading to go and work in a certain place. At that point he still didn't see how to reach anyone else; but the moment he began quite simply to speak of his own decision and plans, another man replied, "You gave your life to God last night; I would like to give mine to God right now!"

People are sick of advice but eager for news of something that works—and of how it works. Be honest about yourself and you will have companions. And this new usefulness and happy fellowship will in turn enrich your own life still more—The Calvary Evangel.

* * *

The tendency has always been to regard Christianity as an individual relationship with God. The whole message of both the Old Testament and the New Testament, however, is that God is concerned with the community and not merely with the individual. The Protestant religion has always tended to be individualistic. We tend to forget that we are not only sons of God but brothers one of another.—Cuthbert Bardsley.

News of the Church

NATIONAL COUNCIL MEETING

Unpredictable! Very!

Seabury House, N. Y.—The February meeting of the National Council was succinctly summarized by the remark of a lady who has the vantage ground to know: "This meeting was interesting, wasn't it? But the National Council Council is very unpredictable!" Very! Your correspondent arrived for the Thursday session too late even for the blessing. And that because, with the National Council's "nose to the grindstone" as is inevitable at Seabury House isolated seven miles out in God's green acres, the Presiding Bishop led the Council through a mass of agenda like Tennyson's "Light Brigade," and the curfew rang at 11:45 A. M. instead of 5 P. M. Mr. Irwin will take up where I leave off. This is the first meeting at which I didn't bump up against an executive session.

Christain Education

It would be a dangerous presumption to evaluate the importance of the matters that come to the attention of the Council, and even though iit might be an editorial prerogative, I venture to report on one part of the agenda first—not to get it over with—because Dr. Huess said "The clergy . . . are badly worried (about the Sunday School)", and I am one of them. The Director's report for the Department of Christian Education was a weighty one which brought forth the applause of the Council, but at the time no action.

"For more than 100 years the Episcopal Church has relied upon Sunday Schools to transmit to its people its formal education in its beliefs and practices. In the earlier days it was taken for granted that what the child learned on Sunday would be amply reinforced throughout the week by the Christian life of his home. . . . Today that comfortable and workable educational system no longer exists. . . . (The children) come largely from homes that are in little distinguished from the secular world which surrounds the Church at every turn. . . As the children grow older and assume the basic attitude of the parents that religion is not vitally important, the excitement dies. . . .

"Today (the Episcopal Church) is relying almost entirely upon the influence of the Sunday School. . . . It has tried to make shift with a one-hour, one-day-a-week influence, which is the limit in most Sunday Schools. The theoretically ideal Sunday School is supposed to acquaint a child with the Bible, Church History, Worship, Doctrine, the Christian Life, Missions, and Stewardship, to prepare him spiritually for the life of Prayer and Grace, to equip him with a knowledge of Christian moral values, and to set him upon the road which leads toward the attainment of saint-hood. . . . The life-long total of Christian instruction (based on a survey in a Western diocese) is exactly three full days. . . . The total time of instruction most of our children receive is so pitifully small, as to make no sense at all. . . .

"There must be teachers to do the teaching, and there must be materials to teach with. What are the teachers in our Sunday Schools like? Not enough can possibly be said in praise of their loyalty, their unselfish services, and their deep sense of obligation toward this all-important task. They are, as a body, the least recognized and the least appreciated of all of those, who today as lay folk serve the Church. . . . The all too frequent custom is, to give them a preliminary push into the cold waters of a class, and let them flounder along for the rest of the year as best they can. . . .

"The clergy do not assume the responsibility more widely of training their teachers, because most of them simply do not know how! With one or two notable exceptions our seminaries are not equipped to train men in Christian education. Unless a priest has the opportunity to serve a curacy in a parish where there is a good Sunday School, whatever he learns about education will be learned the hard way. What happens is that most of the clergy, knowing how little they know, and being pressed with many other things, turn the Sunday School over to a lay superintendent. . . .

"There are ten Sunday School lesson series available for use today. None of these is official in any sense, and all of them have been produced by private initiative and means. Two of these, the Cloister and the Saint James, are being more widely used than the others. . . . The average Sunday School curriculum is a hodge-podge of several systems, and many, I dare say the majority, of our Sunday Schools are using some materials taken from the lesson series published by the Congregational-Christian, the Presbyterian, the Methodist, the Baptist, the Lutheran, and the Dutch Reformed Churches. . . . There is little hope that as a child transfers from one Sunday School to another that he will find a Church which continues to teach him on the foundation of what he has been taught before. . . . If some madman had deliberately set out to evolve a plan of educational confusion for a Church, he could not have done it more effectively than we have done it with the best of good intentions."

In his experience in college work during the past sixteen years, Dr. Huess found that Episcopal students in such institutions, presumably products of Church schools, were completely uninterested in the Church for the most part, and most of the students would admit freely that they had learned absolutely nothing in the Church schools. "The Episcopal Church," he said, "is playing at the serious task of educating its youth. It is a feeble gesture in the direction of education and nothing more."

"This Department warns against a hasty jettisoning of the traditional Church School system under any circumstances. . . . The day of the Sunday School is by no means over.

"The emphasis is shifting today in religious education generally, and it is shifting fast. The directions may be summarized in four necessities:

1. To supply the educational needs of the small school.

2. To emphasize the teaching of content materials, especially the beliefs and doctrines of our religion.

3. To create a workable and realistic curriculum for use in the schools.

4. To re-utilize the teaching possibilities of the Christian home to reinforce the instruction of the Sunday Schools.

"If we neglect to furnish the aid which (the teachers) so desperately need, we shall do very little to improve the effectiveness of the Sunday Schools in our Church.

"Work has already begun on that curriculum which General Convention ordered the Department to create. The first step in this work was to get a clear-cut idea of what a child should be expected to know by the time he is confirmed. Therefore, the first task of curriculum development is to publish a Manual of Instruction, which shall contain a clear statement of these things. It will contain what a child should know about the Bible, Church History, Doctrine, Worship, and Christian Living. This book is now under preparation by a committee of representative scholars of our Church, chosen largely from our Seminaries and headed by Canon Wedel. It will be a reference book to the authors and editors of each course. It will furnish a "terminus ad quem" for the new curriculum up to the Confirmation level. It will give definiteness to the content material. To give it the authority it needs, it will

be based upon the Office of Instruction.

"We are now at the point where we are ready to employ a Director of Curriculum and authors to begin the writing of materials, a slow and laborious work. The Saint James Lessons took six years to complete.

"The new curriculum must be aimed at the home, it must be prepared for use in the home. . . . To this end, I hold the Adult Division in our Department to be of the greatest practical importance. At present it remains a Division in little more than name. No money is provided for it in the budget and it has no personnel.

"The former Division of Christian Education was a small organization, an Executive Secretary, a part-time editor and field worker, and two assistant secretaries, who were primarily field officers. When our new department is fully staffed under present bugetary allowances, it will have exactly the same number of staff officers as it had when it was a Division in the Home Department, in number ten people. It is our plan to employ a Director of Curriculum Development in the next few months and to give him two associate editors. But, we shall still remain the smallest educational organization among the major Churches of America."

The report then outlined what the department should be like if it is to do its work with maximum results. This is not considered possible in this triennium, but it should be approved and recommended to the next General Convention. With travel expenses and salaries of fifteen stenographers, this program would cost in the neighborhood of $196,000 a year. Heading it would be the director. In the Division of Child and Home an executive secretary with one assistant secretary each for Teacher Training, Parent Education, Weekday Education, and Missionary and Stewardship Education. In the Division of Youth, an executive secretary with a male assistant and two female educational secretaries. In the Division of Audio-Visual Education, an executive secretary, educational secretary, and visual service director. In the Division of Adult Education, an executive secretary and an assistant for young adult work. In the Division of Curriculum and Material Development, an editor-in-chief, four assistant curriculum editors, and five assistant editors for materials other than curriculum. In the Division of Field Service, ten resident provincial field workers, two of which shall do Youth work.

With this staff set-up, the department would be able to produce the educational materials and methods which the Church so desperately needs and wants us to produce. "It would have an impact on the total life of our Church which in the return of loyalty, allegiance, and giving would many times over repay the expenditure made upon it."

If this plan is approved by the Council and General Convention there would still be the problem of housing the staff, for the present accommodations at "281" are insufficient. The publishing of the needed materials must be complete. The art work must be superior to anything which exists today. The format in which the materials finally appear must be such as to win respect for the Church's educational effort. Dr. Huess said the department recommends that the Presiding Bishop appoint a committee to study these problems, its membership to include the most able financial experience on the Council. "I have no doubt," he concluded, "but that such an emphasis upon education as I propose here that we all make, will have behind it the approval and support of the whole Church."

THE PRESBYTERIANS

This fascinating report might have ended here, but with an evident grasp of strategy, Dr. Huess turned the attention of the Council to the "fait accompli" of the Presbyterian Church in presenting Dr. James Smart, editor-in-chief of the new curriculum of the Presbyterian Church, and invited Dr. Smart to tell what it cost if he chose to do so. Dr. Smart didn't tell, but I heard it rumored that the brethren we have been courting ecclesiastically have spent no less than three millions to produce lesson material whose standard of excellence is a goal for the P. E. C. U. S. A. to aim at.

Dr. Smart has been working on his project for eight years, and he declared that this is the most opportune time for curriculum development because divorces of ideas have been overcome. He reiterated what Dr. Huess had said about the need of restoring religious education to the home, and to that end their lesson material is of such permanent value and form that each text can be used as the foundation of a home library on religion. Heretofore millions of dollars have been spent on lesson pamphlets or leaflets, which at most last only three months, some only a few days, and then were destroyed. I cannot picture any family discarding one of the beautiful Presbyterian texts, but only their being re-read time and again. With the aid of age-level quarterly magazines, teacher, parent, and pupil will work together on lessons that will face realistically the issues the Church has to face today.

SEABURY HOUSE

Bishop Sherrill felt that the time had come to make a report on Seabury House, which more and more is becoming a center for conferences. These include Christian Education, a monthly meeting of officers, Rural Work, college professors, Committee on Laymen's Work, Church Unity Commission, and Companions of the Holy Cross. The purchase price of the estate was $100,000. Of the $140,000 received so far, the Presiding Bishop himself raised a large percentage, but now, in his appeals, he is moving in ever narrowing circles. With the amount over and above the purchase price, equipment has been purchased, but it is going to cost between $75,000 and $80,000 to put the buildings in complete repair. It should be understood that the staff are paying rent for the buildings they occupy on the estate. The $75,000, which Bishop Sherrill wants repaid to the National Council, will have to be raised by putting some of the land on the market if gifts aren't forthcoming. There is a representative of Seabury House in each province. Of the committee appointed by General Convention to consider a residence for the Presiding Bishop, Bishop Lawrence has been of great help. "I do not ever want to see the maintenance of Seabury House in the Missionary budget of the Church." said Bishop Sherrill. "An endowment of $400,000 would provide the $15,000 a year income needed to carry it." There are possibilities here of special projects. Why cannot the dioceses give houses by endowing them and letting them bear the names of the several dioceses?

COMMUNICATIONS

Among the communications presented by Dr. Barnes, was one from the House of Bishops calling on the Council's departments to prepare material for the observance of the 400th anniversary of the Book of Common Prayer in 1949. This was referred to the next meeting of officers. From the Christian Education Department of the Diocese of Pennsylvania came a telegram commending the work of Dr. Huess' Department in curriculum development. Someone asked the pertinent question, "Was there any money with it?", or maybe it was impertinent.

COMMITTEES

On the Presiding Bishop's nomination, the present members of the Standing Committee were reelected. The same can be said of the Committee on Trust Funds, following Dr. Franklin's nomination of them.

TREASURER'S REPORT

Dr. Franklin reported that 98 dioceses and districts paid 100 per cent of their expectations; 69 paid their full quota. Because some overpaid, $36,000 more than the expectations was received, a part of the $70,000 in excess of income counted on. The present

time indications are that there will be no lapsed balances. Total actual receipts for 1947 were $3,238,591.48. The estimated deficit, after expenditures is $28,715.52. The quotas, which now are on a strict mathematical basis, for 1948 are $2,839,076. There is a deficiency of $299,147.50 in the actual expectations. For this year, 24 dioceses and missionary districts have pledged expectations above their quotas, 52 equal to their quotas, and 22 below quotas. Provinces 3, 4, and 7 are on the honor roll in the first category.

In May, 1943, the Council adopted resolutions requiring medical examinations before the election or appointment of any officers. By action at this meeting the ruling is changed so that the examination is required only before they take office.

RECONSTRUCTION AND ADVANCE FUND

To set the records right, the appropriation of $500,000 for the purchase of surplus war supplies has been reduced to $300,000, since no more such purchases will be made.

$7,345,000 was the total of R. and A. Out of that $738,000 has been appropriated for World Relief. Since this amount is more than the 10 per cent promised, no further appropriations will be made for World Relief from R. and A. World Relief cannot expect 10 per cent of the interest on deposits.

Scores of appropriations were made all over the world at a time when it is impossible to obtain contracts for building. Labor and materials are unobtainable, except in Changsha. A great deal of the money is still in New York, guarded and waiting for the right conditions.

DIEU VOUS GARDE

A notable gift of $24,000 from Miss Marie Louise Constable of Saint James Parish, New York, for Christian Education was reported. Previous giving for the same purpose from Miss Constable amounted to $12,000.

PRESIDING BISHOP'S COMMITTEE ON LAYMEN'S WORK

Mr. Lewis introduced to the Council the new Assistant Secretary of the Committee, the Rev. Frederick A. McDonald, and reported on the annual meeting held in January here. With the increased subscription price to the Sermon service ($1 to $2), only one protest was received and that was from a Canadian priest. Four pamphlets on laymen's work have now been published.

OVERSEAS DEPARTMENT

The Department expressed the hope that the National Council would appropriate or lend $40,000 to the District of Cuba for the completion of the auditorium connected with the Cathedral consecrated last November 30. The auditorium is to be a memorial to Bishops Knight and Hulse. Dr. Franklin termed the building of the Cathedral, its close, school, and deanery a magnificent job. The request was referred to Finance.

From Dr. Sherman came a request that the National Council permit the Central China College to draw $100,000 from the $200,000 allocated from R. and A. Dr. Magill warned that Dr. Francis Wei, College President, might be under great pressure. But the district where the college is may be in the hands of Communists in another year. Bishop Dun said that we ought to let Dr. Wei know we will proceed as soon as we have every reasonable assurance that the investment will be safe for the Church, and on the Presiding Bishop's recommendation, action was postponed until the April meeting to give time for the Overseas Department to get information from Bishop Gilman, the State Department, and Church World Service.

Because of student disorders on the campus, Saint John's University, Shanghai, has been closed temporarily as discipline and until the parents give assurances that no further disturbances will occur. The request for $5,000 for two months' faculty salaries was referred to Finance.

EMBARRASSMENT

With the receipt of the Portuguese translation of the Book of Common Prayer from Bishop Thomas, the Council discovered that our Prayer Book in Latin American Districts does not conform exactly to our own. True, General Convention permitted the dropping of the word, "Protestant," from the title page and from the Promise of Conformity in the Consecration of Bishops, but in the three Spanish editions already printed there are other additions and revisions, none serious, but providing the precedent of irregularity. Even the 25th of the Thirty-nine Articles has been revised in one. They contain no Certificate of the Custodian of the Standard Book of Common Prayer, because Dr. Suter did not think he could certify them. Now, the Portuguese translation has deletions from the Prayer of Consecration. The Council feels that, in paying for these editions, it shares the guilt of "having done those things which we ought not to have done," and adopted the following:

"Resolved, That the National Council instructs the Director of the Overseas Department to transmit to the Standing Liturgical Commission of the General Convention the manuscript for the proposed revised translation of the Portuguese Prayer Book; and be it further

"Resolved, That the National Council will not publish or finance any edition of the Book of Common Prayer which does not conform to the Standard Book of Common Prayer and is so certified by the Custodian there; and be it further

"Resolved, That the National Council deeply regrets that it has been unwittingly party to the publication of editions of the Book of Common Prayer in Spanish which do not conform to the Standard Book, and recommends that the fact of the actual or proposed changes in editions of the Book of Common Prayer in foreign languages be expressly brought before the next General Convention by the President of the Council."

DOMESTIC MISSIONS

The Bishop and Diocese of Florida have relinquished the National Council's appropriation for Negro work and won the congratulations of the Council on the removal of Florida from the list of aided dioceses. Southern Virginia is also off the list by assuming one salary item formerly paid from National Council Funds. South Florida is next, having relinquished one-half the Council aid this year, and the second half next year.

COLLEGE WORK

Mr. Barrett reported that the College Work Division has overcome the manpower shortage, and that it now has the largest number of directly-affiliated Canterbury Clubs. The Division has three goals:

1. To have as near as possible to the campus gate a clergyman and where needed a woman worker, providing the "external relationship" between education and religion.
2. To have inside every college and university a religious education system.
3. Try to convert the teachers.

In connection with this, the 17 faculty people at Seabury House for the recent conference set up the organization of "The National Association of Faculty Episcopalians." Dr. Kuebler commented that N. A. F. E. can do a real job. "The only way to convert the campus is to convert the faculty."

LEAP YEAR DAY

Mr. Jordan reported that 80 to 85% of the parishes and missions will hear Bishop Sherrill's broadcast on February 29. Of the 4,500 clergy listed, 3,021 have ordered all the materials, a very high percentage considering the nonparochial clergy and those who are assistants. The radio hookup is so wide that only 25 parishes and missions in

the Church cannot be reached that way. They will have transcriptions.

The Department of Promotion submitted a resolution through Bishop McKinstry, and it was adopted, extending the 1947 authority to 1948 for the 3% contributions to the Radio Hour. A further resolution provides that the Department make a Churchwide study of Every Member Canvass methods.

BISHOP PAYNE DIVINITY SCHOOL

Bishop Penick brought to the Council's attention several reports in the form of resolutions by the Council, the American Church Institute for Negroes, and the Board of Trustees of the Bishop Payne Divinity School, together with statistical data from Dean Goodwin and an opinion by Bishop Brown on the $192,000 allocated to the Divinity School from R. & A. for capital improvements. Because conditions have changed so rapidly since the allocation, no candidates having entered the school this year, and the Supreme Court having made a decision regarding the education of Negroes in Oklahoma, the Council adopted the following resolution:

"Resolved, That in the light of the rapidly changing conditions affecting the education of Negroes for the Ministry of this Church and the graduate education of Negroes generally, the National Council communicates to the Trustees of the Bishop Payne Divinity School our considered judgment that it would be unwise at the present time to expend $192,000 for new buildings at the present site of the school.

While recognizing that an appropriation of this amount to the American Church Institute for Negroes for the capital needs of the Bishop Payne Divinity School was approved by this Council on April 22, 1947, we now express the hope that the Trustees of the Bishop Payne Divinity School may agree that for the present it would be wise to permit this Council to hold the $192,000 in reserve for the School, paying the income of that fund to the Trustees for the support of the School."

The $58,000 raised for the School itself is being turned over to the Trustes for the building of faculty residences, rather than a dormitory.

* * *

Wednesday's session closed with an address by Mr. Sidney de la Rue, of the State Department, who, out of his experience as financial adviser of the U. S. to Liberia, spoke on that country, with special attention to the Stettinius Plan.

* * *

I wish to see the discovery of a plan that would induce Nations to settle their disputes, without first cutting one another's throats.—Benjamin Franklin.

RELIGIOUS EDUCATION COUNCIL MEETS

Grand Rapids, Mich.—Appointment of a Committee on Religious and Public Education and authorization of research and discussion of this subject were among the significant actions taken during the 26th annual meeting of the International Council of Religious Education, which met here Feb. 8-14.

The meeting also highlighted the role of laymen in Christian education, heard many outstanding speakers, received important reports, elected officers and staff members, and carried on its other business.

Seventeen sections of the Council met during the first three days of the week. Major Council committees, the Commission on Educational Programs and Board of Trustees also met in addition to the governing body itself on the last two days of the week. In all, some 1,100 educators representing the 40 denominations and 659 councils of churches and religious education which cooperate in the Council attended the sessions.

Dean Luther A. Weigle, long-time leader in religious education and the Council's work, will head the Committee on Religion and Public Education. Thirty prominent churchmen will serve on the committee in working out principles for relating religion and public schools without violating separation of church and state. Active committee work will begin soon.

Other significant actions include:

(1) Ratification of important changes in the constitution and by-laws of the Council which among other things restate the purpose and functions of the Council and allow for greater representation of laymen from constituent denominations and councils of churches.

(2) Provision for a Department of English Bible in the Council, which will advise other departments and committees on the use of the Bible in lesson and program materials and will continue promotion of the Revised Standard Version.

(3) Establishment of a joint bureau of architecture by the International Council and the Home Missions Council of North America, part of the functions of the bureau being to advise churches in erecting buildings for religious education activities.

(4) Provision for a larger role of church school superintendents in the annual meetings of the Council.

(5) Ratification of constitutional measures by the Publishers Section of the Council whereby a Protestant Church-Owned Publishing Association will be organized. Although final approval must await a second vote next year, this new trade association will begin operation in the coming year.

The role of laymen in Christian education was dramatized in an All-Council Fellowship Luncheon held Tuesday noon, Feb. 10. Robert Garrett, Baltimore churchman, was given the fifth annual Russell Colgate Distinguished Service Citation.

Probably the most talked about address of the week was given at this luncheon by the first layman of the Presbyterian Church, U. S. A., Wilbur La Roe, Jr., who is moderator of the church. He said that although only the church can safeguard the future of humanity and that although ministers are more important than generals, the work of the church will fail unless laymen are active in its redemptive mission.

In addition to the by-law providing greater lay representation in the Council, a study was authorized for the coming year which would suggest a plan for broader participation of laymen and women in Council policy and program making. Further action is planned at next year's annual meeting.

Among other outstanding speakers heard during the seven days were Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs; Dr. Kenneth I. Brown, president of Denison University; Dr. Charles W. Gilkey, former dean of Rockefeller Chapel, University of Chicago; and Dr. W. W. Orr, Des Moines, Iowa, pastor. Scores of other speakers were heard in section meetings.

Prominent in the discussions of the week were educational evangelism, week-day religious education, Christian family life, and use of the Bible in teaching.

Heading the list of reports was that of Dr. Roy G. Ross, general secretary of the International Council, in which he reviewed the work of the Council and proposed new lines of cooperative activity in Christian education.

Dr. Ross announced participation of the International Council in the Protestant Radio Commission, which will be organized March 17. He proposed to the Council a 1948 budget of $616,625.55, which is the highest in Council history.

A report on early plans for the World Sunday School Convention to be held in North America in 1950 was heard. It was indicated that among the purposes for the conference were the following (1) "to make an impact upon the general public" and (2) "to develop an ecumenical consciousness in the interest of Christian education."

The world convention program will include conferences for laymen and women, for young people, seminars for professional religious workers, and mass meetings.

Elected to be chairman of the Council was Dr. Paul Calvin Payne, general

secretary of the Board of Christian Education, Presbyterian Church, U. S. A. He succeeds Dr. Arlo Ayres Brown, who had served for nine years.

Dr. Ross was appointed to another four-year term as general secretary, having now completed twelve years.

Rev. H. H. Kalas, executive secretary of the Iowa Inter-Church Council since 1945, was elected to be director of educational evangelism for the Council. He will succeed Dr. Harry C. Munro, who had resigned from the Council.

The Arizona Council of Churches was received as the thirty-third state council member of the International Council.

* * *

WOMAN'S AUXILIARY, EXECUTIVE BOARD

Long Session Discussing Chaos In Today's World

Seabury House, N. Y.—The state of the world seemed a matter of such serious moment to the members of the Woman's Auxiliary National Executive Board, meeting at Seabury House Feb. 13-16, that they spent a long session discussing what Church-women might do in regard to it. The following statement resulted:

"Keenly aware of the chaos and confusion in today's world, the members of the Board are positive in their expression of the certainty of the Christian faith, and in their conviction that the Church has something greater than atomic power. . . .

"As Church people we will work for the Marshall plan, not for any political motive, but because we are concerned that children of God about the world be restored to self-respect and self-support. As Christian people, facing possible world-destruction, we will try to be God's instruments to help build One World, bringing a Christian motivation and dynamic to some form of world government. As Christian people, we should make an effort to understand Russia and other peoples, and should read and study to this end.

"Furthermore, any attempt to solve the problems of the world today means that Church people must find a solution to division in Church groups based on differences of race or class. . . . The world situation brings a new sense of urgency to St. Paul's message that 'there is neither Jew nor Greek, bond nor free, for all are one in Christ Jesus.' "

The new director of the National Council's overseas department, the Rt. Rev. John Boyd Bentley, D. D., made his first appearance before the board in that capacity, though they had long known him as Bishop of Alaska. Besides Bishop Sherrill, Dr. Lewis B. Franklin, and the Rev. Wm. C. Crittenden, head of the National Council's youth division, the board's other visitor was J. Benjamin Schmoker, head of the Committee on Friendly Relations among Foreign Students, a group through which the national YMCA, YWCA, and Foreign Missions Conference of North America cooperate.

The triennial United Thank Offering budget has an item for new mission buildings which is usually all appropriated in the first year of the triennium. The last of the current item was voted at this board meeting: $1,500 for a preaching hall much needed by the new Bishop of Shensi, Newton Liu, in the city of Sian, northwestern China; and $6,000 toward a chapel for Canterbury College, Danville, Ind., a coeducational college which came under Church auspices in 1946.

Appropriations made by the board for equipment or repairs will benefit missions in the Virgin Islands, Cuba, Puerto Rico, China, Alaska, the Philippines, Liberia, and the dioceses of Eau Claire and Vermont.

The total received so far for the United Thank Offering to be presented in 1949, compared with the previous offering at the same point in the triennium, shows: Jan. 31, 1945: $529,-924.68. Jan. 31, 1948: $733,847.69. A gain of nearly $204,000.

* * *

NORWEGIAN BISHOP HERE IN INTEREST OF AMSTERDAM MEETING

New York. — The Rev. Dr. Arne Fjellbu, Lutheran bishop of the Diocese of Trondheim, Norway, in the U. S. on a two months tour at the invitation of the American Committee for the World Council of Churches, described wartime religious services he conducted in Russian-occupied territory where he preached under the shadow of Stalin's picture, flanked by emblems of the hammer and sickle.

He described how he was in hiding from German Gestapo agents in Finnmark, northern-most province of Norway, at the time that area was liberated by Russian forces in January, 1945.

When Bishop Fjellbu asked permission to conduct religious services for Norwegian troops, he quoted the Russian commander as saying: "I am glad to have you with us, since your work in the resistance movement is well known. You can feel free to use our premises for your religious services."

Bishop Fjellbu reported that Russian troops attended his services regularly. "While they did not understand Norwegian, they appeared attentive and reverent," he said. "Of course, I daresay, good politics prompted them to behave so well."

"Yes, I felt strange preaching sermons with a picture of Stalin behind me. But since I was using a Russian hall, there wasn't much I could do about it."

The Bishop, who played an active part in the resistance movement and lost his post as a result, said he was dismissed as Dean of the Tronheim Cathedral on orders from Vidkum Quisling in February, 1942. He was arrested several times, but finally escaped to Sweden by air.

His fate at the hands of the Quisling government, the Bishop said, was similar to that of the 700 clergymen in Norway, 150 of whom were sent to concentration camps. "Only 30 clergymen collaborated with the Nazis," he said. "They are now either serving prison terms or have been banished from their pulpits."

The Bishop stated that church-going has increased in Norway over pre-war levels because "our churches were the only place people could hear the truth. All sorts of people attended."

While the Bishop showed no bitterness concerning war-time experiences, he expressed concern "over the possibility of losing the values we fought for in the world conflict."

"When the war came and Christians in Norway had a common enemy in the Nazis, all differences were forgotten. Even the Roman Catholic Church showed its sympathy in our fight. We had a high degree of unity in Norway during those years," he added.

He warned, however, that "those values for which we fought together during the war era are still in the greatest danger. Disillusionment and hopelessness paralyze mankind. The world today is in deadly peril through lack of confidence."

Asked how this principle might be applied to attitudes of Americans and Russians toward one another, he said: "Statesmen today do not trust each other and such distrust is one of the greatest war-making factors of our time."

Bishop Fjellbu expressed the view that churches could lead the way in promoting peace "by demonstrating the practical values of cooperation on a world-wide basis."

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He said it was important for Western churchmen to keep contact with Eastern Orthodox churchmen, and "it is of great value that we as churchmen maintain contact with Russian churchmen."

While admiting the Russian Orthodox Church had not yet accepted the invitation to the first assembly of the World Council of Churches this summer at Amsterdam, Holland, Bishop Fjellbu said it was "of utmost important to continue negotiations with the Russian Orthodox churches."

The Bishop reported that 127 churches from 42 countries already had accepted invitations to the Amsterdam gathering. He said he was in this country to interest American congregations in the assembly at Amsterdam, and has planned a two months speaking tour of the mid-west and east for this purpose.

* * *

CONSECRATION OF BISHOP OF ALASKA ON MAY 18

New York, N. Y.—The Presiding Bishop has taken order for the Consecration of the Rev. William J. Gordon, Bishop-elect of the Missionary District of Alaska, to take place in the Church of the Good Shepherd, Raleigh, N. C., at 10:30 A. M., May 18—just twelve days after he has attained the age of 30 years. According to Article II, Section 2, of the Church's Constitution, a bishop must be at least 30 years old when he is Consecrated.

Presiding Bishop Henry K. Sherrill will be the Consecrator, with Bishops Edwin A. Penick of North Carolina, and John B. Bentley, vice-president of the National Council and former Missionary Bishop of Alaska, as co-consecrators.

The Bishop-elect will be presented by the Rt. Rev. Henry St. George Tucker, and the Rt. Rev. Edmund P. Dandridge of Tennessee, and the preacher will be Bishop Thomas C. Darst, retired Bishop of East Carolina.

Bishop Frederick A. Goodwin of Virginia will read the Litany, and the attending presbyters will be the Rev. Warren R. Fenn of Anchorage, Alaska, and the Rev. A. Stratton Lawrence, Jr., of New Orleans.

The Rev. Thomas J. C. Smythe of St. Thomas' Church, Reidsville, N. C., will be Deputy Registrar.

* * *

New York, N. Y.—The National Council has word from Bishop J. I. Blair Larned, in charge of American Churches in Europe, and cooperating in Geneva with the World Council of Churches, indicating that he would leave February 12, for visitations.

Bishop Larned plans to go to Italy and visit the American churches in Florence and Rome, returning to Geneva March 2.

PERSONALS

(Continued from page 2.)

now priest in charge of St. John's, Moorhead, Minn.

The Rev. Robert Milton Webster, formerly rector of Christ Church, Trenton, N. J., is now vicar of St. Thomas Chapel, Clarkdale, Ariz. Address: Box 567, Clarkdale, Ariz.

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The Rev. Eugene J. West, rector of Ascension, Hagood; Holy Cross, Stateburg; St. Philip's, Bradford Springs, South Carolina, will become assistant at Grace Church, Charleston, S. C., March 15.

Chaplain (Capt.) Frederick H. Wielage, formerly priest in charge of St. Barnabas', Richland Center, Wis., has returned to active duty with the Army.

The Rev. Frank R. Wilson, formerly a chaplain in the Navy, is now field secretary of the American Bible Society.

The Rev. Robert L. Greene, formerly vicar of St. James', Coquille; St. Mark's, Myrtle Point; and St. Paul's, Powers, Ore., is now rector of Emmanuel, Coos Bay, Ore. He is also the new dean of the southwestern convocation of the diocese.

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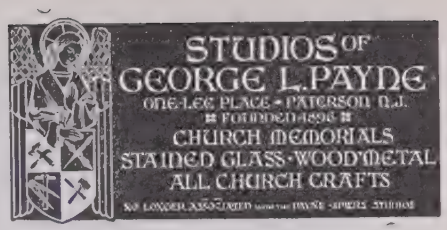

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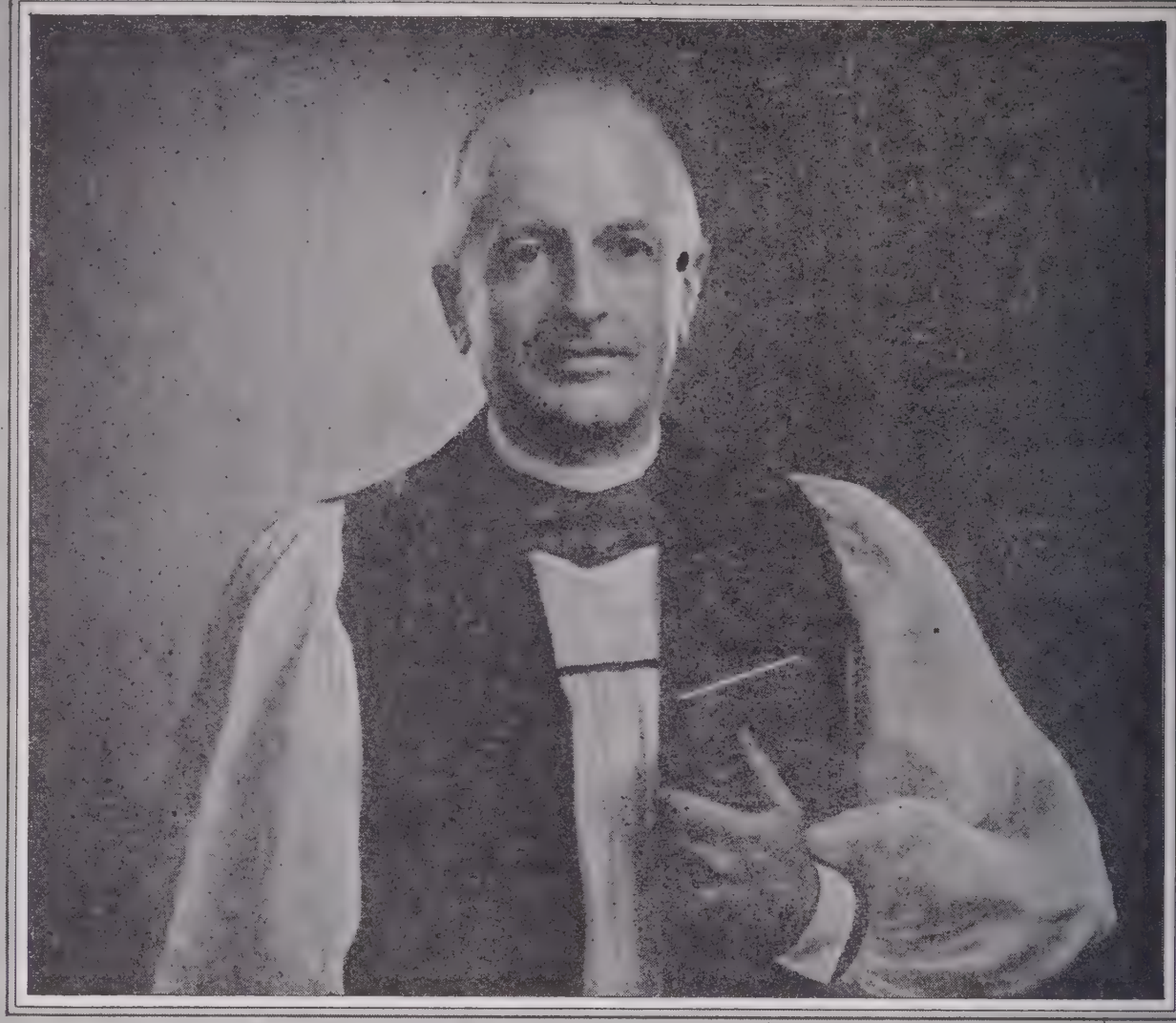

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The
Southern Churchman

March 6, 1948

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This is a picture of the Washington family pew in old Christ Church, Alexandria, Virginia. George Washington was a member of the Vestry of the Parish of which the original Christ Church was a part. On February 27, 1773, he bought the most expensive pew for 36 pounds, 10 shillings. The 175th anniversary of Christ Church is being celebrated at this time.

Post Haste . . .

"AN IGNORANT MISSIONARY" ON HIS WAY BACK TO CHINA WRITES

S. S. Aimee Lykes.
Feb. 3, 1948.

Sir: In the past few months I have been hearing a great deal about Evangelism. Being an ignorant missionary I am not quite sure what the Episcopal Church means by this word. However, I am quite sure that the Episcopal Church needs a change of heart, or I am afraid that it will be a dead church.

During the last year many things have distressed me. Many of our clergy seem to feel that they have bestowed a favor on God and man, because they are clergy. None who has grown up like I have can fail to see the value of the lives of those who truly serve the Master. Those whom I have loved most have been men lowly in their own eyes, but in their lives their religion shown forth like a light in the darkness.

When I go to church, I see lots of little altar boys running around the church. The clergyman does all sorts of gymnastics, and often preaches a sermon having little to do with reality. As I walk out of church he patronizingly shakes hands with me. If I happen to mention that I have spent the greater part of my life in the mission field, he does not seem to be interested.

The name of our church is the Protestant Episcopal Church. Many of the clergy seem ashamed of the word, "Protestant." Personally I would as soon drop the Episcopal, but glory in the Protestant. We protest against sin and the pomps and vanity of this wicked world. Most certainly we protest against a clergyman who feels that his ordination has made him a son of God. This can come only by living the life of the Master.

The world today is vitally in need of Christianity and of an Evangelical Christianity. We do not want churches who think mainly about themselves, but those who feel their mission is among all people.

I am on my way back to China. In many ways I do not wish to go, but my friends have urged me to come back and help them. To know and to understand other peoples, and then come to live with them, this is the purpose of Christian Missions. Christianity is not a group of doctrines, but leading the life of the Master.

The Church of Christ is one, and I am sure that it will rise to its mission. If so, we can face the future with confidence. ELLIS N. TUCKER.

St. John's University,
Shanghai, China.

Personal Notes

CLERICAL CHANGES

The Rev. Harold L. Andress, formerly chaplain of the Veterans' Adminsitration, Bath, N. Y., is now chaplain of the Veterans' Administration, Castle Point, N. Y.

The Rev. Stanley E. Ashton, formerly rector of St. Andrew's, Richmond, Va., is now superintendent of the Virginia diocesan center and rector of St. Mary's, Richmond, Va.

The Rev. Ralph Auten, formerly priest in charge of St. John's, Donora, Pa., is now priest in charge of All Saints', Rosedale, Verona, Pa.

The Rev. S. C. Vern Bowman, rector of St. John's, Sharon, Pa., will become a missionary priest of the diocese of Dallas and priest in charge of St. David's, Garland, and adjacent mission stations, March 15.

The Rev. Thomas Lawson Cox has accepted a call to the rectorship of Christ Church, Blacksburg, Va., effective March 1. Mr. Cox was born at Camilla, Georgia, attended George Washington University, and is a graduate of Virginia Seminary. On his graduation to the diaconate he became deacon-in-charge of the Church of the Holy Comforter, Charlotte, N. C. After serving there for a time he became rector of Grace Church at Weldon, N. C.; St. Mark's at Halifax, and The Church of Our Saviour at Jackson; these three constituting his present charge.

During the second World War he was in the U. S. Army Air Force.

As rector at Blacksburg Mr. Cox will also be Episcopal Chaplain of the Virginia Polytechnic Institute, and will succeed the **Rev. Frank V. D. Fortune,** who served at Blacksburg from 1941 to December, 1947, when he accepted a call to The Church of the Holy Comforter, Sumter, S. C.

The Rev. John G. Harrell, formerly assistant at St. Luke's, Monrovia, Calif., is now curate at St. James', Los Angeles, Calif.

The Rev. Probert E. Herb, formerly a chaplain in the Army, is now rector of Christ Church, West Collingswood, N. J.

The Rev. Robert W. Hibbert, rector of St. Andrew's Church, Harpers Ferry, W. Va., has retired from active ministry for reasons of health. He has spent the last twenty-five years in parishes in the Diocese of West Virginia.

(Continued on page 14.)

* * *

COLLECT THE FOURTH SUNDAY IN LENT

The Collect

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

* * *

MARCH

1. (Monday).
7. Fourth Sunday in Lent.
14. Fifth (Passion) Sunday in Lent.
21. Palm Sunday.
25. Maundy Thursday.
26. Good Friday.
27. Easter Even.
28. Easter Day.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 10

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Christ Church, Alexandria, Va. Observes 175th Anniversary

By CLEMENT E. CONGOR

Beautiful old Christ Church, George Washington's home church in colonial Alexandria, Virginia, is holding its observance of the 175th anniversary of its completion. On Friday, February 27, a service marked the actual anniversary of the meeting of the Vestry at which the church was received as "finished in workmanlike order" and on which occasion ten pews were sold at auction to defray the extra costs of construction.

George Washington was a member of the vestry of the parish of which the original Christ Church was a part. At the auction of pews in the new building, he bought the most expensive pew for 36 pounds, 10 shillings. In the churchyard in 1774 he publicly withdrew his allegiance from King George. On the first Sunday after his return to Mount Vernon upon the completion of the Revolution, he was in his accustomed pew in Christ Church. He regularly attended this church until his death on which occasion the rector of Christ Church conducted his funeral at Mount Vernon.

Christ Church, Alexandria, was originally one of several churches in Truro Parish, Virginia. George Washington was a vestryman of Truro for eleven years ending in February 1774. Apparently a very busy man during these years, he attended only 23 of the 31 meetings of the Vestry. Washington's diary shows his regular attendance at Pohick Church, one of the other churches in Truro Parish and about twenty miles south of Alexandria, until shortly before the Revolution, whereas after that time we find him usually in attendance at Christ Church.

In those days vestries were elected by the freeholders or qualified voters for entire parishes, not for a particular church as now. In addition to their church work, they performed the duties of civil officers and assisted the courts in certain secular affairs. They were even required to report to the chief magistrate violations of the laws such as Sabbath-breaking, absence from religious worship without reasonable excuse, profanity, disturbing public worship, gambling, etc.

By 1 January 1767, Christ Church was a part of the new Fairfax Parish carved from Truro Parish as the population of the area increased. The Vestry directed the church wardens to publish in the Virginia and Maryland Gazettes the letting out of two churches to the lowest bidders, one near the Falls (Great Falls of the Potomac) and the other at or near Alexandria, to replace the building then in use which was in poor repair and too small to hold the growing congregation.

James Wren, reputed to be a relative of Sir Christopher Wren, architect of St. Paul's Cathedral, London, produced the plan most pleasing to the Vestry and James Parsons agreed to build the church at Alexandria for 600 pounds. Wren was paid 40 shillings for the use of his plan and the church is very little changed to this day.

The most interesting points in the plans are that, "The quoins and arches are to be of rubbed brick, the pediments to the doors rubbed work in the Tuscan order, the lower windows to contain eighteen lights each nine by eleven. The upper windows twelve lights and besides the compass head, the sashes of the lower windows to hang with weights and pulleys and to be clear of sap, to have a medallion cornice under the eaves. The roof to be covered with inch pine or poplar plank laid close to shingles. The shingles to be of the best juniper cypress, 3/4 in. thick, 18 in. long and to show 6 inches. The altar piece, pulpit and canopy to be completed in the Ionic order".

The very interesting records of the Vestry at Christ Church unto this day, do not say whether inflation caused higher costs or what, but at a vestry held on May 25, 1772, James Parsons, the undertaker (old term for contractor), indicated he would be unable to complete the structure, although by his original agreement he could have sold ten pews in the completed church to his own advantage to defray additional costs.

On June 8, 1772 a contract was let to John Carlyle for 220 pounds, the lowest bid, for the completion of the structure. The contract specified completion by Christmas Day 1772. It appears from the records that the church was completed by November 23, 1772, but it was not until February 27, 1773 that the Vestry actually received the church at Alexandria from the undertaker, Col. John Carlyle, and was "satisfied that the said Church is finished in workmanlike order."

At this same meeting the Vestry immediately proceeded to sell the ten pews noted in the original contract. One of the conditions was that if the sales fell short of the sum advanced by the Parish for finishing the church, that the subscribers or purchasers would be chargeable with one fifth of the deficit. Only inhabitants or taxpayers of the Parish were permitted to purchase pews by law. As his residence, Mount Vernon, was still in Truro Parish, Washington could not legally be a vestryman of the new Fairfax Parish. He was, however, eligible to purchase a pew in Christ Church, Alexandria, as he was a taxpayer on property which he owned in Alexandria. Accordingly at the auction he bought the most expensive pew in the new church at 36 pounds, 10 shillings. The undertaker, John Carlyle, purchased one for 30 pounds, and the First Lord Mayor of Alexandria, William Ramsay, purchased a pew for 33 pounds.

In the very shadows of Christ Church one Sunday morning in 1774, surrounded by the congregation, every one of whom he knew well, Washington advocated withdrawing allegiance from King George and declared that he would fight to uphold the independence of the Colonies. Nine years later, after the independence had been successfully established, he returned to Mount Vernon on a Christmas Eve. The next day found him back in his accustomed seat in Christ Church to hear the Rector, the Rev. David Griffith, proclaim that peace and good-will reigned once more in the land. It is said that no one bowed in deeper gratitude than the great general on this occasion.

On April 25th, 1785, George Wash-

ington and other prominent laymen of Fairfax Parish met in Alexandria and signed a contract binding themselves, their "heirs, executors, administrators and assigns" to pay annually to the Minister and Vestry of the Protestant Episcopal Church in Alexandria the sum of five pounds for each pew assigned to them. George Washington's well-known signature is appended to this original contract, which is still preserved in the old minute book of the Parish Vestry.

The Rev. Thomas Davis, rector from 1792 until 1806, conducted General Washington's funeral at the request of Mrs. Washington at Mount Vernon on December 16, 1799.

George Washington Parke Custis, adopted son of George Washington, presented to Christ Church "The Family Bible of General Washington used at Mount Vernon" on April 12, 1804. This Bible is still in possession of the Church and is one of its treasured relics shown on special occasions.

The original building, enlarged by the addition of a graceful tower, still stands serenely in a quiet churchyard shaded by beautiful and ancient trees that were mere saplings in Washington's day. Like traditional English country type churches, it is impressive in its simple elegance. Especially impressive is the all-white interior with box pews, beautiful white-painted woodwork, wine-glass shaped pulpit with a sounding board overhead, mounting to a golden flame. Most beautiful single aspect of the interior is the pair of tablets on either side of the pulpit containing the Ten Commandments, the Lord's Prayer, the Apostles' Creed and the Golden Rule. These tablets, lettered by James Wren, the architect, in 1773, have never been retouched. Although the lettering is black on pure white, the background appears as a soft golden hue, a shade acquired solely by exposure to the atmosphere for 175 years. At the time that the tower was built and galleries added in 1818, all the square pews were changed to face forward with the exception of Washington's pew which still retains its original proportions. During services, anyone may occupy this pew who so desires.

This famous pew has been occupied in the intervening years by the great and near great of America and other nations. For 175 years, the ageing structure has lived as a house of worship ministering to a growing community and also as a national shrine. For many decades it was the custom of the President of the United States to attend Christ Church on the Sunday nearest to George Washington's birthday. President Wilson and David Lloyd George, Prime Minister of Great Britain, worshipped in Christ Church at the time of the First World War. President Franklin Delano Roosevelt and Prime Minister Winston Churchill attended New Year's Day services at Christ Church together on January 1st, 1942. President Harry S. Truman attended Thanksgiving Day services at Christ Church on November 28th, 1946.

Christ Church has continued to grow until now its congregation is more than double the capacity of the church. Today, when all the pews are free, even standing room will be at a premium for the special service commemorating the anniversary and the birthday of the church's most distinguished layman, George Washington. Washington's favorite prayers and hymns will be used. The mellow-toned bell will toll as it did in the early days and the serene old church, mindful of its glorious past, will look forward confidently to its mission of ministering to men of the distant future.

A Dark Light On Human Nature

By REINHOLD NIEBUHR

In the newspaper dispatches on the increasing food crisis in Germany there appeared a disturbing note about the attitude of the German peasants toward the hunger in the cities.

Despite the reduction of rations in the cities to the starvation diet of 1,000 calories per day (to be compared with the 3,000 calories per day consumed by an average American), the German peasants have not been cooperative in throwing their surpluses into the market.

The German authorities have not had the power to enforce food collections from the farms; and the farmers had no economic incentive to deliver the food. The currency with which they were paid for the food was becoming increasingly worthless and furthermore there were no goods on the market which could be bought with this currency.

Some of the journalists who reported the unwillingness of German peasants to deliver food surpluses to the cities pointed out in all fairness, that the peasants of other countries showed the same reluctance. In fact, Secretary Marshall, in his Harvard speech, which started the whole process now culminating in the European Recovery Program, stressed that Europe was in economic misery not merely because of the obstacles to international trade but also because currency inflation and lack of consumer goods had destroyed the incentive of peasants to raise food for the cities.

Some self-righteous city people have drawn the conclusion from these dismal facts that peasants and farmers are particularly individualistic and not inclined to look at the problems of the common good, which transcend their own interests. It may be so. Life on the soil is not calculated to give men a vivid sense of the mutual dependence of men in a modern technical society.

But it would be better if we all drew a lesson from these sober facts. That lesson is that though we all talk about love and brotherhood we are all much more dominated by self-interest than we would like to admit.

While no society can maintain its health if the individuals who compose it do not have some sense of responsibility for their fellowmen, it is also true that no society would live if it did not harness, as well as sublimate and suppress, self-interest. Human society is partly the achievement of a genuine sense of mutual responsibility.

It is partly an artful contrivance which enables men to serve one another indirectly, even though their primary motive may be to serve themselves. This is true of international as well as of domestic relations. The European Recovery Program is partly an expression of our sense of responsibility to hungry people in Europe. But it is also partly an expression of a wise self-interest.

"Moral" people are sometimes affronted by this element of self-interest in all political life. But that is because they do not know themselves sufficiently to understand that these artful contrivances, by which self-interest is harnessed for the common good, are necessary, not because the bad people are selfish but rather because all of us, the virtuous and the unvirtuous, are not good enough to preserve community by other means.

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PHILIPPINE CONSECRATIONS SOMETIME IN APRIL

New York, N. Y.—With the ordination to the priesthood of Mons. Isabelo de los Reyes, Jr., and Bishop Manuel N. Aguilar of the Philippine Independent Church, arrangements are now being made for their Consecration.

Bishop Norman S. Binsted of the Philippines is hoping it may be possible to have the consecrations sometime in April, and has written to Bishop Harry S. Kennedy of Honolulu inviting him to attend and take part in the service. Bishop Kennedy believes it may be possible for him to fly to the Philippines so as to arrive there about April 5. Presiding Bishop Sherrill has sent a radio message to Bishop Kennedy urging him to go to the Philippines for this service.

An Effective Ministry By Mail

By REV. ALLEN W. CLARK

Calvary Church, Danvers, Massachusetts

There are never enough hours in a parson's day to cover everything. Therefore, he has to do the absolutely necessary things first. This is especially true of his calling, where priority must be given to emergency calls to homes and hospitals, the sick and sorrowing, to calling on church workers to plan out the work, to newcomers in town, etc. It takes good judgment even to get in all the necessary calls.

As a result ,there are some calls that are not made, on people that the parson sincerely wants to see, and to whom he wishes to minister. One group that suffers especially is that considerable number of faithful people who **cannot** get to church services—the shut-ins, the old, young mothers with small children, and women who work Sundays, the isolated who live far from the church and have no car. Here are people who really care about worshipping God, but are prevented by circumstances beyond their control. They are just the sort whom the minister wants to keep in touch with, who "rate" his time and thought. Of course he gets to see them occasionally; but, Sunday after Sunday they are left without an opportunity to worship; week after week they do not see their minister. Each year he resolves to see more of them; and then finds the urgent calls once more crowding them out. He is still looking for a practical solution of this problem.

A little over twenty years ago a practical solution was found. A young minister found himself in charge of three churches: his "home base" in a college town, where he had three services in the morning; and two little country churches, one in a village, and the other out in the Vermont hills, at the crossroads in a scattered rural community. His schedule Sunday afternoons was a two o'clock service in this last church (called "Beaver Meadow"), and then back to the other church by four. For one winter he carried out this schedule faithfully, studying the situation. He found that, in bad weather, the Beaver Meadow congregation (which would number twenty to thirty in summer) would often drop to six or eight people. There was no horse-shed, and no intelligent farmer would drive to service, and leave his horse out for an hour or so in ten-above-zero weather. Most of them lived too far from the Chapel for them to walk it both ways. The young minister felt that the trip was worth while, even for a congregation of half a dozen faithful souls; but he was not satisfied, for his job was to provide worship for that scattered community; and he was not succeeding in doing this.

As he went about calling upon the people, he noted a well-thumbed volume, giving signs of constant use, in every farm-house kitchen—a mail-order catalogue. Suddenly he saw what this mail-order habit meant to him and his problem. Sears Soebuck, Montgomery Ward and others had solved their rural problem handily. Since the old way of selling goods only through stores had not succeeded in reaching the rural people, they must find some other way. So they taught these people to shop by mail, and the farming folk had taken hold of the idea enthusiastically. It occurred to the young minister that, if people could be taught to shop by mail, they could also be taught to worship by mail. Rural people have been called conservative, and righly so; but they are always enterprising enough to take hold of a new idea that is sound and useful.

So, one Sunday in 1927, he proposed a new set-up. He would come to Beaver Meadow one Sunday afternoon a month for a service; and for the other Sundays he would send them "mail-order" worship. There would be a simple worship-service for each family, consisting of prayers, a Bible Reading, and a brief sermon, which the father or mother could read to the family. There would also be a return postal-card, addressed to the minister, saying, "We had Home Prayers on Sunday, and there were .... present (including the children)," with one of the family signing the postal-card. The Beaver Meadow folk agreed to try it.

The first service went out, and on Sunday the parson wondered if any family would actually gather for Home Prayers. He watched the mail eagerly after Sunday, and was moderately happy when return postals came from three families, reporting a total congregation of fourteen. That was more than he had by going out for service. The next week he was sure that he had hit on a practical solution when reports came from nine families, out of the twelve he had sent services to, with a total congregation of thirty-four. Some of them began to call these Home Prayers "Sears Roebuck religion," indicating clearly that they believed in it!

"Home Prayers" had one feature missing in the mail-order catalogues. Each mimeographed copy was signed by the minister, like a letter; and a personal postscript added, inquiring after the health of the family, asking if the cow had calved, whether the well had run dry. In addition to providing worship, he was also succeeding in keeping in steady personal touch with the people.

From those early days in 1927, when Home Prayers opened up the field of worship-by-mail, their growth has been steady. It was a natural step to begin sending these services to sick folk in home and hospital, and to the great variety of people who actually are prevented from church-going.

Before long other clergymen heard of Home Prayers, and wanted to use them. So extra copies were made, and sent, well ahead of time, for them to use for their parishioners. Some 5,500 copies go out each week to 150 ministers and church workers, in more than half the states in the Union.

During the war many parishes sent Home Prayers to their youngsters in the service. A Massachusetts minister heard from a young lieutenant on Saipan, who wrote, "Home Prayers have been delivered to me in some of the toughest places and at the oddest times, and were very welcome, and used by several members of the company. On Saipan I had three of them delivered to me at once one day, when the mail orderly and I were pinned down by machine-gun fire. It is late—my candle is almost gone, so I'll close for now."

For many clergymen, Home Prayers have become an effective solution of the vexing problem of a ministering to these people who cannot sit before him in the pews. Each week this simple worship service comes to them; and, because it is signed in his own hand, perhaps with a personal postcript, they feel something of the love of God coming steadily to them through their minister. They know they are not forgotten, even though he can only ring their doorbells occasionally.

For a clearer understanding of this ministry-by-mail, its main points are outlined below:

A SIMPLE SERVICE—This attractively printed service has an opening prayer, a Bible reading, and closing prayers—all of it simple enough to be used steadily by those who have little education. On the other hand, it has also been used for years by college professors, and other highly educated folk, for it seeks the simplicity of the Gospel.

FOR BOTH CITY AND COUNTRY. While Home Prayers began as a rural venture, and is today widely used in rural fields, at least half of its circulation is in city parishes who use this service for their shut-ins—g r e a t parishes like Trinity, Boston, and All Saints', Worcester, Mass.

FOR THE CHURCH UNIVERSAL. Home Prayers are written by an Epis-

copal clergyman, but, from the first, they have avoided a one-church viewpoint. The original Beaver Meadow group belonged to a variety of churches. Today Home Prayers has its largest circulation in the Episcopal Church, because their author is best known in that church; but it is also used by Congregational, Methodist, Presbyterian, Universalist, Baptist, Christian, and other churches.

THE PERSONAL TOUCH is supplied by each minister or church worker signing the copies he sends out. In other words, your copies come to you unsigned. Up in the corner is "written by the Rev. Allen W. Clark," so there is no worry about your seeming to claim authorship. If you add a personal postscript, Home Prayers are doubly effective—that person knows that you remembered him when you wrote. People say, "I always look at the bottom of the page first to see if you have written anything to **me.**"

THE POSTAGE YOU PAY. Unsealed, Home Prayers take a cent-and-a-half. You can sign your name, and also write a formal greeting, like "Merry Christmas." If you write anything more personal than that, you pay the first-class three-cent rate; and some parishes do this regularly, and feel the extra expense well justified. Other parishes send out the services by first-class mail only occasionally, thus economizing.

HOW TO ORDER HOME PRAYERS. Just write to Rev. Allen W. Clark, 44 Cherry Street, Danvers, Mass., and tell him how many copies a week you desire. (Home Prayers are printed from early October until the end of June.) You will receive your copies a week or two in advance of the time you need to send them out.

FINANCES. Home Prayers are not a commercial venture. Therefore, there is no subscription-rate, or stated charge; and no bills are sent out. Twice a year we "pass the plate" by mail to the "Associates" (those who use Home Prayers for their people), and the Associates make their voluntary contributions, just as in a church service. The cost of producing and mailing Home Prayers comes to about two cents a copy. Many Associates simply multiply the total number of copies received to date by two cents—and thus settle the amount of their gift. Some give more, some less. In twenty years our budget has always balanced.

PASS THE PLATE YOURSELF. After a while you can "pass the plate" yourself to those who receive Home Prayers from you. Invite your people to send gifts to **you,** to cover the expense of their Home Prayers. Most self-respecting people want to pay something for what they receive. In the course of time their gifts should take care of your expense for Home Prayers.

HOME PRAYERS ARE NOT COMMERCIAL. The material is not copyrighted. It may be used by any one, for any purpose. You will find Home Prayers being used for the worship service in Sunday Schools, summer camps, by lay people conducting a church service. Many ministers use the illustrations and ideas in their sermons. Other ministries-by-mail utilize Home Prayers for the services they send out. The one purpose of this venture is to be used as widely as possible in the Kingdom of God, and its steady growth shows that ministers and people find Home Prayers practical and effective. They will work for you and your people. Write the Rev. Allen W. Clark, 44 Cherry Street, Danvers, Massachusetts.

* * *

Meditations In His Presence

V. "Thou shalt love thy neighbor as thyself." (From the **Summary of the Law,** page 69.)

But how must one love oneself? Not selfishly, but sensibly. Taking care of one's needs as they arise, for food, for clothing, for shelter, for attention in sickness, for guidance in perplexity, for mental and cultural nourishment, for sufficient labor and recreation. So does one love one's neighbor. Because of God's love for us all, we desire to accept His command to love another as one with love for self, certainly so far as meeting needs is concerned. Is that not the teaching of the Good Samaritan story? The lesson given is easily repeated: "Go and do thou likewise." Sacrificial giving, and the dedication of lives to the service of mankind without thought of reward, is evidence of obedience to this command.

But too often we separate persons into groups—one group we acknowledge as neighbors, the other group we accept no responsibility for. Jesus made it clear—who is thy neighbor? Anyone who has need of thee. Anyone! There are no exceptions. Whoever comes within the touch of your concern is your neighbor and your responsibility—"As much as lieth in you".

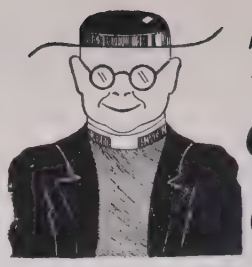
We begin wherever we are, keeping our eyes open, sensitive to the needs of others. There is glory in such a way and great joy, and God walks with us as we go.

J. W. KENNEDY.

* * *

FOR THE UNITED NATIONS

Almighty God, from Whom all thoughts of truth and peace proceed; Guide, we pray Thee, with Thy strong and peaceful wisdom, those who take counsel for the nations of the earth in the United Nations Organization. And that we may worthily support them, deliver all Thy people from selfishness and false ambitions. Grant that we may prepare our minds through study, our hearts through compassion and our souls through prayer and sacrament for a new world in which justice shall be assured to all and in which peace shall be enduring, through Jesus Christ our Lord. Amen.



The Curate's Column

THEY WOULDN'T WISH IT

We have been out of action for a week, and it looks as though another week will pass before we are back on our feet again. Those bugs which give us colds and flu have laid us low and landed us in our bed. It is bad enough for me, but it is harder knowing that a lot of our people are in the same case. Some of them are far less able to stand it than we are—and we don't like that. As soon as we can get around, we are going to see some of them.

We know where those bugs got the best of all of us. It was in a cemetery. You see, an old friend had finished his work here, and we wanted to render him the last service we could. We did our best. A lot of his other friends felt the same way, and they were there, too. Unfortunately, we had to bury him on a cold day, in a freezing rain. Our friend wouldn't have wished it, but we stood, as convention demanded, bareheaded to the weather. It was considered necessary to do that in order to show our respect for our friend and our God. As a result, some of us are sick, and we shall probably have to conduct another funeral in a few days.

Can we possibly think that our God, or any child of His, would want anyone to suffer, or to die, in order to show respect for him? Is human sacrifice the only way of showing our devotion?

We can't help thinking it would be a far better token of our affection to rid ourselves of these stupid conventions. No one who loves us could want us to suffer when it serves no useful purpose. For our part, we are sure we can show our love far better by keeping ourselves in condition to carry on the work they have passed on to us.

The Curate

* * *

The American Tract Society has available large quantities of Gospel tracts and bound volumes suitable for distribution in English-speaking portions of the mission field. This literature will be given free to recognized Christian organizations, provided the recipients will defray shipping costs. Address all correspondence to the American Tract Society, Inc., 21 West 46th Street, New York 19, New York.

National Council Meets

The February meeting of the National Council was largely routine, other than the outstanding report of the Department of Christian Education, presented by Dr. Heuss, the new executive of that department.

Acceptances by the dioceses for 1948 unfortunately did not meet the full budget, and necessitated a cut in the proposed budget. Though the cut was not a large one, it suggests that we would do well to lay careful plans for our fall promotion. The deficit in acceptances led to the dubious procedure of using undesignated legacies to balance the budget. This is bad financing. It involves using what should be capital funds for current expenses. General Convention ought to prohibit this practice.

The Council received a resolution from the American Church Institute for Negroes asking Council to hold up payment of the money allocated the Bishop Payne Divinity School from the Reconstruction and Advance Fund. Council fortunately realized that the Bishop Payne School has a Board of Trustees, and that the National Council in essence was a transmitting agency in this matter. There obviously exists a deep moral obligation to give to the Bishop Payne School funds that were given for it. Council passed a resolution suggesting to the Board of Bishop Payne that it permit the Council to hold this fund for the present, giving the income to the school. We suspect this will be quite agreeable to the Board of Bishop Payne, as long as the principle is established that this money belongs to Bishop Payne. Building conditions being what they are, plus the undecided mind of the Church as to the training of Negro candidates for the ministry, make it wise to delay actual construction in Petersburg. It is incidentally clear that the whole structure and program of the American Church Institute for Negroes needs evaluation and fresh consideration.

The thoughtful report of Dr. Heuss and the Department of Christian Education was undoubtedly the highspot of the meeting. It faced all the difficulties involved in the problem of Christian education in our Church. It recognized the lack of home cooperation, the dearth of trained teachers, the paucity of curriculum material up to modern standards, the limited program of the small Sunday School. Wise steps are already being taken and there is courageous planning in progress for the future. The implementation of the planning will require money and personnel. The cost will be nearly $200,000 for new staff members alone. We believe the Church will gladly give that amount for Christian Education leadership if the Department continues to work as wisely as these first steps indicated. This was a fine report of sound work in progress.

High Church "Cooperation"

A sarcastic editorial entitled "Cooperative Churches" in "The Living Church" of February 15th snipes bitterly at the Division of Domestic Missions of our Church, and more particularly at the Rev. Dr. George Wieland and the Rev. Clifford Samuelson of that department, because of an interdenominational pamphlet with this title, some copies of which were inscribed with the name of the Division. This is of a piece with smear criticism of the Federal Council of Churches on the basis of material issued by it simply for study. "The Living Church" sets up a straw man by assuming that everything in this interdenominational pamphlet represents the official position of the Protestant Episcopal Church. In shrill and ill-mannered tones it then enquires, "How about it, Bishop Sherrill and members of the National Council, since this pamphlet bears the imprint of "281"? Are these your sentiments?"

Such methods would not be worthy of reply except when one considers the fundamental reason for this furore. This is all over a matter of cooperation with our Protestant brethren. This editorial thus gives away the true High Church position. The High Churchman speaks frequently of Christian reunion and of cooperation with other Churches, but he has no true desire for it with his Protestant brethren on any basis other than that of assimilation. Anglo-Catholicism is isolationist and uncooperative towards Protestantism. The sooner our Church understands this the sooner we will be able to assay at true value the comments and tactics of the High Churchman in respect to any plan of Church union which our Church may consider in the future. The sad part of this pamphlet is that because of such attitudes within our Church, we are listed among "non-cooperating Churches" in the company of Pentecostal groups and the Mormons!

Part of the pamphlet so bitterly condemned speaks of the allocation of certain fields to a single denomination. When there are thousands of counties without any Church in them; when over 50 per cent of America is pagan; when rural America is relapsing into heathenism at an alarming rate; and, when all our Churches are limited in funds and in manpower, this seems a most sensible and Christian procedure. It has long been followed in the foreign missionary fields. Even the Roman Church has tacitly accepted it in certain areas. There is more work than any of us or

all of us can do. Therefore we should not waste our efforts in needless competition, but try in a spirit of Christian brotherhood to alleviate some of the cost of our sin of disunity by such methods as the allocation of fields.

But "The Living Church" will have none of this. This is "surrender to interdenominationalism." Better to have a tiny Episcopal Church with services once a month by a minister who has seven other Churches and whose salary comes in large measure from missionary funds than to agree to the allocation of fields with other Churches so that each field can have a full time minister and an adequate program of Christian worship and life.

There ought to be a show-down on such matters by those who give the majority of our missionary funds, and that happens to be not the High Churchmen, but the evangelicals, or Low Churchmen. We ought to insist on Christian cooperation to the fullest and reject appropriations for competitive Churches in missionary fields.

Or the other solution is for High Church parishes and dioceses to begin to give not the quotas they have never met, but ten times these quotas so that we Episcopalians can meet the total Christian need of America. For if we and we alone are "The Holy Catholic Church," then we must go into every town and village of America. But if, as some of us suspect, we are only a part of Christ's Holy Catholic Church, then perhaps we ought to be willing to cooperate with our brethren. "By their fruits ye shall know them!" They have the fruits!

A Review Of An Important Book

By THE VERY REV. ALEXANDER ZABRISKIE

Dean of the Virginia Theological Seminary

"Virginia's Mother Church and the Political Conditions Under Which It Grew," by George Maclaren Brydon, D. D. Published by the Virginia Historical Society, Richmond. $1.50.

By the Very Rev. Alexander Zabriskie, Dean, Virginia Theological Seminary

Ordinarily a "review" of a book outlines its contents and then appraises it in detail. This particular volume is so crammed with information that such a critique would require another volume. An alternative type of "review" is a record of the major impressions the work under discussion made upon the reviewer. This article is of the latter type.

The first impression is that Dr. Brydon has written the history of the Church in the right way; that is to say, in relation to its environment. He never for a moment forgot that the people who composed it were planters and farmers; that their fortunes were at the mercy of a one crop economy and that the value of tobacco fluctuated constantly, that some of them were in conflict with royal governors and struggling to protect and develop local self-government; that in the back of their minds were the dangers of Indian attacks and uprisings of the slaves; that means of communication were bad and slow. The people who make up the church in any age and determine its action and development as a sociological institution are always immersed in other affairs—political, economic, social and the like—and inevitably bring to their activities as churchmen thought-patterns and ideals and prejudices inculcated by these other concerns, as well as bringing to their political and economic functions a perspective and standards cultivated in the Church. The great fault of much Church history—including some otherwise quite good histories of our own Church—is that they are written as though Church people could be detached from their total culture and the Church's development be understood apart from this environment. Dr. Brydon never makes this error. For more than most historians he tells the story of the Church in relation to the total life of the colony and of its English background. Some people will fault him for devoting so much space to political and economic affairs on both sides of the ocean. In my judgment it is one of the best features of the book. His discussion of the relatively slight effect of the English Toleration Act of 1689 on Virginia is one of the best refutations I have ever seen of the charge that the established Church in Virginia was intolerant and persecuted dissenters; and his description of tobacco as the medium of exchange, and the result of its fluctuating value, helps us understand better the difficulties of both clergy and vestries. My chief regret is that he did not show us even more clearly just how events in the "secular" sphere affected happenings in the Church. The connection is not always clear.

One result of Dr. Brydon's telling the story of the Church in relation to its total environment is that he enables the reader to appreciate more adequately than other writers in this field the nature and extent of the influence exerted by Virginia's Mother Church on the life of the colony.

A second impression made by the book is its massive learning. Dr. Brydon has studied sources previously unused. He has pored over vestry-books and letters, as well as official reports sent back to England and the proceedings of the legislature. He knows the best secondary sources. I certainly cannot claim to be a scholar in the field of colonial history, but I am positive that there is no book on the colonial Church in Virginia which is based on anything like the same amount of factual information. Scholars can learn much from it; the rest of us who claim only a certain amount of previous reading in the field can learn much more. The source materials printed in the appendices are of especial value.

This information has been digested and correlated, so that Dr. Brydon presents us not an encyclopedia of unrelated facts but an ordered narrative. At times he permits himself to generalize or to draw a moral: but always on the basis of knowledge. Occasionally he indulges in speculation; and whether or not one agrees with his speculations, one has to admit that they are as well-informed as such speculations can be in view of available evidence.

A third impression is Dr. Brydon's appreciation of the part played in history by individuals. He has brought out more clearly than I, at least, have ever seen brought out before the importance of Sir Edwyn Sandys (and this is one of the very significant revaluations of this book), and also of Bishops Compton and Gibson, of London, the strength and weaknesses of Commissary Blair (to whom, I must confess, I think he devotes a disproportionate amount of space), the real stature of Governors Andros and Spottswood. God works out His purpose through many forces—political developments and reverses, economic factors, social arrangements, Church councils; but certainly He works through individuals (by guiding them, empowering them, overruling them and

(Continued on page 13.)

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE RIGHT USE OF LENT

By the Rev. G. Paul T. Sargent, D. D.

Rector, St. Bartholomew's Church, New York City

Lent is a season which, rightly used, will be of the utmost value in man's search for a victorious faith.

The growing complexity of life increasingly presses upon us all. Probing scientists are resolving the natural world more and more into its competing elements. Governmental and industrial problems are multiplying. Social demands have become more intensive, and men are confused and distracted.

How can a Christian find his way through this confusing welter of competitions, demands and worries, so that he may lead a simple, undeviating life in a complex age?

We cannot accomplish this result by reducing the modern world to its former outer simplicity but by acquiring and maintaining within ourselves the simplicity of mind and heart that will help us to choose certain fundamental values and center our love, faith and hope upon these. We must, like Enoch, walk with God, while around us surge the distracted multitudes.

This Lent we can determine to lessen the number of distractions, social events, and vain pursuits which render so much of our life superficial and disappointing. We can choose between those things which enervate life and the possession of the cardinal virtues taught and revealed in the life of Jesus. Through walking with Jesus, let our Lenten quest to learn that "godliness with contentment is our greatest gain." —From the Episcopal Church Times.

* * *

EASTER EUCHARIST

So now we come! The strong, the frail,
To kneel before the altar rail—
The blessed Sacrament to take,
And this we do for Thy dear sake!

So now we come! Teach us to pray,
Renewing courage day by day—
Teach our hearts to patient grow—
Our hearts so bowed with grief below!

So now we come! Oh! Risen Lord!
We feel the healing through Thy Word—
The Blessed Life you gave for us,
We feel to be a sacred trust!

So now we come!

MARY BELLE WALKER.

WE ALL LISTEN

In reading a current issue of one of the Christian Educational Journals I came across an interesting article on the "Radio". It suggested that we make our radio a center of listening for the family. There is no greater joy than sharing music, a story hour or drama with someone else.

In a recent study it was revealed that the average American child spends more than fourteen hours every week in front of the loud speaker. Mr. Beals' comment was, "Our children actually spend more time listening to the radio than they do at any other single occupation except sleeping!"

This does behoove us to check up on the things our youngsters are hearing daily. I realize that the radio is a great help between the hours of five and six for busy mothers. It means that during this hard hour of the day she is spared from many questions and children milling around while hungry and tired. But is it not important to check on what comes into their growing experience?

Most families have more than one radio and different members tune in on their favorite programs. They do not share with each other and therefore are not bothered about what other members of the family are interested in.

It is a good idea "to know what is on the air". Here are some suggestions. There is the "Guide to Radio Programs of Special Value" selected by the Federal Radio Education Committee and published monthly in the "Scholastic Magazine", which will be found in most high school libraries. A more complete guide is published by the Joint Radio Committee, 287 Fourth Avenue, New York 10, called "The Best in Radio Listening". All four of the major networks issue monthly or quarterly bulletins describing their regular program features. They will be glad to put your name on their mailing list if you request it. Another source is the "Service Bulletin" of the Federal Radio Education Committee, U. S. Office of Education, Washington 25, D. C.

But let us listen together. Let us select our programs and then discuss them afterwards. We are a hearing public but we do not really digest all we hear. Unless we hear and think and discuss, it results in a lot of confusing ideas floating around our minds.

Church On The Air can be a wonderful experience for a sick child. They can listen to the hymns and prayers and join in with the fellowship.

Here is another way to weld the family together. Let us take time to find out good programs and plan our times together. You will learn what your boys and girls are thinking, their sense of values and what they are being taught in school. Do you know?

MARTHA C. PRAY,
Consultant of Christian Edution, Diocese of Virginia.

* * *

PRAYER BOOK PAGE BY PAGE

CXXV

THE RUBRICS—In the revision of 1928 the rubrics here were enlarged from four to six. However only one was added, since the first one was separated into two parts. The instruction that was put in in 1928 provides that ". . . the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church." This does not necessarily mean entirely prayers for those who are sick physically, but can include persons who are upset mentally or emotionally. A prayer for the sick said by the minister after the Gloria in Excelsis is a very good way to bring people to their knees for the benediction, although there is no rubrical provision for it at that place. In either case a prayer for the sick and suffering is very appropriate and gives the congregation an opportunity to send a message of prayer to any of their loved ones who may be in need of it, and such prayers are undoubtedly more effective than we realize.

The Prayer for the Whole State of Christ's Church—The title of this prayer was changed in the revision of 1928 by the omission of the word "militant". This is due partly to an additional petition included in the last clause of the prayer, which we shall comment upon later.

The church is frequently referred to as "militant", meaning those who are still fighting in the flesh and in this world, and "triumphant" referring to those who "having finished their course in faith" are now removed to their spiritual bodies in the other life.

This marks the general movement of modern times, and in religious thought toward the recognition that the experience of life that we call death is merely a transition from one life to another.

This new and better attitude is more evident in the burial service where it will be discussed at greater length.

R. CARY MONTAGUE.

News of the Church

THE RICHMOND PREACHING MISSION

A Very Real Revival

Richmond, Va.—This city and vicinity experienced a very real revival February 1-8, in spite of some of the most inclement weather ever recorded here. Protestant forces united under sponsorship of the Richmond Ministerial Union, and over 51,000 attendants were noted during the eight-day meeting.

Under the direction of Dr. William E. Hudson, creator and manager of the well known Massanetta Bible Conferences in the Valley of Virginia, the mission brought to the city 18 nationally noted speakers. There were both men and women, and a number were not ordained clergymen.

They made a combined effect upon the community which will be felt for a long time to come, if results to date are an indication.

Effective rededication was made by a large number of clergymen and lay people, when Dr. Roy L. Smith, editor of the Christian Advocate, invited persons desiring to so indicate by standing. Dr. Smith also spoke intimately to the clergy in a special morning session, as did the Rev. Dr. John Sutherland Bonnell, of Fifth Avenue Presbyterian Church, New York City.

A large number of cards were signed, indicating a desire to make profession of faith, rededication of one's life, or transfer to a local church connection.

There was every indication that another such combined spiritual offensive would be made here, patterned on this first unique attempt.

The meetings were held each afternoon, except Saturday, and each evening, for the eight days in the Mosque, Richmond's largest auditorium. There was an overflow congregation in Grace and Holy Trinity Episcopal Church next door on the closing night, and many had to be turned away altogether.

Noonday services were also held daily except Saturday and Sunday at four major centers in the city, and Monday through Saturday at Centenary Methodist Church for the downtown area.

The entire list of speakers from outside, in addition to those named above, included: Congressman Walter H. Judd, of Minnesota; Dr. Peter Marshall, chaplain of the United States Senate; Bishop Clinton S. Quin, of the Episcopal Diocese of Texas; Dr. Raymond L. Linquist, of First Presbyterian Church, Orange, N. J.; Dr. Bernard C. Clausen, of Euclid Avenue Baptist Church, Cleveland, Ohio; Bishop Edwin Holt Hughes, of the Methodist Church; Judge Camille Kelley, of the Juvenile Court, Memphis, Tenn.; Mrs. Harper Sibley, of Rochester, N. Y., head of the United Council of Church Women; Dr. Hazen G. Werner, of Drew Theological Seminary; Dr. Norman Vincent Peale, of Marble Collegiate Church, New York City; Miss Muriel Lester, of Kingsley Hall, London, England; Dr. Clovis G. Chappell, of First Methodist Church, Charlotte, N. C.; Dr. Frederick H. Olert, of First Presbyterian Church, Detroit; Dr. Allen E. Claxton, of Broadway Temple, New York City; Dr. Sankey L. Blanton, dean of School of Religion, Wake Forest College, and Dr. Frank Crossley Morgan, of Concord, N. C.

* * *

THE EPISCOPAL WAYSIDE MISSION, A STUDENT ACTIVITY

Berkeley, Cal.—The students of the Church Divinity School of the Pacific and St. Margaret's House, Berkeley, have organized a program of open-air preaching which is called "The Episcopal Wayside Mission." This program of evangelism was organized by Mr. Tod Ewald, a senior student of the Church Divinity School of the Pacific, and has received valuable guidance from the Rev. J. Henry Thomas, rector of St. Clement's Episcopal Church, Berkeley.

Plans were laid for the project early in the fall. After a period of study and prayer, open-air street meetings were undertaken in downtown Berkeley.

Following a brief service in the nearby Church of the Good Shepherd, the group assembles around a portable organ where a service of singing, preaching, and prayer is held. Short sermons are delivered by local clergy and students of the seminary. The order of service and location are varied in order to determine better the effectiveness of the work.

The prayers of the church are requested that God may use this work and that His Kingdom be set forward.

* * *

NATION-WIDE ENROLLMENT ACHIEVED FOR NATIONAL ROLL OF HONOR

Washington, D. C.—With more than 10,000 names of servicemen and women who offered themselves in our country's wars, recent and past, already entered on Washington Cathedral's National Roll of Honor, progress toward full participation by every diocese seems assured. Every state in the Union now is represented, with enrollments also from Alaska, Hawaii and the Canal Zone.

First in the entire church to approximate complete enrollment was Christ Church, Glendale, Diocese of Southern Ohio. Except for a few no longer resident in that section, every serviceman and woman who went forth from the parish was entered on the roster. Tireless enthusiasm on the part of the Rev. James E. Clarke, rector, and the honor roll chairman for the parish, Miss Mary E. Johnston, who is also diocesan chairman of the National Cathedral Association, accomplished this praiseworthy result.

Practically 100 per cent results were attained at St. Paul's Church, Corunna, Diocese of Michigan, with the Rev. George W. Moore, vicar, submitting enrollments from 23 out of the original 24 who entered the armed forces from this parish, and the expectancy of obtaining the twenty-fourth veteran's name upon his later return to his home town. Thanks to the vicar's promotion, veterans in the near by parishes of St. John's, Chesaning, and St. John's, Durand, also enrolled, while from Christ Church, Owosso, the Rev. William D. Davis, rector, came additional honor rolls.

Other 100 per cent scores were made by St. Paul's Parish, Brookline, Mass., the Rev. Frederic C. Lawrence, D. D., rector; All Saints Church, Methuen, also in the Massachusetts Diocese, the Rev. W. Ashley Hawley, STD., rector; and St. James Church, Lancaster, Diocese of Harrisburg, the Rev. Robert C. Batchelder, rector.

Excellent ratings were made by the Church of the Redeemer, Hyde Park, Cincinnati, Diocese of Southern Ohio, the Rev. Maxwell D. Long, D. D., rector; Grace Church, Providence, Diocese of Rhole Island, the Rev. C. H. Horner, D. D., rector; St. Mark's, Carteret, Diocese of New Jersey, the Rev. Kenneth MacDonald, Ph. D., rector; Christ Church, Milford, Diocese of Deleware, the Rev. Joseph S. Hinks, rector; and St. Stephen's, Beckley, Diocese of West Virginia. Here the Rev. Andrew B. Jones, rector, and William E. Watts, leader of the Adult Bible Class, enlisted aid of local newspapers and canvassed the entire community. From the Missionary District of Utah came 60 enrollments, all assembled in St. Paul's Church, Salt Lake City, the Rev. Mortimer Chester, rector, with promise of more.

In some sections parishes cooperated with other local groups, as at Sauk Centre, Diocese of Minnesota. With consent of Bishop Keeler, the Rev. John F. McPartland, rector of the Church of the Good Samaritan and the Church of St. Stephen's, Paynesville, accepted joint sponsorship with the American Legion Post obtaining valuable publicity from the local press, and many enrollees.

Personal leadership has been a prime factor in extending understanding of the

scope and purpose of this, the only permanent National Roll of Honor known. In the mission church of St. Andrew's, Cedaredge, Diocese of Colorado, Mrs. E. E. Grubb, parish secretary, is working zealously toward this end. In Erie Diocese, Pennsylvania, the Rev. William A. Chamberlain, Jr., is spreading interest in the honor roll among the eligibles of his three Valley parishes; St. Saviour's, Gearhartville; Holy Trinity, Houtzdale; and St. Laurence's, Oscola Mills. In Columbus, Diocese of Southern Ohio, the personal efforts of Mrs. Charles T. Lewis rounded up 50 enrollments from St. Paul's Parish, with expectation of doubling that total.

Thus the response of clergy and laity throughout the United States is daily increasing, bringing in each week honored names not only of the two generations who saw service in World Wars I and II, but also of those veterans of earlier conflicts whose patriotic devotion bought for us the freedom and independence which are the foundations of our American way of life.

Washington Cathedral authorities hope that all parishes will make a special effort to enroll the names of those who died, and to submit these enrollments before Memorial Day.

* * *

POLICIES OF LAYMAN'S COMMITTEE

New York. N. Y.—In his report to the National Council, the Rev. Arnold M. Lewis, director of the Presiding Bishop's Committee on Laymen's Work, made a clear and concise statement of the policies of the Laymen's Committee. Statement in full follows:

Our work is constantly tied in with any program of the general Church in which laymen may have a part. An example of this is the February 2 broadcast of the Presiding Bishop. Our laymen have offered their services to the clergy in the mechanical installations necessary for the reception of the broadcast. In addition, they are making a concerted effort for as large an attendance as possible on that day. This is but a sample of the manner in which the manpower of the Church can be approached. The men are constantly asking for things to do and this offers the Church a workable body that has the interest and the initiative to get things done.

The Presiding Bishop's Committee on Laymen's Work has no desire to centralize its activities to the point where it will become dictatorial. Our whole policy has been and, I hope, will continue to be that of permitting each diocese to undertake whatever program or organization it deems advisable. Our desire is to assist where possible and to suggest plans and programs. Every major church body has a laymen's program. After studying their approach to the problem of creating the interest of men, I am convinced, more than ever, that our plan is basically sound and in line with the organization of the Episcopal Church.

* * *

ROSEBUD'S 21 MISSIONS LISTEN IN

Rosebud, N. D.—Here in the Rosebud Reservation, there was full cooperation with the National Council in its plans for the broadcast of Presiding Bishop Sherrill's address on behalf of the Presiding Bishop's Fund for World Relief.

The Rev. Edward O. Moore, one of the three clergy in charge of the Rosebud Mission with its 21 stations, said a few days before the broadcast:

"We are planning to listen to Bishop Sherrill on February 29. Every chapel that I have been to recently has reported that there is a radio somewhere in the community, and that they will have it in church. When Bishop Sherrill gets through, if it is necessary, an interpreter will get up and tell what he said. I don't expect to get much of an offering from my chapel here in Rosebud because our Christmas Offering went to the Presiding Bishop's Fund for World Relief. We didn't do badly either, $51.64. Missions also gave to the Presiding Bishop's Fund, but the other chapels gave their Christmas offering to the Navajoes through the American Friends Service Committee."

* * *

VIRGINIA SEMINARY TO BE PRESENTED ON COAST-TO-COAST BROADCAST

Alexandria, Va.—As the second in a series of events looking forward to the 125th anniversary next June of the founding of the Virginia Theological Seminary, the Columbia Broadcasting System, on Sunday, March 14, from 10:30 to 11:00 A. M., EST, presents the Seminary on their regular weekly coast-to-coast feature, the Church of the Air.

The preacher for the occasion will be the Rev. Dr. Stanley Brown-Serman, professor of New Testament Language and Literature at the Virginia Seminary, who will speak on the passion theme, "The Cross, the Measure of the Word." The Seminary Chorus, which recently completed a series of programs over a local Alexandria station, will provide the musical background. The chorus, under the direction of the Rev. Kenneth Heim of the Church Music Department, will sing "Lord Christ, when first Thou cam'st to men," the words of which were written by alumnus Walter Russel Bowie; "My God, how wonderful Thou art," by F. W. Faber; and "When I Survey the Wonderous Cross," from the pen of Isaac Watts. Charles Price, a student will be at the organ.

This program will originate in the studios of station WTOP, CBS, Washington outlet, and will be heard over most of the stations of the Columbia network at the time of origin. A few of the stations will air the broadcast the following Sunday, March 21, at 10:00-11:30 A. M., EST by transcription. Check your local CBS station for the time of local release.

* * *

PRESIDING BISHOP'S ADDRESS REACHES WIDE AREA

New York, N. Y.—The Presiding Bishop's Fund for World Relief was presented over a wide geographic area, on Sunday, February 29, according to reports reaching the National Council. At the request of the Rt. Rev. J. I. Blair Larned, in charge of American churches in Europe, all churches "gave some attention that Sunday morning to the need for funds for relief and rehabilitation." In the Pro-Cathedral in Paris, the Rev. A. Stanley Trickett, administrative secretary of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, presented the needs and told of the Presiding Bishop's Fund.

In Alaska and the Hawaiian Islands, the Presiding Bishop's address was heard by radio in many of the churches. The low-wave Station W-R-U-L, Boston, beamed the address to Europe, Asia and Latin America. This was done by transcription on Sunday afternoon.

W-R-U-L is operated by the World Wide Radio Foundation, a non-profit corporation, and the broadcast was made as a public service.

This low-wave presentation assured that Bishop Sherrill's address was heard throughout by far the greater part of the world.

* * *

MR. FISHBURNE HONORED

Roanoke, Va.—The Rev. Charles C. Fishburne, Jr., rector of Christ Church, Martinsville, was chosen as "Martinsville's first citizen of the year" at the annual banquet of the Optimist Club on the evening of February 12th. Especially noted were Mr. Fishburne's value in young people's activities and charitable organizations and his work among various lay groups in the city. The award was made on behalf of the Optimists by the Rev. W. M. Normant, Jr., pastor of the Broad Street Christian Church.

Mr. Fishburne is a native of South Carolina, a graduate of the University of South Carolina (M. A.) and Virginia Seminary (B. D.), was ordained Deacon in 1930 and Priest in 1931. He served at Winnsboro, Chester and Great Falls, South Carolina, before coming to Martinsville in June, 1935. During the war he served as a Chaplain in the Navy,

being stationed in North Africa. He was married in 1935 to Miss Eirene Mayers and they have two children.

* * *

REVIVAL PREACHING IN ST. PAUL'S

Jesup, Ga.—The Rev. Archer Torrey, Episcopal minister connected with the People's Institute of Applied Religion, began revival preaching services in St. Paul's Church, Jesup, February 22. The service was well attended by Episcopalians and visitors.

Opening the first of a series of six sermons on the subject, "The Holy Bible, the Basis For Abundant Living," Mr. Torrey emphasized the Biblical experience that the Creator gives man: food, peace and self-respect, but that man turns these into famine, war and self-despair. Man's obedience to the laws of God will bring man abundant life which, the preacher said, was the purpose of the coming of the Founder of Christianity.

The next five nights the Rev. Mr. Torrey will preach on the following topics: "The Abomination of Desolation, Abundant Life for the People and the Country"; "An Adulterous Generation, Abundant Life for the Family"; "All That Thou Hast To Do, Abundant Life for My Fellow Citizen"; "A Den of Thieves, Abundant Life and Money"; "Ye are Witnesses, Abundant Life in One World."

* * *

PREPARING DRAFT FOR NEW OHIO STATE CONSTITUTION

Gambier, O.—Ohio professors of the social sciences are doing some spadework on a very practical problem this week-end in Gambier, where a committee is preparing a draft of a new state constitution for Ohio.

They are the Committee on Constitutional Revision of the Social Science Section of the Ohio College Association who were chosen by the Association, to suggest revisions in the fundamental law of the state. According to the present constitution, the voters of Ohio will decide in 1952 whether a constitutional convention should be called to amend the present constitution or whether the document should be completely revised. If such a convention is held, the political scientists, economists, and sociologists of Ohio's colleges and universities will have their suggestions ready to submit.

The meeting which is being held at Kenyon College in Gambier is under the chairmanship of Professor Harvey Walker of Ohio State University. Its members are: Professors Lloyd Helms, Bowling Green; David King, University of Akron; Warren Cunningham, Miami University; Percy Fenn, Oberlin, and Paul Palmer, Kenyon.

Professor Stuart McGowen, of Kenyon College, is president of the Social Sceince Section of the Ohio College Association.

* * *

TEACHERS STAYING ON IN INDIA

New York, N. Y.—Acknowledging a contribution of $2,500 from the Presiding Bishop's Fund for World Relief, Bishop Anthony B. Elliott, of Dornakal, India, said that a part of it was spent "for grain for our hard pressed teachers which saw them over the worst months of the year. They could have hardly got through otherwise, and they are most grateful for this help. The money is being used in the Singareni Mission which is steadily growing and has now 11,000 Christians, and for the adjacent part of Khammamett Church Council area with which the Singareni Mission is already linked.

"Owing to political upheaval our teachers have the additional trial of threats and even violence from both sides; but they are nearly all carrying on bravely and staying with their people. All this makes your help more timely."

* * *

DIOCESE MAKES GOOD ROCORD

Roanoke, Va.—The churches in Southwestern Virginia made an enviable record with regard to their obligations to the diocese for the year 1947. Of 61 Diocesan Expense Assessments, to a total of $15,749, only one of $35 was not paid and that was nearly offset by a payment of $25 by one small church which had no assessment.

In the Field Department (Program expectations resulting from the Every Member Canvass) the total of pledges were $39,076 and the total of payments was $40,827.43. Only three small churches failed to pay their pledges in full, the total of these shortages being $68.32 and, as is seen, this was far more than offset by a number of overpayments on the part of other churches.

* * *

FIRE DESTROYS CHURCH AND PARISH HOUSE

Danville, Pa.—Christ Church and parish house, Danville, were completely destroyed by fire which raged for several hours, February 13. The 66 year old beautiful Gothic structure, a landmark in the community, collapsed as more than 200 firemen from Danville and seven neighboring towns fought the flames in sub-freezing temperatures, hampered by a sleet storm and broken water main.

The steeple crashed into the courtyard, almost hitting the rectory which was partially damaged. It was reported that the rector, the Rev. Squire B. Schofield, lost nearly all his furniture and possessions. Total damage to the property and furnishings was estimated at $775,000.

The church was built in 1882 at a cost of $240,000 as a memorial to Peter Baldy, senior warden, and his wife, and was one of the most beautiful and largest Episcopal churches in Pennsylvania.

* * *

C. D. S. P. NOTES

Berkeley, Cal.—During February, members of the faculty filled various speaking engagements. Dr. Randolph C. Miller was in the east attending meetings of the curriculum commission and child division, and spoke at Christ Church, Philadelphia, and in Detroit and Chicago. Dr. Pierson Parker was the noon-day Lenten preacher at St. Paul's Cathedral in Los Angeles. Professor Charles F. Whiston conducted a School of Prayer at All Saints' Church, Beverley Hills.

The Pastoral Conference brought many famous speakers to the adjoining campus of the Pacific School of Religion, including Dr. Nels F. S. Ferre, of Andover-Newton Seminary; President emeritus Henry Sloane Coffin, of Union Seminary; Dr. Seward Hiltner, of the Federal Council of Churches, and Dr. Elmer Stone Freeman (C. D. S. P., '22) of the Committee on Evangelism and Devotional Life of the Congregational-Christian Churches.

The second quarter will end on March 25, and the third term will begin March 29, with several new students in residence. The enrollment this year is an all-time high in the 55 years of the school's existence.

* * *

BISHOP MELCHER CONFIRMS CLASS BEFORE SAILING

Columbia, S. C.—A unique Confirmation Service took place in Trinity Church at 5 o'clock the afternoon of Sunday, February 22, when a class of thirteen adults and four young people, prepared by himself as rector of Trinity Church before his Consecration on February 5, was confirmed by the Rt. Rev. Louis C. Melcher, bishop coadjutor of the Missionary District of Southern Brazil. A former rector of Trinity Church, the Rt. Rev. Henry D. Phillips, D. D., bishop of Southwestern Virginia, read the service, while the bishop of the diocese, the Rt. Rev. John J. Gravatt, D. D., presented the class to Bishop Melcher. It was Bishop Melcher's first Confirmation Service, and his last service in Trinity Church before sailing from New York for Rio de Janeiro on February 27 to take up his duties in Southern Brazil.

Earlier that day at the 11:30 morning service, an over-flow congregation heard Bishop Melcher preach his final

sermon in the church of which he had been rector for eight and a half years.

* * *

INTERNATIONAL YOUTH LEADER VISITS U. S.

New York City—Miss Jean M. Fraser, secretary of the Youth Department of the World Council of Churches, arrived in the United States aboard the Queen Mary.

Miss Fraser, an internationally known youth leader, will spend six weeks in the United States studying American youth work and making preparations for the youth activities of the first assembly of the World Council of Churches to be held at Amsterdam, Holland, in August of this year.

Miss Fraser has had wide experience in international youth work and took a leading role in the great world conferences of Christian youth held at Amsterdam in 1939 and Oslo in 1947.

* * *

DALLAS CLERICUS MEETS

McKenney, Texas.—The Clericus of the Diocese of Dallas met in St. Barnabas Church, Denton, February 16. Two leaflets from the Diocese of Milwaukee, which in turn had been prepared from material from the Diocese of Delaware were submitted on the subjects of Funerals and Marriages. These leaflets set forth the Canonical regulations and also made some recommendations with reference to customs and direction. Among other items it was proposed to bar all Sunday weddings and funerals and also to urge the non use of Holy Days for such services. The use of a Nuptial Eucharist and a Memorial was also urged. A rewrite adapted to the diocese is to be undertaken by a committee appointed. The Bishop, who was not able to be present sent an inspirational message regarding the centennial of the Diocese to be observed in 1952 and the five year plan of ten new missions each year and at least 1,000 confirmations each year until that time. About 32 clergy attended.

* * *

REVIEW OF AN IMPORTANT BOOK

(Continued from page 8.)

turning their evil to good account). In the face of a strong tendency in historical writing to minimize the importance of key individuals and to concentrate on great popular movements or the actions of corporate bodies, it is refreshing to find a book in which all these factors are taken into account.

A fourth impression is the militant glee with which Dr. Brydon attacks misinterpretations of the Church based on inadequate information, misreading of the facts, ecclesiastical animus or the vagaries of imaginations unrestrained by facts. One can almost see the light of battle in his eye as he penned some of the pasages. He has rendered genuine service alike to historical accuracy and the Church's reputation by refuting some of the imputations of previous authors that the Virginia clergy in the 17th century as a whole were disreputable, lazy, avaricious, not only by quoting previous authors like Dr. Bruce but by showing specifically what the parsons did, against how few of them proceedings were pressed or serious complaints sustained by the authorities, how many of them served long terms to the evident satisfaction and edification of their parishioners.

This book deals with the years 1607 to 1727, the period throughout which "the Church of England was the only organized and continuing form of religion which ministered throughout the whole colony all the time" (p. vii). This period was also the formative one in which were begun some of the unique characteristics developed by Virginia developed by Virginia Anglicanism, particularly the vestry system. The parish as a **geographical** unit was brought over from England; but the vestry, a continuing group of elected laymen (though often a self-perpetuating group) who governed the temporal affairs of the Church within the parish and called the rector, was something new, something evoked by the peculiar conditions of life in colonial Virginia where no Bishop exercised discipline over the clergy and no patron built the Church edifice and controlled the advowson, something of inestimable importance in preserving and developing local self-government in every sphere of activity. This period was also the one in which, to make good in some degree the manifold defects caused the Anglican Church by the complete absence of a Bishop, the office of Commissary was instituted, in which the earliest missionary ventures were undertaken and the Church's most significant educational contribution (the College of William and Mary) was made. It was indeed the formative period. Dr. Brydon's account of it makes us await eagerly his volumes on the succeeding periods, the one which covers the period of the Great Awakening and the end of the colonial era, and the one dealing with the Church from the consecration of Bishop Moore to the present.

It is impossible to summarize this book. It is so crammed with facts that it is hard plodding in places, that one can profitably read it several times, and that it is of great value for reference. One might criticize this or that detail, but in view of its value as a whole that would be ungrateful. I, for one, feel deeply indebted to Dr. Brydon and hope that his book will be read widely by those who would understand the early period of Virginia and the first era of its Mother Church. Without question it is the standard book on its subject.

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PERSONAL NOTES

(Continued from page 2.)

The Rev. Joseph P. Hollified, formerly rector of Christ Church, Beatrice, Neb., has accepted a call to be rector of Grace Church, Woodlawn, and vicar of Good Shepherd, East Lake, Birmingham, Ala., effective April 1, 148.

The Rev. Frederick V. Holmes, rector of St. James' Church, Muncy, Pa., became also vicar of Christ Church, Milton, Pa., February 1.

The Rev. Frederick B. Hornby, formerly vicar of St. Peters', Broomall, and St. Alban's, Newton Square, Pa., is now vicar of St. Peter's Broomall, Pa.

The Rev. Elmer D. Horstmann, formerly rector of St. Stephen's, Grand Island, Neb., is now rector of Christ Church, Bridgeport, Conn.

The Rev. Joseph S. Huske, formerly rector of St. Luke's, Lincolnton, N. C., is now assistant to the dean of Christ Church Cathedral, New Orleans, La.

The Rev. Harvey P. Knudsen, rector of St. Paul's Church, Philipsburg, Pa., has been appointed archdeacon of the Archdeaconry of Altoona in the Diocese of Harrisburg.

The Rev. F. Graham Luckenbill, formerly rector of St. Paul's, Wheeling, W. Va., is now rector of Christ Church, Fairmont, W. Va.

The Rev. Donald C. Means, rector of St. Mary's Church, Beaver Falls, Pa., has accepted a call to be rector of St. Luke's Church, Altoona, Pa., effective February 25.

The Rev. Frederick F. Meyer, priest in charge of St. John's, Center Moriches, L. I., N. Y., will become assistant at the Church of the Messiah, Baltimore, Md., March 1.

The Rev. Merrill A. Norton, formerly vicar of St. Luke's Church, Hollister, Cal., has accepted a call to be vicar of St. Mark's Church, Downey, Cal., Diocese of Los Angeles, effective March 1, 1948.

The Rev. Louis Alexander Parker, formerly chairman of the religious and educational activities of the Richmond, Va., USO, is now rector of All Saints', San Benito, and priest in charge of the Church of the Ephiphany, Raymondville, Texas.

The Rev. Thomas Lloyd Rimmer, formerly vicar of St. Luke's, Seattle, Wash., is now curate of St. James-by-the-Sea, La Jolla, Calif.

Capt. Ernest St. Andrew was commissioned Jan. 1, 1948, in the Church Army; has been in charge of St. Francis' Mission, Orangeville, Mich., since Jan. 20, 1948. He may be addressed at Neighborhood House, Doster R. R., Mich.

The Rev. Adelbert J. Smith, formerly vicar of St. Mary's, Blair, Neb., is now priest in charge of All Saints', Winnebago, Neb.

The Rev. J. Lawrence Ware, formerly rector of Trinity, Athens, and St. Paul's, Troy, Pa., is now rector of Christ Church, Shrewsbury, and St. John's, Little Silver, N. J.

The Rev. William Way, a retired priest of the diocese of South Carolina, is now locum tenens at St. Mary's Green Cove Springs, Fla.

The Rev. Leslie A. Wilson, formerly priest in charge of St. Mary's, Dyersburg, Tenn., is now vicar of St. Andrew's, Chariton, and St. John's, Garden Grove, Iowa.

The Rev. Charles Wyatt-Brown, rector of Grace Church, Waycross, Ga., will become rector of St. Mark's Church, Beaumont, Texas., April 11.

The Rev. Marland W. Zimmerman, formerly rector of Zion Church, Douglaston, L. I., N. Y., will be rector of

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St. Mark's Church, Cocoa, Fla., after March 1, 148.

The Rev. J. William Zulch, formerly rector of Trinity, Aurora, Ill., is now vicar of St. Mary the Virgin, Nixon, Nev.

* * *

ORDINATION

Deacon

The Rev. Henry Haskell Rightor, Jr., was ordained deacon at the Chapel, Virginia Theological Seminary, Alexandria, Va., on Jan. 28, 1948, by the Rt. Rev. Donald B. Aldrich, D. D., retired bishop of Michigan, and dean of Religious Education at Princeton University, for the Rt. Rev. John Moore Walker, D. D., bishop of Atlanta. The Very Rev. A. C. Zabriskie, S. T. D., dean of the Virginia Theological Seminary, presented the candidate, and the sermon was preached by the Rev. C. Leslie Glenn, D. D., rector of St. John's Church, Washington, D. C. Mr. Rightor will be assistant rector of All Saints' Church, Atlanta, Ga.

Mr. Rightor was born September 1, 1910, at Helena, Arkansas. He received his B. A. Degree from Princeton University and his LL. B. from Harvard Law School in 1935.

From 1935 to 1942 he practiced general civil and criminal law in Helena. In 1942 he enlisted in the Army Air Forces and was honorably discharged with the rank of Captain and holds this rank in the Air Corps Reserve. He is a member of the Arkansas and American Bar Associations, and the American Legion.

He was graduated from the Virginia Theological Seminary, with the B. D. degree, was ordered deacon on January 28, 1948, and assumed his new duties as assistant rector of All Saints' Church, Atlanta, Ga., on February 1.

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DEATHS

MRS. H. F. GRANT

Mrs. H. Falconer Grant, 93, died on January 30, 1948, at the home of her son, Dr. H. Colles Grant in Remington, Va. Mrs. Grant, who was born in Dublin, Ireland, came to this country when she was eighteen years of age. She was always a devoted church worker in Middleburg, Va., at the University of Virginia and in Remington. She is survived by her son, Dr. Grant, two daughters, Mrs. Bumley Lankford, of Remington, Miss Isabella Grant of Tuscaloosa, Alabama, eight grandchildren and eleven great-grandchildren.

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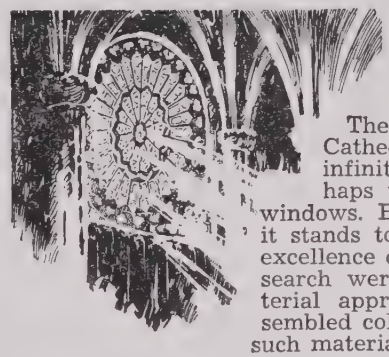

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REV. EDWARD WILSON AVERILL

Funeral services for the Rev. Edward Wilson Averill, D. D., who died Monday, February 2, were held in Trinity Cathedral, Phoenix, Arizona. Death followed an emergency appendectomy the previous Saturday morning.

The retired Dean of St. Paul's Cathedral, Fond du Lac, he had been an Honorary Canon of Trinity Cathedral for several years and, more recently Canon-in-Charge of St. Paul's Mission, Phoenix, because of the dearth of active clergymen.

Canon Averill was one of the leaders in the Anglo-Catholic movement within the Protestant Episcopal Church prior to taking up his residence in Arizona. Here he was greatly beloved for his spiritual dignity and his quiet, but keen, sense of humor.

Born in Elkhart, Ind., March 13, 1870, the son of the Rev. and Mrs. Martin V. B. Averill, Canon Averill was a graduate of Western Theological Seminary. He was ordained to the priesthood in 1894 by the Rt. Rev. W. E. McLaren, bishop of Chicago. His entire ministry, prior to his retirement was spent in the same dioceses in which his father had ministered. He had been rector of Trinity Church, Peru, Ind., and of Trinity Church, Fort Wayne, Ind. From 1923 until his retirement he was Dean of St. Paul's Cathedral, Fond du Lac.

Canon Averill was the author of several books and pamphlets on the Prayer Book, Church History, and other subjects in the field of religion.

Officiants at the funeral Memorial Communion service were the Rt. Rev. Arthur B. Kinsolving, 2nd, D. D., bishop of Arizona, the Very Rev. J. W. F. Carman, dean of Trinity Cathedral, his assistant, the Rev. Morton T. Kelsey, and the Rev. Canon Charles A. Dowdell, who was the Celebrant.

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The
Southern Churchman
March 13, 1948

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THE FIRST WORLD ASSEMBLY OF THE CHURCHES WILL MEET AT AMSTERDAM, HOLLAND, AUGUST 22 - SEPTEMBER 5, 1948 TO FOCUS UNITED CHRISTIAN THINKING ON THE THEME:

MAN'S DISORDER and GOD'S DESIGN

● ● ●

"SHALL WE GIVE THE ARTS A CHANCE"
—Henry S. Leiper

"WOMEN IN THE WORLD CHURCH"
—Douglas Horton

"YOUTH AND THE WORLD COUNCIL"
—Jean Fraser

Post Haste . . .

A POWERFUL FORCE FOR EVANGELISM

Dear Sir: May I appeal through your columns to the clergy and laity of the Church who live in communities where there is a public library, to further the Presiding Bishop's program of Evangelism in one specific way: namely, to find out if their public library possesses a copy of the Authorized Version of the Holy Bible with Apocrypha, and a copy of the Book of Common Prayer (chancel edition with large type). If the library does not possess these basic volumes, they could be purchased inexpensively and given to the library which would welcome them. These two books taken singly or together are a powerful force for Evangelism in these days.

(THE VERY REV.) E. R. WELLES,
President, Anglican Society
(American Branch).

SAN JUAN INDIAN MISSION
Farmington, New Mexico

Sir: A few days ago a Navajo man and wife with their desperately sick child drove over 125 miles to reach the San Juan Mission Hospital. It was too late. Despite modern medical science and expert nursing care, the child died last night. These grief stricken parents are English speaking and are fully cognizant of the fact that everything possible was done to save the life of their child. They are deeply appreciative and have expresed their gratitude. Amid Christian surroundings, with the ministrations of a clergyman and the administration of the sacrament of Holy Baptism, these people were helped in their sorrow and bereavement. You probably wonder why I begin this brief message on a seeming note of failure. It is to point out the all important fact that the whole work of this Mission is inseparably bound up with the most fundamental problems of Navajo life. Above all it exists not only to save human life, to restore Navajos to health, and to help them in the most trying period of their history, but to TEACH them spiritually, intellectually, and physically to find that enduring Way of Life which is found only in the Christian faith. There is scarcely a facet of Navajo life which is not touched in one form or another by the San Juan Mission.

The year 1947 was the most successful and fruitful in the entire history of the Mission. A total of 581 patients were admitted to the hospital—by far the largest number ever cared for in our small hospital. There were 6,605 hospital days, which means an average of full capacity throughout the year. Of course, many times patients were placed on cots in the hall or in the recreation room, or such an average could not have been maintained; still we had to turn away many patients. Among the 581 patients admitted was Leo Jones, whose home is far out on the desert. Two major abdominal operations, blood plasma, massive doses of penicillin, other expensive medicines, good nursing care and several months in the hospital were necessary to restore this child to health. But Leo, now perfectly well, is in the government school at Carson's Trading Post, where we have our field station—St. Luke's in the Desert—and is one of the brightest children out there. He is one of 125 Navojo children who receive their religious instruction under the auspices of the Episcopal Church in this area. These children are enrolled in schools at Carson's Trading Post, Fruitland, and Shiprock. In addition to these children there are 15 others at the Albuquerque Indian School. They attend St. John's Cathedral. Our children are also in schools at Ignacio, Colorado, Phoenix, Arizona, and Riverside, California.

There were 80 obstetrical cases, 1,116 special medical and surgical treatments and 33 major operations. Lorene Begis, a premature baby, weighed 2 pounds, 14 ounces at birth. She was placed in an incubator for over two months and is now a healthy, normal baby. Other cases equally interesting could be cited.

A total of 513 religious services of various types were held, with an attendance of over 10,000. There were 146 baptisms, 27 confirmations and 48 burials. These figures do not mean so much unless one has an understanding of the conditions under which this work is done. For instance, a burial here means a great deal of time and work. It involves long drawn out consultations with the relatives, procuring grave diggers from the nearby town of Farmington, having a box made and bringing it to the Mission, assisting in the preparation of the body, carrying it in our truck to the cemetery and finally officiating at the service. Navajos come here from long distances to have their loved ones interred in our cemetery, and this is one of the most important phases of our work. They are exceedingly superstitious about anything pertaining to death, but we are gradually teaching these primitive people the Christian approach to the mysteries of life and death.

Teaching mothers the proper care and feeding of their children, immunization of children in certain contagious diseases, numerous tests which were taken here and sent to the State Health Department for analysis, and other services such as the distribution of clothes to the needy, were rendered the Indians.

(Continued on page 15.)

A CORRECTION

By an unhappy typographical error in the last issue, in the review of Dr. G. M. Brydon's book, "Virginia's Mother Church and the **Political Conditions Under Which It Grew,**" the price was stated to be $1.50. The price should have been quoted as $7.50. We regret the error should have occurred.—Editor.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
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* * *

MARCH

1. (Monday).
7. Fourth Sunday in Lent.
14. Fifth (Passion) Sunday in Lent.
21. Palm Sunday.
25. Maundy Thursday.
26. Good Friday.
27. Easter Even.
28. Easter Day.

Vol. CXIV No. 11

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Shall We Give The Ants A Chance?

By HENRY SMITH LEIPER
Associate General Secretary World Council of Churches

A friend of mine once asked the well known playwright, Eugene O'Neill, for a brief summary of his philosophy of life. This, as reported in LIFE magazine about a year ago, was his reply: "If the human race is so damned stupid, that in 2,000 years it hasn't had brains enough to appreciate that the secret of happiness is contained in one simple sentence (which you'd think any school kid could understand and apply) then it's time we dumped it down the nearest drain and let the ants have a chance. That simple sentence is: 'For what shall it profit a man if he gain the whole world and lose his own soul?' "

In this time of debate throughout America as to whether we shall have a "Marshall Plan" or a "martial plan" in Europe, one is tempted to rephrase the Master's question thus: "What shall it profit the American Nation if it gain material, scientific and economic supremacy and lose its own soul?"

If the wrong answer is given to that question, it will not be wholly because of the "wolfishness of the wolves, but rather because of the sheepishness of the sheep"—as the young pastor, Rev. William M. Thompson, Jr., of a church in Edgartown, Mass., put it in a recent thoughtful sermon.

The soul of a nation is a composite thing, obviously, and in its general complexion it reflects the characteristics which predominate in the men and women who compose it.

Looked at from a broader perspective, the problem exists on the world scale; and it has been well stated by the French aviator poet, Exupery, whose kit contained a letter to an American friend found after his death in an air battle during the late war. Here are his dramatic words: "Look, my American friends, something new is in formation in our planet. The material progress of modern times has indeed linked mankind by a sort of nervous system. The contacts are innumerable, the communications are instantaneous. We are materially bound together like cells in the same body. But this body does not have a soul. This organism has not grown conscious of itself."

The work of the Christian Church is related to the need not only for wholesouled individuals ("healthy" is a word which comes from "wholth" or "wholeness") but for health or wholeness of soul in nations and in the world of which all the nations are a part. But not even nations now seem to be conscious of the existence of a "soul" within their highly integrated organism—let alone the world. Churches that are aware of the peculiar task of Christianity in our time are seeking to grow a soul for the modern world organism—national and international.

What, in that context, does the world "soul" mean? Just as we have no way to study the soul of a person except by observing how that person acts and reacts in contact with other persons, so we are compelled to observe how human groups, large or small, act and react if we wish to understand how much or how little soul-force they possess. We must seek, therefore, to assess spiritual attitudes, loyalties, relationships, standards of right and wrong, laws of conduct, habits of mind—if we are to come to any understanding of the state of national or international health today, and with such things, either for the person or for the community, Christianity is rightly—indeed inevitably—concerned, else it is a mockery for Christians to pray: "Thy will be done on earth as it is in heaven."

From the point of view of one who has long pondered the problem of a world now a physical neighborhood but not yet a spiritual community, the task of the Church is to grow a soul for the one world which will either learn to realize its oneness in the purpose of God or will inevitably destroy itself with its new-found atomic powers.

Wholeness of soul is found where all the aspects of personality are centered round the conscious personality—the "I"—and religious experience shows that the healthiest "I" is that one whose individuality is purposefully oriented toward the will of God—by commitment freely made and consistently maintained.

The chief instrumentality of the modern Church for the development of a world soul is the ecumenical movement: in it is stressed the intention of God that His children should feel themselves to have a place in the common household of the world. (Incidentally, "ecumenical" which is a word no longer then "economical" and which derives from the same Greek word meaning "house," ought to be a household word among Christians, particularly since it means household!)

This movement, as William Temple pointed out five years ago, is "the great fact of our time." But the "sheepishness of the sheep" in the Church's fold is nowhere more in evidence than when it comes to their failure to see its relevance to the very situations which fill the sheep with vague foreboding. The "wolfishness of the wolves" would be far less of a menace to our modern world if the sheep would listen to the voice of their one shepherd who calls them to a new and dynamic "togetherness" as a kind of living soul for the distracted and divided world.

Lacomte du Nouy reminds us in his tremendously prophetic book, "Human Destiny," that only a very small percentage of the people—he says about one percent—really help to determine the climate and dimension of society. The growth in effectiveness and outreach of the ecumenical movement—the emphasis upon familyhood in the Christian Church throughout the world—would be enormously accelerated if many more persons were to take it seriously and make their own efforts to interpret and propagate its ideas.

The people of the churches should not be regarded as the servants of the movement but as its friends. The movement is their collective servant! But to serve effectively it needs to become a part of their religious thinking, praying and acting. It may sound like a bromide to say it again: but there is profound truth in the observation of the Frenchman who said: "Nothing is real until it is local."

Christians have a unique opportunity

now—du Nouy says the greatest in 2,000 years of their history—"to give the world guidance and comfort." They can do it through helping America to develop a soul that is sensitive and consciously oriented towards the larger world neighborhood of which America is so important a part. They can do it by strengthening the demonstration of Christian togetherness which is already going forward in the two great arms of the ecumenical movement—the International Missionary Council and the World Council of Churches—demonstrations both of a growing Christian world soul.

They can come to grips with the ideas underlying this whole process by acquainting themselves with the literature of the ecumenical movement—and in particular with the publications setting forth the facts which will engage the attention of the first World Assembly of the World Council at Amsterdam next summer. They can do it by availing themselves of the presence in America of many students from Christian Churches of other parts of the world. They can do it by persistently identifying themselves with the concept of world citizenship: learning to say not only my town, my country, but my world: not only my church, my denomination, but my world-wide Christian fellowship! Those who persist in saying "the" world, and "the world-wide" Christian fellowship are identifying themselves with that sheepishness of the sheep which is bound to bring world conflict and world catastrophe if it is not corrected in time to thwart the wolfishness of the wolves!

Women In The World Church

By DR. DOUGLAS HORTON

Chairman Of the American Committee For the World Council of Churches

The growth of competing faiths both secular and religious in our world in this critical era has made each faith search frantically for all possible leadership. Hence we find the growth of large and active women's organizations in Europe and America. Yet Protestants are just beginning to understand the importance of the work which Protestant women have been doing for their churches for many years. No one has assessed the strength of Protestant women's work since the Reformation. No one has taken measure of the weakness and dissatisfaction of women in the Church.

Now for the first time, The World Council of Churches has undertaken an international study of women's work in the Church throughout the Christian world.

In presenting the study over two years ago under the authority of the Study Department of the World Council, the introductory statement declared that "in a day of social and political chaos such as these fundamental questions are being raised concerning all the available resources of leadership in rebuilding a better social order," and it was considered an open question whether "women are making their fullest possible contribution to the common life." Hence the results of the inquiry are to give "some indication as to whether or not the abilities of church women are now being strategically deployed in strengthening the Church and the Christian community. The inquiry should give attention to the prevailing psychological temper of church women toward their opportunities for life and work in the chruch."

Under the leadership of Mrs. Samuel McCrea Cavert who has served as the volunteer director of the investigation, an eight page questionaire was sent out to women correspondents in sixty countries throughout the world. These correspondents have served as chairmen of interdenominational committees in each country which carried on investigations. Among these chairmen are Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury, Miss C. M. van Asch van Wijk, recently President of the World Y. W. C. A., and Miss Rhoda McCulloch, former editor of the "Women's Press" in America.

The questionnaires asked for summaries of the basic facts in various countries about the professional activities of women in the Church, as clergy, pastor's assistants and church workers, chaplain's assistants and women in religious orders and missions. The questionnaire asked for material on the activity of church women in various voluntary organizations and women in the governing bodies of the Churches. Finally it tackled a series of thorny "general considerations" relating the world of women in the churches to their work as mothers, wives, and members of secular society.

The women had plenty to say. One report, from the women of the Orthodox Church in Greece runs to over a hundred single spaced typewritten pages. The American report of one hundred and twenty-five pages gathers up data from about 20,000 shorter questionnaires distributed nationally. Out of the sixty countries to which questionnaires were sent, fifty-three have so far returned their answers. The response was so pronounced, and the issues raised so complex that the World Council has put a new member on its staff in Geneva to help in analyzing the memoranda and preparing the reports. The special staff member is Miss Olive Wyon from the University of Cambridge, England, where she carried on religious work among the women students of Girton College. A scholar of considerable reputation, she has translated several volumes of the theology of Emil Brunner into English and is the author of several books on religious subjects.

The study—"Women in the Church"—like the World Council itself—is in the process of formation. Regional gatherings of women church leaders are going to be meeting from now until the Amsterdam assembly in August to see what the "next steps" should be in the light of submitted data. American, Oriental, Canadian, and Latin American church women leaders are meeting in this country in March to discuss this subject. European women will be meeting in Geneva in May. There will also be a meeting of women in Amsterdam, Holland, before the World Assembly. A short report of progress will be presented to the Assembly and after the Assembly—probably some time in 1949, a full length book will be published by the World Council.

Final conclusion of the report will have to wait for its publication but even at this preliminary stage, the tenor of the reports show certain trends and developments which will bear consideration by Christians the world over.

The very fact of the response, unprecedented in length, number of countries and women involved, indicates grave concern, and in many instances deep dissatisfaction with the status of women in the Church. Christian women—while not rampant suffragettes, feel that they have a contribution to make to the church and should be given a larger opportunity to make it. Governing boards of church organizations are too often dominated or made up wholly of men. While reports indicate that women carry on much of the work of the churches, there are many indications that the result of their experience and judgment are not brought to bear on questions of policy. We of the older churches may well be concerned to realize that it is the younger churches of Asia which are making great use of the abilities of outstanding women in the development of their church organization.

Immense interest has been expressed by women in various countries concerning the theological biblical and traditional aspects of the status of women. Some eminent theologians, both men and women, including Karl Barth, have given attention to these questions.

Finally, there is evidence of a great immaturity of relationship between the sexes within the context of Christian church organizations. All Christians, men and women, may well ponder this statement made by a churchwoman of long experience— "I have never heard quite so much talk along the line of 'all men are really little boys and must not be frightened by too much participation of women' and 'women's place is in the Christian home' and 'women's gifts are for practical matters and not for philosophical and theological consideration,' as I have among men and women leaders in the Church. I believe that it will take some rather profound analysis of the nature of the 'ignorance' which each has about the other to do anything really helpful in making possible a new maturity and mutuality."

Christians, men and women, should not be surprised to find that constructive action among women in the church, as in practically any other field, begins within ourselves. The World Council's study when it is finally published will only be a guidepost for each of us in making those changes of attitude. It may be one of the most affective guideposts we have ever had for ourselves and for our churches.

Youth And The World Council

By MISS JEAN FRASER

Secretary Youth Department of World Council of Churches,

All over the world young people at the present time are looking back upon the Oslo Conference of last summer. At the youth department offices we hear reports of how the spark that was kindled at Oslo has touched so many others. "Since Oslo," writes one youth leader, "I have talked to more than fifty groups of young people about the world-wide Christian family we saw there." "Since Oslo," writes another, "we have got a group of Orthodox young people together and hope to keep in touch with the Youth Department." Or from Australia, "We want all the news of other countries you can send us."

Oslo in fact gave the Youth Department of the World Council of Churches a flying start, for the 500 church youth delegates went home not only to tell the story of an individual experience at the World Conference of Christian Youth but also to take into all corners of the world the news that there is a Youth Department of the World Council of Churches by which young people throughout the world can keep in touch with one another and know that they belong together to one of the most inspiring movements in the world—the ecumenical movement in the Christian churches.

Oslo was only a start. The youth department must continue to enhance and extend those first bonds of understanding which were established last summer.

Through international conferences of youth continuing under the auspices of the World Council we hope that the youth of all countries will grow more familiar with the ways of worship of other Protestant and Orthodox churches, and be able to see beneath all these variations the common Christian unity.

Oslo showed us what great vitality of leadership can be found among the young churches of Asia and Africa. Dr. Visser 't Hooft risking generalizations about the characteristics of Oslo said that broadly speaking the Europeans were tired, the Americans were puzzled, but it was the Asians and Africans who were confident about the progress of the Christian faith and full of vitality. We must bend every effort to see that these leaders are supported in their day of opportunity among their own people by volunteers from the West who will work alongside them as fellow-servants of one Lord.

The World Council's Youth Department is in touch with Christian youth on both sides of the gap which widens between Eastern and Western Europe. On neither side does the issue present itself as a clear choice between Communism and Christianity. The political system under which many people live may be no longer a matter of choice and neither in East or West would many Christians find themselves at ease under the present political order or disorder but they are not discouraged. Some indeed would say that at last age long abuses have been abolished and new possibilities presented for Christian activity.

For the youth in Western Europe and indeed throughout all Europe, there is a struggle with disillusionment following on the heels of war and occupation. This disillusionment leads many young people dangerously close to total nihilism. Yet actually, there are today fewer alternatives in Europe to the basic Christian Gospel and the people of Europe and particularly the young people are confronted with three fundamental choices: a political faith; a Christian faith discounting politics; or a Christian faith seeking redemption for the whole of life.

The Youth Department of the World Council is doing all in its power to fortify the youth of Europe in a Christian faith that affects every phase of their life, political as well as narrowly religious. Since Oslo many Christian young people have gone back to their countries in Europe with the conviction that they are pioneers and the advance guard of an encompassing Christian community. Because they have had their own world conference they appreciate deeply the importance of that community and its reflection in the first assembly of the World Council of Churches being held in Amsterdam this year. Because they are perhaps the best organized section of Christianity beyond the clergy they can make known the fact and significance of "Amsterdam 1948" among the Christians of all countries on either side of the European cleavage. Because they will have 100 observers at Amsterdam, they can help carry on the work which Amsterdam will begin.

But fundamentally the Youth Department does not exist to create more efficiency in Christian work or international contact among Christians, nor as an agency for relief. The Youth Department is rather the practical consequence of the conviction that the Christian Gospel is good news for the world, in every sphere of interest as well as in every geographical area. It is a measure of the present obedience we can offer to God in spite of our divisions. May it be also a token of the dedication of young people to the world-wide task of the Universal Church—proclaiming to all men that Jesus Christ is Lord and living in obedience to Him.

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RHODE ISLAND'S REPORT

Providence, R. I.—Rhode Island received for the Presiding Bishop's Fund for World Relief on Leap Year Sunday just about $18,000. And there is more to come within the next few weeks. Almost 100 per cent of the Church here carried out the plan for hearing Bishop Sherrill at 11:30. It was a fine address, and was admired and accepted as "Gospel Truth." The cash receipts for the day amounted to 64 per cent of the Diocesan quota.

Nunc Dimittis

As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden look unto the hand of her mistress, so did the eyes of Simeon and Anna wait upon the Lord God. Those waiting eyes of Psalm 123, were as Simeon's, as he read in Micah 7:7, and in Isaiah 30:18, "I will wait for the God of my salvation. Blessed are all they that wait for him." And, as they waited, those two elderly saints of Luke 2:25 and 37, their days were largely occupied with prayer, accompanied by fastings. In all this, and in his coming into the temple, in his Song, in everything, the Holy Ghost was upon Simeon.

Great days were those, but this present period of the dispensation of the Holy Spirit, offers still greater things. The Holy Spirit was upon Simeon, environing him, leading him—but some better things have been reserved for us. The Scriptures have declared, and experience has confirmed the Word, that in the mysterious life of the God-head, the Holy Spirit proceeds from the Father and from the Son; that the work of the Lord Jesus Christ (since His ascension), and that of the Holy Spirit, are one; that there is no union of the Christian with his Lord, in which the Spirit is not the Agent.

The Holy Spirit is the spirit of Christ, and He takes the things of Christ and shows them to enquiring minds (1 Pet. 1:10, 11; Jn. 16:14). Together, they indwell the Believer, directing, teaching, giving a knowledge of God's will, communicating the joy and peace, bringing to ripeness the fruits of righteousness. (See Rom. 8:11, 14; Jno. 16:13; I Cor. 2:13; Col. 1:9; Rom. 15:13; Phil. 1:11.)

The great third chapter of Ephesians closes with the astounding request that the Christian, enjoying the indwelling of Christ, may be filled with all the fullness of God. Yet that request is not for some of the children of God, but for all (Acts 2:39). Revival would not tarry; if all were living up to such privileges. Some progress is being made. Our nature He is lifting up, filling us with a glorious hope; so are we becoming more fit to sing our final **Nunc dimittis.**

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But we must not be receivers only; a giving out is required of us, and it is well to read John 7:37-39 again. There must be an outlet or we stagnate. The abundant life within must be channelled out to others, and the greatest of all outlets for service is that of PRAYER, and that, whether we be elderly servants of our Church, or eager younger folk. In this, as in all else, it is the great Indweller who works, and the following passages should be lingered over—I Cor. 12:;6, 11; Eph. 3:20; Phil. 2:13; Rom. 8:26, 27.

Waiters! What form shall our prayers take? Returning to the Simeon story, and reading between the lines, it may be noted that through many years, it had been his custom to withdraw into Quietness, where, above the noise and din of human striving, he found a Presence, and a holy hush, and in that Silence he found the leading of his God. Such a method of devotion is the parent of all other expressions of prayer and intercession. "Who among you will hearken and hear?" enquires Isaiah 42:23, and our response should be in words similar to those of Psalm 85:8—"I will hear what God the Lord will speak."

Such periods of Quietness require thoughtful planning; they cannot be rushed into. Our morning rising hour may have to be changed, but this present writer can bear humble testimony to the great value of such Hours, in the silence of which a Voice of stillness is heard (Job 4:16).

Withdrawal from the pressure of the daily round of duty is imperative if deterioration and backsliding are to be avoided. In the Silent Place, direction for the day's activities may be looked for, and spiritual power, power through peace, is assured. In his Quiet, Simeon learned to love, not only his brethren of Israel, but he also found that Salvation is prepared for all people, for heathen Gentiles, and for the unchurched. For ourselves, when deeply in the Presence of God, our thought, our love, our prayer moves out in constantly widening circles, and that we call intercessory prayer. Prominent in such prayers will be our own folk and friends; then our neighbors and people whose lives we touch each day; and our clergy and the organizations of our parish. We are becoming intercessors, and the mind of Christ is finding practical expression through our fellowship with Him (I Cor. 2:16; Jn. 10:16). Few of us can compass all these things in any one period of intercession, and it becomes necessary to have some system, and so we compile our own prayer-calendar. On Saturday we shall probably remember the Church School and its teachers, and our rector and the ministers in the various other churches where we reside. On Sunday it may be our relatives whom we have on our hearts. On Monday—for that day a list will be made, and one for Tuesday and others for the remaining days. A loose-leaf notebook would seem to be needed, for, as we continue to grow in Christ, our private intercessions will become a big thing, reaching out to much of the missionary work of the Church. The light that shines farthest, shines brightest at home.

Suitable literature must come to our table. The Scriptures will have a larger place; the whole Bible in our reading, the whole world in our prayers. Many of the Prayer Book Collects will take on new meaning. Parish and diocesan publications will be carefully read; and the wider work of the Church as reported in **The Southern Churchman** will be noted. **Forth** will keep us informed as to other missionary activities at home and overseas. From the office of The Forward Movement in Cincinnati, Ohio, secure such booklets as Proving Prayer and We Can Pray.

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Does such a programme frighten us? It need not. If, out of our experience of a life in union with God, we give ourselves to the Prayer of Silence, the wider aspects of prayer will develop naturally.

And then, this further thing. From these growing prayer-habits, there will come an added quality of spirit that will help enrich our common worship with the parish congregation.

It is those people who know their God face to face in prayer who are most ready for **Nunc dimittis.**

B. F. M.

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RESOLUTION DISAPPROVING GAMBLING DEVICES

Detroit, Mich.—At a recent meeting of the Executive Council of the Diocese of Michigan, the following resolution was adopted:

That the Executive Council of the Diocese of Michigan disapproves of bingo and other gambling games and devices for the support of religious and charitable purposes, and expresses the hope that the public authorities will impartially enforce the laws against them.

The Rt. Rev. Frank W. Creighton, bishop of the diocese, who has been ill for some weeks, was not present at the meeting when the resolution was passed. The vice-president of the Council is the Rt. Rev. Richard E. Emrich, bishop coadjutor elect of the diocese, who issued the foregoing statement.

In accordance with the terms of the resolution, copies were sent by the Rev. Gordon Matthews, secretary of the Council, to Governor Kim Sigler, Prosecuting Attorney James W. McNally, Judge Gerald W. Groat and Commissioner Harry S. Toy of the Police Department. The members of the Executive Council felt that the adoption of such a resolution was necessary in view of the present campaign against games of chance, etc., now going on in Detroit and Michigan.

Editorial . . .

The First World Assembly Of Churches!

Something new and thrilling will happen in Christendom in the summer of 1948! At Amsterdam, Holland, in August, perhaps one hundred and twenty Protestant and Orthodox Communions will come together to put their hearts and minds to organize an official, continuously functioning World Council of Churches. Christian Communions around the world, from the oldest to the youngest, will have a new voice with which to speak unitedly. It will not be a voice to command, or to legislate, but to speak to the world the mighty faith we hold in common.

The central theme of the Assembly will be "Man's Disorder and God's Design." In preparation, Study Commissions and other groups in many countries are giving their best thought to the themes the Assembly will consider: "The Universal Church in God's Design"—the unity, the function, and the character of the Church; "God's Design and Man's Witness"—interpreting the gospel to our own age; "The Church and the Disorder of Society"—a Christian diagnosis of our ills; and, "The Church and International Affairs"—or the Christian contribution to world order and peace.

These are basic themes that go to the root of our modern chaos. What will the Assembly do and say? We cannot know now. We do know that the Assembly will formally inaugurate the "World Council of Churches," planned even before the war and existing even now on a provisional basis. Beyond this, the Assembly will look at our world with honest eyes and open all doors and hearts to the Spirit of the Living Christ.

Our Episcopal Church is a participating Church. Official delegates have already been appointed. But if the World Council is to be the instrument it should be, it will need not only official representation, but the prayers and thought and study of all of us. Parish groups might well write to The American Committee for the World Council of Churches, 297 Fourth Avenue, New York City, for study material.

Clergy Vacations

As Lent winds to its busy climax in Passiontide and Holy Week, parish clergy think of a time of brief respite after Easter Sunday, and even more longingly of the summer holidays, still far over the horizon. But the summer vacation presents a very real financial problem to many of the clergy in these days of high prices. Younger clergy with children find it especially difficult to manage a vacation on a parson's income. One solution is an exchange of Churches, often with the use of the rectory included. While this is perhaps not ideal, it does offer a change of environment that invites rest and relaxation.

But here the problem is to bring together those who wish clerical help in the summer and those who wish to do such supply work. In this, **The Southern Churchman** offers its services gratis to the clergy. We will print without any charge requests for summer aid, or offers of service for these months. These advertisements must be limited simply to the name and address of the clergyman to whom correspondence should be directed, with perhaps a brief word of the type of place offered or desired. **The Southern Churchman** assumes no responsibility in doing this, nor can it undertake any correspondence. Clergy may simply send their requests to our office. If there is sufficient response, publication of these lists will begin early in April, and will continue as long as seems necessary.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

THE HOLY SPIRIT IN THE LIFE OF TODAY. By F. W. Dillistone. Philadelphia, Westminster Press, 1947. 126 pp. $1.50.

This little book deals with the third person of the Trinity in modern language and with modern applications in a way that makes the Christian doctrine of the Holy Spirit mean something to a thoughtful man. While the author is widely read, and indeed makes too many quotations, the value of the book lies in its ideas rather than in technical scholarship, and it needs no critical preparation for reading. It will make the reader feel that the Holy Spirit has a real connection with his own life, and with modern civilization, stressing the activity of God, rather than His nature.

The opening chapter analyzes the various modern uses of the term **spirit**, and of how the Holy Spirit can be connected with such usage. The next summarizes the biblical use of the phrase, showing that it could only have come from the Bible. The concluding chapter is the best in the book, and could be read with profit by any clergyman. It bristles with such remarks as that the Holy Spirit may be a very uncomfortable companion, and that we should be quite sure that we really want Him as such before we invite Him. Between the second and the seventh chapters are discussions of the connection of the Spirit with life, power, order and with art, or "glory." The section on "Glory" is the weakest in the volume, for the author thinks of art in terms of the fine arts only, missing the point of art, which consists in loving a task for its own sake, rather than for some extraneous reward.

The author is a clergyman of the Church of England, educated at Oxford, and at present, Vice-Principal of the London College of Divinity. Like most Englishmen, he

writes simply but well. There are exact references for quotations, and an index, but no other scholarly apparatus.

JOHN K. SHRYOCK.

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***CHRISTIAN PERFECTION. By Francois Fenelon. Edited by Charles F. Whiston. Harpers. $1.50.**

A popular selection from the Archbishop's writings.

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"COMMUNITY HELP ON PASTORAL PROBLEMS." 25c.

A report dealing wtih concrete ways in which ministers in both urban and rural communities may make more effective use of health and welfare resources in their communities to help meet the particular needs of parishioners, has been published by the Federal Council of the Churches of Christ in America.

The 48-page booklet, written by John L. Mixon and Seward Hiltner, and published jointly by the Council's Department of Pastoral Services and the Department of Christian Social Relations, will be useful to health and welfare leaders in the community, as well as to the clergy.

A number of social workers, leaders in welfare programs and ministers of local churches were consulted in the preparation of the pamphlet.

AND THE GREEKS. By Allan Ross Macdougall. The Near East Foundation Reprints Greek Cookbook. $1.50.

After being out of print for some time the handsomely edited book of Hellenic recipes and culinary lore has just been reprinted by Near East Foundation. Titled "And the Greeks," this fascinating "more-than-just-a-cookbook," was written as a labor of love by the well-known Philhellene, traveler and writer on gastronomy, Allan Ross Macdougall. Its format, typography, and low price ($1.50 a copy) all go to make the volume an excellent Easter gift. For those who love good food as well as those having an interest in Greece, ancient or modern, this book is a "must." All the author's royalties and the profits from the sale of the volume will go to help the Foundation carry on its good work among the children of sore-pressed Greece. The book may be obtained directly from the Near East Foundation office, 54 East 64th Street, New York 21, N. Y.

The Real Self Behind Our Acts

By REINHOLD NIEBUHR

When we judge a friend or foe, particularly a foe, for actions which we do not approve, we assume that the wrong action was not due merely to ignorance or to temptation. If we are charitable we may try to understand this wrong act in terms of the temptations which preceded it; but we will not wholly condone it.

We may, if we are understanding, forgive a theft by a hungry man; but we do not conclude that every thief is bound to commit the crime of which he is guilty. In daily practice we assume that men are responsible and that they could have acted other than they did.

Yet in most of our modern interpretations of social evil we follow assumptions which are at complete variance from these almost instinctive ascriptions of wrong motives to evil acts. According to an analysis of race prejudice which has just come to my attention, racial bigotry stems from the illusion that there is such a thing as race.

We are told to speak of "ethnic groups", but not of races. That would presumably cure us of race prejudice. It is perfectly true, of course, that there are no pure races and that ethnic distinctions are never purely biological. But to know does not cure us of prejudice.

Even the scientific knowledge that there are no inferior or superior races, biologically speaking, does not prevent men from ascribing basic inferiority to their competitors. There is a mystery of a corrupted will at the basis of an evil act or attitude which can never be explained away by either the social pressure which tempted the evildoer or by the ignorance which seemed to have betrayed him.

In a recent analysis of sexual misconduct, the scientific writer expresses the opinion that if all men knew how widely prevalent their variations from the accepted norm of sexual behavior are, they would be relieved of an uneasy conscience.

Undoubtedly some moral standards are "conventions" which have no absolute validity. Therefore, the degree of uneasiness we feel about violating them depends upon the opinions about us.

But some moral standards are not conventions. They represent the standards of our essential humanity. We feel uneasy if we defy our essential humanity, no matter how many other people have fallen into the same sin. Does anyone believe that we could commit murder with an easy conscience merely because we are told that many more people are murderers than we had assumed?

Something of a real self and not merely the conventions of society is involved in our desire to do right. And something of a real self, and not merely the pressures of society, is involved in inclination to do wrong. We never really forget that fact in judging either ourself or our fellows. But we write a lot of nonsense which tries to obscure the real and the responsible self behind the facade of social convention and social temptation.

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CHILDREN'S CHAPEL

St. Louis, Mo.—SS. Michael and George Church has opened a chapel for children. The Rev. C. George Widdifield, rector, explained that he hopes the chapel, erected in the parish house, will be the means whereby instruction of children in Christianity and worship will be simplified and made more realistic for the little ones.

ITS POWER

The power of the Cross of Christ
Over the heart and will
Has often proved itself unpriced.
It has that power still.

God's love, man's sin, are there revealed,
So fair; so black and foul.
Nothing more potent e'er appealed
To move and cleans the soul.

"Father, forgive them!" Never word
More tender, fraught with grace.
Hear it and feel it, looking toward
That soiled and pitying Face.

O men disturbed by lust, hate, greed and tempted to despair,
Turn in your hour of deepest need
Behold what happened there.

When Jesus died upon the Cross
(All Christians hold it true)
He saved mankind, redeemed our loss.
'Tis personal to you.

A mystery men try in vain
To open and unseal;
But while no mind can e'er explain
Each humble heart can FEEL

—P. F. Hall.

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DR. GROTON RESIGNS

Philadelphia, Pa.—The Rev. John M. Groton, ST. D., after ten years of service on the faculty of the Philadelphia Divinity School, has resigned because of ill health. He will make his home in Westerly, R. I.

Beginning September 1 the Rev. Thomas A. M. Barnett will succeed Dr. Groton. A graduate of Wyckliff College and University College, Toronto, where he took first honors in Oriental Languages. He has majored in Hebrew, Assyrian, Arabic, Oriental History, and the Archaeology of the Near East. Yale University awarded him a Fellowship in the Department of Oriental Languages, and he is about to complete the requirements for the degree of Doctor of Philosophy.

A Page for the Family *Mrs. E. E. Osgood, Editor*

SAYING OUR PRAYERS

A number of years ago, in the course of my travels, I met an old Scottish lady. During our conversation she quoted from memory the following poem, which she had learned by heart in her girlhood days:

I often say my prayers,
But do I ever pray?
Or do the wishes of my heart
Dictate the words I say?

'Tis useless to implore,
Unless I feel my need;
Unless 'tis from a sense of want
That all my prayers proceed.

I may as well bow down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

For words without the heart,
The Lord will never hear,
Nor will He e'er that child regard
Whose prayer is insincere.

What a picture of a person who is continually seeking God for pardon and peace, but never obtains; and we fear the number is legion.

The reason for this failure is that the prayer comes from the head, and not from the heart. Surely such a prayer is little better than that which the poor ignorant heathen offers, as he bows down to his gods of wood and stone. The God of Heaven does not hear or answer either prayer.

God is interested in our hearts. How can the stony heart be melted so that an effectual, fervent prayer can be offered which will reach the ear of God?

When we become transparently honest with ourselves with God, open our hearts to His all-searching eye and let Him show us our sins as He sees them; when we deal with those sins as God directs—then will our hearts become tender and broken, and cry out in prayer to God for deliverance. God is patiently waiting to hear and answer such prayers.

L. W. K.

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LOOKING AHEAD

The season of Lent is fast disappearing towards the great Holy Week. It would be a truly wonderful thing if all our homes could think each day a little about this week.

Let us see if we can spend more time together so that as we draw near to Easter we can feel the greatness of it. Too often we spend time sewing and shopping for the Easter outfit. A lovely Easter outfit without a deep sense of peace which comes with this season is an empty thing.

The newness of spring which comes to us each year is wonderful. The stirring of the dormant plant to rebirth. To turn brown stocks into green ones topped with bright flowers is to us each year a miracle. It is the resurrection again and again. With flowers we adorn our altars.

If somehow we could recapture the same feeling we have for spring for ourselves and our children, our Easter would mean much to us. Each year we have the Lenten season of quiet and meditation ending in the glorious bloom of Easter.

What do you teach your boys and girls about Good Friday and Easter? I hope that you do not tell your little wee ones the heartrending story of Good Friday. I heard this done the other day. One little child was very upset because she could not see why they would crucify the Baby Jesus. Let us take care how we present this story. It is one that we must wait to tell as they grow older, so that they can understand the real meaning of it.

One mother confronted with questions told her child many facts. She ended with the fact that Jesus was dead. At Sunday School her little six-year-old stated (when the teacher started to tell a story about Jesus Christ) why waste time talking about that man, He is dead. You see how important it is to know your child and to see what impressions are being left on them.

Let us try to spend more time together as a family during Holy Week. Let us **know** the events leading up to the Glory of Easter.

MARTHA C. PRAY,
Consultant of Christian Education, Diocese of Virginia.

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PRAYER BOOK PAGE BY PAGE CXXVI

Prayer for the Whole State of Christ's Church

At the very beginning of this all inclusive prayer we have one of those striking references to the Bible that we find so frequently in the Book of Common Prayer to remind us that its entire background is in the Scripture.

In this case the reference is to St. Paul's letter to Timothy (1 Tim. 2:1).

We hear St. Paul admonishing his "Son in the Gospel" that " . . . first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men"; and the prayer then proceeds to do this very thing, for none are omitted from its supplications.

It begins with a petition to accept our "alms and oblations," and this word makes us pause to consider its meaning. It is almost synonymous with "alms" except it has a more sacred meaning, only being applied to gifts made in the church, and in the most solemn service of the church. By putting the words "alms and oblations" in brackets it gives an opportunity to omit them when no collection is being taken, as is often the case at an early celebration, and, of course, there is never a collection at a private Communion.

The request to "inspire the universal church with the spirit of truth, unity and concord" impresses us with the word "universal" instead of Catholic. One could wish that the same substitution had been made in the translation of the Creed, since it would save considerable explanation.

Another thought that comes to us here is that on almost every occasion where there is a prayer for the whole church it nearly always includes the thought of unity and concord. No doubt this is due to the fact that from the very beginning there have been such differences of opinion in the church and about its doctrines as to cause continual divisions. We find the beginning of this in the book of Acts of the Apostles where it required a church council to decide the very live question as to whether Gentiles could be admitted to the Christian church without first becoming members of the Jewish church.

R. CARY MONTAGUE.

* * *

STEP BY STEP

He does not lead me year by year,
Nor even day by day,
But step by step my path unfolds;
My Lord directs my way.

Tomorrow's plans I do not know,
I only know this minute;
But He will say, "This is the way,
By faith, now walk ye in it."

And I am glad that it is so,
Today's enough to bear;
And when tomorrow comes, His grace
Shall far exceed its care.

What need to worry then, or fret?
The God who gave His Son
Holds all my moments in His hand
And gives them, one by one.

BARBARA C. RYBERG,
In the Sunday School Times.

News of the Church

INTENSE INTEREST SHOWN IN PRESIDING BISHOP'S BROADCAST

Incomplete But Encouraging Reports

Bulletin

Richmond, Va.—The diocesan office of Bishop Goodwin reported returns for the World Relief Fund up to Tuesday morning, March 9, to be a total of $30,-686.29, on a minimum quota of $16,-000 for the Diocese of Virginia.

New York, N. Y.—If straws show which way the wind blows, the Presiding Bishop's Fund for World Relief for 1948 will be in a healthy condition when all the returns are in.

In spite of heavy snows in several areas, reports indicate great congregations in all the churches, with intense interest in Presiding Bishop Sherrill's broadcast, and a real desire to aid the needy overseas, for whom the Presiding Bishop appealed.

Some little time must elapse before every diocese and missionary district can be heard from. The diocese of Maine, for example, telegraphed National Council that it has $4,700, but that on account of a heavy snow storm, it had not been possible to communicate with a number of the parishes and missions, which will undoubtedly swell the total.

Telegrams started coming to Church Missions House early Monday. One of the early ones was from Southern Ohio, which gave the assurance that the diocesan goal, $35,000, had been reached. Rhode Island reported $14,527 "to date," Vermont $3,266, Central New York $17,666. Nearly all the telegrams intimated that money is still coming in and that another report will show a still greater response.

From Pittsburgh comes a report of a total of $18,639. Kentucky has $7,057, Lexington $2,557, South Florida, with a goal of $11,494, wired "We are over the top."

Most amazing of all reports thus far is that from Upper South Carolina. The quota or goal was set at $3,952, and Bishop John J. Gravatt telegraphed that the total on Tuesday, March 3, was $10,-056!

Eau Claire received $1,007 on February 29, Northern Indiana, $3,000, Wyoming $1,267, Arkansas $3,528, which is $400 more than the objective they had fixed. Olympia reported $5,-000, Sacramento "Over the top" with an objective of $2,471; and Spokane reported $6,100 with an objective of $4,-445.

Most reports indicate "Christmas and Easter congregations," also that the Presiding Bishop was heard clearly, that people were deeply impressed with his statement, and that congregations were enthusiastic about the national network arrangement which made possible the broadcast directly to the people.

"Congratulations on thorough and perfect planning," wired one Bishop. Said another, "Entire plan worked out well. Reception good. Appreciated by those we persuaded to expose themselves to the opportunity. Believe value of this will reach beyond immediate objective. Beg to express gratitude to Presiding Bishop and assistants." Still another bishop in reporting that his diocese had revised its expectation upwards, concluded with, "Much enthusiasm here."

From the incomplete returns available at the time this is written, it seems evident that where parishes and missions followed the plan suggested by the National Council, the whole plan was a success, whether reaching or passing the predetermined goal. Some of the variations of the plan seem successful too, and of course there are a number of areas in which the Presiding Bishop's Fund is placed in parish and diocesan budgets.

Robert D. Jordan announced that he hopes to be able to release a complete report by about March 10.

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REPRESENTATIVES CHOSEN FOR AMSTERDAM MEETING

New York City.—Selection of 137 representatives by 20 American Protestant denominations for the first Assembly of the World Council of Churches to be held in Amsterdam, Holland, August 22 to September 5 was announced yesterday by Dr. Henry Smith Leiper, Associate General Secretary of the Council.

Mr. John Foster Dulles, former U. S. delegate to the United Nations, will serve as consultant to the Assembly. Included among the delegates and alternates who will represent 23 million American Protestants are Prof. Reinhold Niebuhr, of Union Theological Seminary; Bishop G. Bromley Oxnam, of The Methodist Church; the Honorable Walter H. Judd, Congressman from Minnesota; Dr. John R. Mott, a president of the Provisional Committee for the World Council of Churches, and Charles P. Taft, president of the Federal Council of Churches.

In announcing the list of delegates, Dr. Leiper stated that "these representatives include the best leadership and most capable spokesmen American Protestantism has to offer."

"It is significant also that of the 137 delegates 36 of them are laymen. It is apparent that Protestant denominations here made their selection in order to insure an adequate representation of church laity at the Amsterdam meeting."

Churches appointing delegates include the Methodist Church, the Northern Baptist Convention (USA), the Congregational Christian Churches, the Disciples of Christ, the Protestant Episcopal Church, the United Lutheran Church in America, and the Presbyterian Church (USA).

Dr. Leiper noted that American Orthodox bodies will send official delegates through their confessional groups to the Amsterdam Assembly.

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NATIONAL ASSOCIATION OF FACULTY EPISCOPALIANS FORMED

Greenwich, Conn.—Members of college and university faculties who are Episcopalians,—two of them from each Province,—met at Seabury House and formed an organization to be known as The National Association of Faculty Episcopalians.

They conferred for three days on such topics as: The Christian professor in the classroom; Responsibilities of the Christian professor in his relationship with students outside the classroom; the relationship of the Christian professor with his colleagues; the purpose and work of the Guild of Scholars; the spiritual and moral needs of faculty Churchmen.

Presiding Bishop Sherrill made the opening address on the meaning of the world-wide mission of the Church, and the final session was led by the Rev. Bernard Iddings Bell.

The general purpose of the Conference was stated as being the consideration of ways in which faculty Churchmen might play a larger part in the presentation of the Christian religion to students and faculties of our colleges and universities.

Temporary officers of the new Association are: Dr. Virgil Hancher, Iowa University, president; Dr. Virginia Harrington, Barnard College (Columbia), vice-president; Dr. Edward McCrady, University of the South, and Dr. Elliott Van Diller, Mills College, regional representatives; the Rev. Thomas V. Barrett, Division of College Work of the National Council, secretary.

A selected group of faculty Churchmen will be invited to become charter members of the Association, including members of the present Guild of Scholars, to which this Association will be a

complementary body. General invitations to join the Association will be sent out before May to all Episcopal members of faculties and administrative offices.

The National Commission on College Work and the Division of College Work of the National Council have expressed the opinion that this new Association will be of great importance in the Church's work on the campuses and will prove to be of significance to the members of the Association and to the Church's mission to the world of our time.

The activities of the Association are to be directed towards four basic purposes drawn up by members of the Conference. These are:

1. To promote a sense of companionship among those engaged in scholarly pursuits who have a common realization of loyalty to Christ and a common appreciation of the beliefs and practices of the Episcopal Church.

2. To encourage one another to make plain within the academic framework our faith in the centrality of God in human thinking and action; and our common concern that this centrality be recognized in education.

3. Through publications and conferences mutually to enlarge our knowledge of the Christian religion and of its relevance to the whole field of intellectual and moral affairs.

4. To deepen our own devotional lives; to make them honest, mature and consonant with modern knowledge.

* * *

JOINT COMMISSION ON EASTERN ASIA HELD FIRST MEETING

New York City.—A significant development of Christianity in the Orient took place last month at Manila when the International Missionary Council, together with the World Council of Churches, held the first meeting of the Joint Commission on Eastern Asia. Delegates from India, the Philippines, China and Korea were in attendance as well as observers from Siam and Indonesia. The desired delegate from Japan was unable to attend, owing to government restrictions on travel.

The International Missionary Council here interprets the establishment of the Joint Commission as another natural outgrowth of a process started with the establishment of National Christian Councils of Churches in many Oriental countries..

The Council points out that the idea of a Joint Commission for Eastern Asia grew out of a realization by the participating countries that mutual and specialized problems could best be approached on a regional basis.

For example, it was pointed out here that India and the Philippines have recently inherited a common set of problems growing out of their independence, and that China, Korea, and Japan are confronted with mutual regional problems, based not only on their geographic proximity, but in their relation to the western world.

The Missionary Council also refuted early press reports that the Joint Commission was expected to open an office in Manila. It said that consultations to determine the role of the Joint Commission in the existing church structure in the Orient would be held this summer in Holland, when the first World Assembly of Churches met in Amsterdam. A further series of discussions are expected to take place in Hangchow, China, in October, 1949. The final establishment of an office for the Joint Commission will not take place until January, 1950, and is to be conducted on an experimental three year basis.

The Missionary Council said that these conference discussions are expected to center around the role of the Joint Commission in assisting the church in Eastern Asia to take part in ecumenical church life, and to discover the best means of organizing churches for a more effective contribution to the cause of world order and peace.

An indication of what the Joint Commission might accomplish in the future was indicated by the action taken at the Manila Meeting in reference to the pending Japanese treaty. The Joint Commission urged the Commission of the Churches on International Affairs to take immediate steps toward insuring "a just and honorable peace treaty for the Japanese people."

It also urged that "every just means be used to secure the attendance of a Japanese representative" at the various ecumenical gatherings to be held in 1948, including the first Assembly of the World Council of Churches at Amsterdam.

Representatives taking part in the first meeting of the Joint Commission included Dr. Gumersindo Garcia, of the Philippine Federation of Evangelical Churches, with Bishop Cipriano Navarro as alternate; Dr. K .S. Kim, of the National Christian Council of Korea; Dr. S. C. Leung, of the National Christian Council of China; Dr. Rajah B. Manikam, of the National Christian Council of India; and Dr. John W. Decker, New York secretary of the International Missionary Council.

Officers of the Manila meeting were: Chairman, Dr. Garcia; Vice Chairman, Dr. Leung; Secretary, Dr. Decker.

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OVERSEAS APPOINTMENT

New York, N. Y.—Miss Kathryn E. Bryan of Memphis, Tenn., has been appointed religious education worker for the Missionary District of Haiti, according to announcement by the Overseas Department of the National Council.

Miss Bryan is a member of Emmanuel Parish, Memphis. She is a graduate of LeMoyne College, and is now finishing work for her Master's degree in Religious Education at Teachers' College, Columbia University. She is living at Windham House.

She has done volunteer work in religious education at Emmanuel Church; at St. Monica's House and St. Simon's Church, Lakeland, Cincinnati, Ohio. She has had experience as a worker with young people at St. Philip's Church, New York City, and in institutional and religious education work at Good Shepherd Mission, Fort Defiance, Arizona.

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FORCES ARE NEEDED

Providence, R. I.—The Rev. Clarence H. Horner, D. D., rector of Grace Church in Providence, has stirred up at least a lot of dust in his efforts to "clean up" parts of Providence near his church. He calls it "filth and pollution," and he means more than just physical dirt and ugliness. But he says that forces are needed that are much stronger and more wide-spread than one parish church, and he calls on both people and politics in Providence to join in the clean-up work.

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DR. CADIGAN RESIGNS

Entering Field Of Industrial Relations

Bloomfield Hills, Mich.—The resignation of the Rev. Charles H. Cadigan, D. D., rector of Christ Church, Cranbrook, effective during the summer, was announced to parishioners in a letter a few days ago.

Dr. Cadigan, who has been rector of the Cranbrock Parish since 1939, said that he is planning to enter the field of industrial relations. He expects to enter an industrial plant "to work with management and labor in formulating policies."

Expressing the belief that industrial relations is one of the most important areas of social tension today, Dr. Cadigan stated that he has been interested in the subject for several years, and feels he can make a contribution toward improved relationships.

Friends recalled that Dr. Cadigan's predecessor at Cranbrook, the Rev. Samuel S. Marquis, D. D., now rector emeritus, left the deanship of St. Paul's Cathedral, Detroit, a generation ago to establish the first social service department in a major Detroit industry for the late Henry Ford.

Dr. Cadigan said that his plans are not yet complete. He has announced his resignation at this time in order to give the parish ample time to select his successor.

DEGREE CONFERRED ON BISHOP BARTON

Gambier, O.—The Rt. Rev. Lane Wickham Barton, bishop of Eastern Oregon, received an honorary Doctor of Divinity degree from Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, at a special Honors Day Convocation February 27. Bishop Barton was graduated from Kenyon College in 1923 and received his bachelor of divinity degree from Bexley Hall the following year.

In awarding the degree, President Gordon Keith Chalmers said: "Your early promise, acknowledged by your contemporaries and instructors in the college and the seminary, has been fulfilled in the strong, human, and constructive work, full of good humor and inspiring confidence, which has characterized your ministry here and in the Diocese of New Jersey. That you left the attractions of a large and flourishing suburban parish for the strenuous tasks of a missionary bishop in the far west is characteristic of your energetic service of the church."

Bishop Barton has been Bishop of the Missionary District of Eastern Oregon since 1946.

* * *

UNFORTUNATE OCCURRENCE

Chicago.—Chicago was the only place in the United States which did not receive the Presiding Bishop's broadcast on February 29. All arrangements had been made to have Columbia station WBBM carry the program, and it had been checked by a number of the Chicago clergy as late as Saturday afternon. When time came for the broadcast WBBM went on with its regular schedule.

The following letter, signed by Fred Faulkner, Station Manager of WBBM, was sent to Chicago newspapers, and has already appeared in most of them.

"WBBM greatly regrets the unfortunate occurrence resulting in the failure to broadcast the address of the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, in the interest of world relief. Offers to Bishop Conkling the use of the same broadcast period for such purpose as he deems desirable."

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BISHOP EMRICH TO SUCCEED BISHOP CREIGHTON MARCH 31

Detroit, Mich.—The Rev. James G. Widdifield, president of the Standing Committee of the Diocese of Michigan, has notified the Ecclesiastical Authorities of the dioceses and missionary districts of the Church that concurrence in the election of the Rt. Rev. Richard S. Emrich, Ph. D., to be Bishop Coadjutor of the diocese, and express consents thereto, have been received from a majority of the Bishops and Standing Committees of the Church.

This therefore complies with the Canons of the General Church, and Bishop Emrich accordingly becomes Bishop Coadjutor of Michigan. He will hold this title until March 31, when, in accordance with action previously taken, he will succeed the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, upon the latter's retirement.

* * *

SEABURY HOUSE BY NO MEANS VACANT

Greenwich, Conn.—Between its opening date, October 4, 1947, and March 1, Seabury House has been used for twenty-two gatherings of various Church groups. The opening day saw a picnic of Church Missions House staff. There have been meetings of the Department of Christian Education, and of its Curriculum Development Committee, and its Visual Education Commission. The Presiding Bishop's Committee on Laymen's Work has met there, and the college faculty group brought together by Mr. Barrett. The Presiding Bishop has had conferences at Seabury House with various groups and individuals. The National Council had two meetings within the period, as did the Executive Board of the Woman's Auxiliary. Domestic Missions held its Student Field Service meeting there. The Commission on Approaches to Unity, and the Commission on Social Reconstruction, both of the General Convention, met at Seabury House, as did the Department of Christian Social Relations of the United Council of Church Women.

March will not be such a busy month, on account of Lent, but four conferences are scheduled. April has already six conferences, four are on the calendar for May, and there are reservations in already for groups who want to use the House in June, September, October, December, and January, 1949.

Seabury House has been by no means vacant, since its acquisition by the Church.

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HISTORICAL EXHIBIT

Philadelphia, Pa.—In the Print Room of the Philadelphia Free Library an exhibition of historical material of the Episcopal Church was on display from March 1 to 12. A formal opening of the Exhibit was held with a large attendance of clergy and lay people on March 1, with Bishop Hart officiating. The speaker was the Rev. Canon Cyril Hudson, M. A., of St. Albans, England, who is a special lecturer at the Philadelphia Divinity School this year. Many Church School and other organized parish groups have made pilgrimages to this exhibit, because of its educational value. Early and recent issues of all Church periodicals were included in the exhibit, as well as ancient and original documents of diocesan and general church history, unique editions of bibles and prayer books, pictures of bishops, historic churches, and curios of various kinds.

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COLLEGE CONFERENCE AT VIRGINIA SEMINARY

Alexandria, Va.—The Virginia Seminary Committee for College Work finished on Febrary 8 the first annual college conference on the theme: "What is the Ministry?" Forty-seven students from fourteen eastern and mid-western colleges were in attendance during the three-day conference.

The Rev. Albert T. Mollegen, Professor of Christian Ethics, opened the conference with an address on "Christianity in a Day of Crisis." Saturday morning the visitors heard an address on "The Rural Ministry" by Bishop Goodwin fo Virginia and a parallel talk on "The Urban Ministry" by the Rev. Charles Sheerin of Epiphany Church, Washington, D. C. A panel discussion on "The Ministry: Preaching, Pastoral and Priestly," was led by the Rev. T. H. Evans, St. Paul's Church, Charlottesville, Va.; the Rev. Reuel L. Howe, Professor of Pastoral Theology at the Virginia Seminary, and the Rev. A. J. DuBois, St. Agnes Church, Washington, D. C.

Following an afternoon reception given by the Dean and Mrs. Zabriskie, the Dean addressed the group on "Seminary Preparation For the Ministry." On Sunday morning, following a corporate communion service, the Rev. Jesse M. Trotter, Professor of Apologetics, conducted an informal summary discussion in Bohlen Hall.

College Chaplains were in attendance with student delegations from William and Mary, Penn State, North Carolina, and Virginia. Other colleges represented at the conference were Haverford, Wesleyan, Trinity, Michigan, Pittsburgh, V. M. I., Washington and Lee, Pennsylvania, Marshall, and Princeton.

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RUSSIAN CHURCH HONORS DR. SCAIFE

Pittsburgh, Pa.—The Rev. Lauriston L. Scaife, S. T. D., rector of Calvary Church was honored at a special service Sunday night recently, conducted in Calvary Church by the Russian Orthodox Church. The Council of Bishops of the Russian Orthodox Church has bestowed the Sobor Cross on Dr. Scaife and it was presented to him at this service.

The presentation was made by Archbishop Leonty of Chicago as the representative of His Eminence, Metropolitan Theophilus, and the other North American bishops of the Russian Orthodox

Church. These bishops are now being tried, **in absentia,** in Moscow because of their refusal to be governed by the Communist-dominated Mother Church in Russia in matters other than spiritual. They continue to recognize the Patriarch of Moscow as titular head of the Church, but do not feel that he and the other Russian bishops should have complete control of the Russian Orthodox Church in this country.

The service on Sunday night was conducted by the local Russian Orothodox Bishop, Dionysius, assisted by the choirs of St. Michael's Cathedral, St. Gregory's Church, Homestead and St. Mary's Church, Carnegie. Also taking part were Bishop Nikon of Philadelphia, Archdeacon Vsevolod of Brooklyn and other Russian clergy, as well as the clergy of other Orthodox Churches in this district. The Episcopal clergy present were headed by the Rt. Rev. Austin Pardue, bishop of Pittsburgh.

The Cross was awarded to Dr. Scaife in appreciation of his long standing interest in and his constant assistance to the Russian Orothodox Church in this country. For many years Dr. Scaife has kept in close touch with the affairs of all the Orthodox Churches and his counsel has, in many cases, been invaluable.

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DR. FRANKS SPEAKER AT UNIVERSITY

Charlottesville, Va. — Dr. Vincent Franks, rector of St. Andrew's Church, Jackson, Miss., will be religious emphasis speaker at the University of Virginia on March 16, 17 and 18.

Informal discussions will be led by University professors and Charlottesville ministers in fraternity houses and dormitories during the religious emphasis period which is held under sponsorship of the religious activities committee of the University YMCA.

All classes will be dismissed for the talks in Cabell Hall by Dr. Franks, who is a native Canadian and the son of a missionary to the Cree Indians.

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E. E. F. TO RAISE FUND FOR INDIA

Episcopalians who believe in the United Church of South India as the greatest step forward in church unity in modern times will be asked to demonstrate their faith and their support by contributing to the Thanksgiving Fund for the United Church.

Plans for a church-wide appeal, both to raise money for the working capital of the new Church and also to give American Episcopalians the opportunity to place themselves on record behind the new Church have been made by the executive board of the Episcopal Evangelical Fellowship. A general appeal will be sent out in March, after the completion of the raising of the Presiding Bishop's Fund for World Relief.

Orphaned by the war, these European children need help and they need it NOW. Millions of such children overseas are striving for survival. The Episcopal Church is making a nationwide effort to raise a million dollars for World Relief through its Presiding Bishop's Fund. By means of a nationwide radio hookup, the administrative head of the Church, Presiding Bishop Henry K. Sherrill, spoke to his entire membership in their churches at exactly 11:32½ A. M., Sunday, February 29.

The Rev. Gardiner M. Day, Rector of Christ Church, Cambridge, Mass., has been named general chairman of the campaign. Miss Elsie C. Hutton, of New York, national treasurer of the EEF, will be general treasurer, and will receive contributions to pass them on to the general collecting agent in America, Harold Belcher of the American Board of Foreign Missions (Congregational). Regional chairmen have been named in each of the Eight Provinces of the Episcopal Church.

In voting to place the Evangelical Fellowship behind the drive to raise money for the United Church of South India Thanksgiving Board, the executive committee of the EEF were unanimous in the opinion that sympathy and support must be more than verbal. It is hoped that every parish, where there is sympathy with the United Church, will receive an offering in some manner for this purpose, and that interested individuals will likewise add their support.

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RESULTS TO DATE OF SEWANEE'S DRIVE

Sewanee, Tenn.—At the end of its first year, the Campaign for $5,000,000 being conducted by the University of the South has received cash and pledges totalling $957,047.74, according to figures announced by Dr. Alexander Guerry, vice chancellor and president, in the college Alumni News dated Feb. 15.

Tennessee leads all other states with $343,271.80, the report stated, while Nashville is the number one city with $131,169.38.

These totals, Dr. Guerry pointed out, do not include any part of the grant of $300,000 promised by the General Education Board of New York. Neither do the totals include the Alumni Fund or the annual support of the Episcopal Church, both of which are separate from the Campaign and both of which constitute income for annual operating costs.

Three cities are vying for first place, the report stated, Jacksonville, Florida, with $129,435.00 being less than $2,000 behind Nashville. Memphis is in third place with $111,459.75. Other city totals in order are Chattanooga with $68,545.00, Houston, Texas, with $61,-184.25, and Birmingham, Alabama, with $50,482.50. Florida, Texas, and South Carolina are in second, third, and fourth places after Tennessee.

The Sewanee Campaign has attained wide geographical interest, with seventeen states and Puerto Rico having sent in $1,000 or more. A little more than two-thirds of the total has come from friends who did not attend the Sewanee Military Academy, the college or the theological school.

All in all, the report stated, there is optimism at Sewanee over the results to date. The total compares with the best figures achieved by schools of comparative size and there seems to be no doubt

that the drive, the largest ever begun by a school of Sewanee's size, will succeed.

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RELINQUISH GRANTS

The Diocese of Florida and Southern Virginia have relinquished their grants from National Council for Negro work, and for a worker at Dabney House, respectively, thus placing themselves in the list of dioceses wholly unaided by the National Council.

South Florida has relinquished half its appropriation for Negro work this year, and will relinquish the other half in 1949.

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DIOCESE OF ALABAMA

117th Annual Convention

Mobile, Ala.—The Oldest Episcopal Church in Alabama, Christ Church, founded in 1825, was host to the Dioceasan Convention Jan. 27-29. At the opening Evening Prayer Service, clergy of Mobile took part; the combined choirs sang two compositions of Christ Church's accomplished organist, J. Clarendon McClure; "Hosanna in the Highest" from his Mass in G, and Cardinal Newman's evening prayer: "Lord, support us all the day long", both of which were well received by the large congregation. The great gold Chalice, studded with over 100 diamonds, many pearls and fire opals, was used at the Communion Services.

The Alabama Churchman, diocesan monthly, surprised everyone by handing out copies of its February issue containing the Bishop's Annual Address, immediately after its delivery.

The Convention was broken up into four committees, to consider matters from the Bishop's address and other items referred from the floor. A resulting highlight was the decision of Convention to accept a resolution from the Committee on the State of the Church, for the diocese to endeavor to raise $260,000 to complete Camp McDowell for occupancy this summer, to build a Chapel at Tuskegee Institute, to erect a Church at Montevallo (Ala. College for Women) and a Student Center with Chapel at the University of Alabama, Tuscaloosa.

The name of the Church Home near Mobile was changed to "Wilmer Hall" in honor of Richard Hooker Wilmer, Bishop, 1862-1900, under whom the institution was founded originally for orphans of Confederate soldiers.

Mr. Robert H. Cochrane of Tuscaloosa retired as treasurer of the diocese after 48 years of continuous service. He was presented a suitably engraved piece of silver, and elected treasurer emeritus. His successor is Mr. Alfred Rose, of Birmingham. For the second successive year the Rev. Clyde Perry, only Negro priest serving the diocese, was elected delegate to the Provincial Synod.

The Rev. John Huess, chairman of the Department of Christian Education of the National Council, was the headline speaker at the banquet. Colored slides of progress at Camp McDowell were shown. Mr. Prime Osborn of Spring Hill was toastmaster.

The 1949 Convention will be held in St. Mary's Church, Birmingham.

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CHINESE CLERGY ON VISIT TO UNITED STATES

On January 30, Bishop N. V. Halward, assistant bishop of Hong Kong and South China, with six Chinese priests and one deaconess, arrived in San Francisco on what is probably a unique visit. They are visiting a number of dioceses in the United States, with a view to observing various aspects of the work of the Episcopal Church to enable them to receive spiritual, mental and physical refreshment. The group is not making any appeals for funds, nor will they be speaking much about China in public.

Five of the group, the Revs. Kong Chi Wing, Chung Yan Laap, Roland Koh, Cheung Lok Heung and Deaconess Lei Tim Oi, are from the Diocese of Hong Kong and South China. In addition there are the Rev. Ytu from the Diocese of Fukien and the Rev. Jordan C. L. Liu, who has been assisting Bishop Y. Y. Tsu at the Central Office of the Chung Hua Shing Kung Hui in Nanking.

All members of the group went through a hard time during the war, some of them in territory occupied by the Japanese, and others in free China.

The group earnestly desires the prayers of the Church for God's blessing upon their tour in the United States so that they may return to China with fresh inspiration, enthusiasm, and knowledge.

Bishop Halward is most grateful to the various dioceses of the Episcopal Church who are cooperating and making this visit possible.

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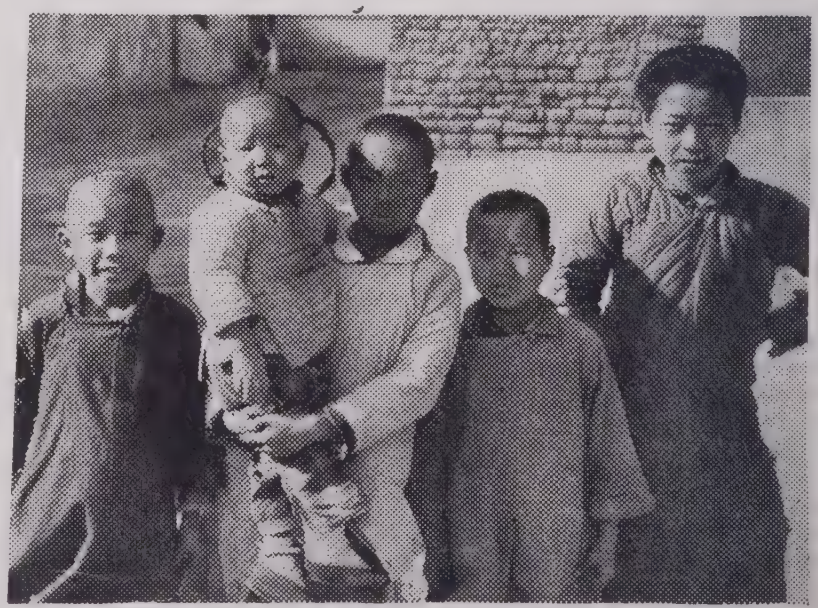
WESTERN MICHIGAN DIOCESAN CONVENTION

Grand Rapids, Mich.—"Evangelism" was stressed throughout the Convention of the Diocese of Western Michigan which met in St. Mark's Cathedral, January 27 and 28.

In his opening remarks of his annual message, Bishop Whittemore said "Any message to the Church today must have the background of the world situation in mind. No one can deny the seriousness of the situation, it is worse than we in America realize". Later he said: "If there is any action which our people can take at this time which they will be least likely to regret in the future, it will be their contribution on February 29 to the Presiding Bishop's Fund for World Relief. Like the friendship train, it goes from heart to heart."

Bishop Whittemore spoke briefly on the Stratton Bill for the entry of a certain number of displaced persons into this country, and urged that it be passed, also he urged the support of the so-called Marshall plan. He stated that Senator Vandenberg whose home is in Grand Rapids, should know that the Di-



Through the Presiding Bishop's Fund for World Relief, the Episcopal Church is aiding refugees and war sufferers of every variety, in China. Hundreds of thousands lack the barest essentials of life. The Episcopal gifts are made through accredited agencies for relief and are saving many lives.

ocese of Western Michigan is behind him in his efforts.

Bishop Whittemore outlined a plan for visitation during the pre-Lenten period and a program for Lent for the extension of Christ's Kingdom through His Church. In speaking of the department of Christian Education and the need for the training of leaders, Bishop Whittemore told the delegates of the need for an all-year-round conference center in the diocese.

In the business sessions, the announcement that the missionary pledges of the parishes in the diocese amounted to $36,585.00 met with enthusiastic applause. This is an increase of $9,000 over the pledges of the previous year.

Captain Ernest St. Andrew, recently commissioned Captain in the Church Army, was presented, as Bishop Whittemore announced that he would take over the work at St. Francis' Mission in Orangeville. This mission was started in 1941 by the Women of the Church, and was directed by Bernice K. Jansen, now serving with Bishop Binsted in the Philippines.

* * *

SEABURY HOUSE

About $80,000 is needed for Seabury House, to cover repairs and maintenance up to the next General Convention. The Presiding Bishop suggests the erection on the property of a number of dwelling houses to be occupied by members of the National Council staff. These would increase the income of Seabury House from rentals, and the houses could be given as memorials by dioceses, groups, or individuals.

* * *

OPPORTUNITIES FOR COLLEGE STUDENTS

The Committee on Personnel of the National Council has prepared a bulletin listing Summer Service Opportunities for college students. The opportunities include work in rural missions, settlements, work camps, vacation schools, industrial projects.

* * *

The American Tract Society has available large quantities of Gospel tracts and bound volumes suitable for distribution in English-speaking portions of the mission field. This literature will be given free to recognized Christian organizations, provided the recipients will defray shipping costs. Address all correspondence to the American Tract Society, Inc., 21 West 46th Street, New York 19, New York.

* * *

Bishop Wallace E. Conkling of Chicago told a Deanery meeting that if wardens and vestrymen brought no one to Baptism and Confirmation during each year, they should resign.

* * *

Sioux Falls, S. D.—With the thermometer resigstering 20 degrees below zero, over 100 persons were in attendance at a Parish Callers' Dinner in the Parish Rooms of Calvary Cathedral, Sioux Falls, South Dakota. This dinner started the work on the Evangelism program in the parish.

Personal Notes

The Rev. Francis Reynolds, of St. Margaret's Church, Brighton, Mass., will succeed the **Rev. Daniel C. Osborn, Jr.,** at St. Philip's, West Warwick, R. I. The Rev. Mr. Osborn is the new rector of St. John's, Newport, R. I.

The Rev. Joseph Rogers, formerly of Keene, N. H., is to be the new vicar of St. Paul's and St. Andrew's Churches, in Providence, R. I.

The Rev. Charles W. Sydnor, Jr., rector of St. Paul's Church, Petersburg, Va., has resigned to become rector of St. Paul's Church in Waco, Texas. The resignation to become effective April 15.

The Rev. Mr. Sydnor is a native of Pocahontas, Va., and came to Petersburg in 1940. He was rector of St. Stephen's Church, Beckley, W. Va., for four years.

The Rev. Frederick J. Warnecke, rector of St. Mark's Church, Richmond, Va., and editor of The Southern Churchman, was the preacher at the noon-day services in the Church of the Advent, Birmingham, Ala., the week of March 1-5.

Bishop George Purnell Gunn, recently consecrated coadjutor of Southern Virginia, was active in diocesan and community affairs. At the time of his Consecration he held 32 offices, ranging from director of a Rotary Club to chairman of the diocesan Field and Publicity Departments.

Harper Sibley, noted civic leader, agriculturist, former member of the National Council, has been re-elected president of Church World Service. His election was unanimous. Mr. Sibley has headed Church World Service since it was organized in 1946. Prior to that time he was director of Church Committee for Overseas Relief and chairman of Church Committee for Relief in Asia.

CHANGE OF ADDRESSES

The Rev. A. Appleton Packard, O. H. C., who for over three years has been located at the Holy Cross Mission, Bolahun, Liberia, is now back in the United States. Address, Holy Cross Monastery, West Park, N. Y.

The Rev. Robert Loren Zell, formerly curate in the Free Church of the Ascension, Troy, N. Y., should now be addressed at the Society of the Sacred Mission, Kelham, Newark (Nottinghamshire), England.

* * *

POST HASTE

SAN JUAN INDIAN MISSION

(Continued from page 3.)

The item "shelter for the night" in our annual report reveals the fact that 683 Indians were provided with a place

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to stay overnight in our missions. These people were not fed. They brought their own food, but they needed a place to stay while visiting sick relatives or were here to attend a funeral or to come to Church. All of these are vital functions in ministering to these desert people who have placed such great confidence in the San Juan Mission.

Recently Mr. Sam Ahkeath, chairman of the Navajo Tribal Council, who has frequently brought members of his family to the San Juan Mission Hospital, in an address to the Farmington Rotary Club said: "The Navajos are confused. They don't know what to think about a lot of these problems and plans. Once, when a man asked me about Indian life, I simply said: 'It's tough to be an Indian.'" Too often have the Navajos been caught between the Scylla of weird, infantile, "this is good for you" approach and the Charybdis of conflicting governmental policies, pressure groups and naive idealistic nonsense. The tendency among groups who sincerely desire to help the Navajos in the solution of perplexing problems has been to proceed too hastily, without first establishing a solid basis of mutual respect.

One of the fundamental policies of this Mission is to teach responsibility along with all services rendered. Last year the Navajos, out of their meagre resources, contributed over $1,200.00 for medicines and in offerings. Some gave wood and others did various types of work to help out. This is highly significant. ROBERT Y. DAVIS.

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The
Southern Churchman
March 20, 1948

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Read Jerusalem Compassed by Armies in Forth for March

THE need this year is more urgent than ever, reports the Church's Chaplain in Jerusalem. Multiplied responsibilities, insoluble problems confront Christian leaders in the distraught land where once Christ walked. Congregations fluctuate; schools have been damaged and more severe havoc lies ahead; hospitals face appalling deficits. Your gifts this Good Friday not only will relieve a desperate financial situation but will bring courage and hope to the Bishop in Jerusalem, his helpers, and all those committed to their care.

✠

The National Council, 281 Fourth Ave., New York 10, N. Y.

Post Haste . . .

NOT IMPRESSED

Sirs: Your card about renewal came today. I will renew my subscription, but I am not very much impressed with the magazine. I like to keep up with what is going in the Episcopal Church and I like strong articles, inspirational articles, suggestions for personal development along spiritual lines. I think this magazine lacks much along such lines.

For instance, the Story of the Church of South India could have been written in a more readable way. It was entirely too long and went into unnecessary detail. Reinhold Niebuhr says practically nothing one can't get in the newspapers. The movie descriptions are a bore and out of place, because descriptions can be gotten in so-called secular magazines. The News of the Church in the different parts of the country is almost always the same and so staid. So much reads like tiresome reports. The magazine seems so tame and prosaic, and lacks fire and zeal, which this chaotic world certainly needs. Big issues of today are scarcely mentioned or touched on. I think the magazine needs a general going over and renovation.

MARY BOSWORTH.

Houston, Texas.

* * *

KEEP UP THE GOOD WORK

Sir: Enclosed is check to cover subscription for one year.

Why $5.00? Because other church periodicals charge that much and are not as good. Keep up the good work you are doing.

To hurry the delivery of my copy weekly please include the zone number on my address.

(REV.) M. D. ASHBURY.

Baltimore, Md.

* * *

AMAZING EFFICIENCY

Sir: Hats off to the Church Missions House and the Department of Promotion and Publicity for the magnificent job done in putting over the Presiding Bishop's radio broadcast!

The task was carried through down to the very last detail, done promptly, and with amazing efficiency.

This is the kind of aggressive leadership which the Church has long sought from its headquarters in New York.

(REV.) HARRY LONGLEY.

Charleston, W. Va.

COMPLAINT LODGED ON USE OF CLERGY CERTIFICATE

New York, N. Y.—The Rev. Dr. C. Rankin Barnes, Secretary of the National Council and Manager of the Transportation Bureau, calls attention to a misuse of clergy certificates by some holders of clergy books, in the West and Southwest particularly.

The Passenger Associations have complained that some holders of clergy certificates have allowed other persons to use their certificates. A part of the contract implied by the rules on the inside cover of the certificate is this statement: "This certificate and clergy tickets are not transferable, and if presented by any persons other than to whom the certificate is issued, it will be forfeited, taken up and cancelled."

It is to be hoped that no one will in future, jeopardize the existing valuable arrangement with the Passenger Associations, which provides for clergy rates.

Meditations In His Presence

VI. "By whom all things were made"
(From the **Nicene Creed**, page 71.)

We give God the praise for all creation. "This Created World" is His and He made it. All that has life gained that life from Him whether some "flower in a crannied wall" or a high official of Church or State. We acknowledge this truth first of all in the summary of the Apostle's Creed: "I believe in God the Father, who hath made me, and all the world." His life has become our life and therefore we possess nothing apart from Him. It is so essential for us to believe this; and to live life as if it belonged to God to be lived according to His plan for it.

If God is life, if He is the giver and sustainer of my life, then my chief task is to seek His will for His life in me.

God is life, and life is ever growing, ever at work responding to the environment He made for it. Is that not the reason for man's desire to reach out for more of life's abundance, like the roots of a plant, reaching down into the richness of the earth?

Whatever makes life grow is His will for us. Whatever would kill life, or stunt its growth, is wholly apart from God in an existence out of keeping with His intent for man.

"All things" includes me, and I would add my thanks to the prayers of thanksgiving throughout the ages, to the "By whom" of all creation.

J. W. KENNEDY.

* * *

PALM SUNDAY
THE COLLECT

Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

* * *

MARCH

1. (Monday).
7. Fourth Sunday in Lent.
14. Fifth (Passion) Sunday in Lent.
21. Palm Sunday.
25. Maundy Thursday.
26. Good Friday.
27. Easter Even.
28. Easter Day.

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Note: Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

Vol. CXIV No. 12

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

The Lambeth Conference and Unity

By The RT. REV. EDWARD PARSONS, RETIRED BISHOP OF CALIFORNIA, PROFESSOR OF THEOLOGY, CHURCH DIVINITY SCHOOL OF THE PACIFIC

The first Conference (1867) was concerned about unity. Every Conference since then has been concerned about it, but only three stand out as having made any considerable contribution to the cause. In 1888 the Conference adopted as its own the proposals of our General Convention of 1886. In those proposals we stated our readiness to confer with other Christian bodies concerning unity on the basis of four fundamentals. They were in brief: 1. The acceptance of the Scriptures as the ultimate standard of faith. 2. The Apostles' and Nicene Creeds. 3. The two Sacraments ordained by Christ, Baptism and the Lord's Supper, and (4) the Historic Episcopate locally adapted. These four were presented by the American bishops as "the substantial deposit of Christian Faith and Order committed by Christ and His apostles to the Church unto the end of the world and therefore incapable of compromise or surrender."

It was obvious that such a statement was anything but self-explanatory. Many of the Evangelical bishops who accepted it also accepted the efficacy of the sacraments of non-Episcopal Churches. But when the Lambeth Conference of 1888 adopted this statement, since then called in Dr. Wm. R. Huntington's phrase The Quadrilateral, it did so as a "basis on which approach may be made" to unity. The point which this phrasing raised was whether or not the Episcopate is part of the Faith of the Church. Does it stand on the same basis as the creeds or the Scriptures or is it what the word historic implied, the order or structural character of the Church which had grown up during the first centuries? It is precisely at that point that our most essential difficulties in reunion proposals with non-Episcopal Churches has arisen. To those difficulties we shall come shortly but first some word about the Conference and the Churches which possess the Episcopate.

In 1888 the study of the ecclesiastical situation in the Scandinavian Churches was taken up seriously and closer relations with the Church of Sweden have gradually been brought about, a practical inter-communion. The Old Catholics having accepted our orders (1925), the 1930 Conference asked for further discussions and since then inter-Communion has been brought about officially. With the Orthodox Churches of the East there had been for many years discussions concerning inter-communion. In 1922 the Ecumenical Patriarch and Synod (Istanbul) accepted Anglican Orders. In 1930 an important delegation of the Orthodox Churches came to the Lambeth Conference and agreement was reached that there was sufficient unity of doctrine and discipline to anticipate favorable action on inter-communion when an authoritative Synod of the Orthodox Churches should meet. That has not as yet occurred; but as everyone knows there has been a real cooperation in many ways and some informal inter-communion.

The full significance of these approaches is not always noted. The Anglican Communion is "reformed." It has officially rid itself of much medieval doctrine and although today many of its clergy seem bent on by-passing the Reformation we are still a reformed Church. Orthodox theology, for example, is vastly different from ours. Why then do we all (Evangelicals as well as Anglo-Catholics) welcome these approaches to the orthodox and include them in our prayers and our work for unity. Obviously some of us because it seems to help us to move in the "Catholic" direction: some of us because with a kind of lip-service faith that unity is God's will, we can get to inter-Communion of this kind without being bothered by any real disturbance of our own traditional ways. But surely back of all that lies an unformulated faith on the part of Anglicans that unity comes in religion not in theology; in other words that the thing for us to do in all these efforts is to live together, worship together and work together. If we do that some of the doctrinal differences will disappear and the rest will gradually get into right perspective.

And that is quite clearly the underlying principle which has motivated the action of the Lambeth Conference in its relations with non-Episcopal Churches. In 1888 it accepted the Quadrilateral but spoke of it as a "basis upon which approach may be made." It spoke of Church government and "the ancient Church Order." In 1897 and 1908 there is some discussion of possibilities in connection with the Presbyterian or other non-Episcopal Churches and a statement that the Anglican Churches have neither the desire or the duty to "pronounce negatively upon the value in God's sight of the ministry of other Communions." There is also what becomes most important later on, a resolution welcoming "cooperation between members of different Communions in all matters pertaining to social and moral welfare."

In 1920 Unity comes to the center of the picture. The Conference issued "An Appeal to all Christian People" and in that it changed the 4th article of the Quadrilateral to read "a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit but also the commission of Christ and the authority of the whole body," and then offered the Episcopate as best meeting that need. The Appeal led to many fruitful inter-Church discussions but it was not until 1930 that any case came before the Conference. The famous and now happily completed project for union in South India of Anglican, Methodist and United Churches was presented to the Conference by the bishops from India. The Conference urged that "the venture should be made" when the negotiations were completed; and the Committee on Unity in its report carried further the principle enunciated in the 1920 Appeal. It based its claim for the Episcopate on historical grounds, emphasizing especially the functions of the bishop. It said we do not require "any one particular theory or interpretation of the Episcopate as a condition of union." It was on the basis of that principle that approval was given to the South India Plan.

Since 1930 there has been no meeting of the Conference and no plan of union which has gone as far the South

India had in 1930; but it is safe to say that wherever in the Anglican Communion projects concerning unity have been underwritten this principle has been assumed. That has certainly been the case in our negotiations with the Presbyterians here in America. The Basic Principles of 1943 and the Proposed Basis of Union of 1946 are in substance the South India plan adapted to American conditions.

In the 1946 Proposals other factors helped to the somewhat hysterical way in which we dealt with them in General Convention; but the key point of the opposition had nothing whatever to do with the Prayer Book or the nature of the General Assembly (Convention) or any other details. It went back to the question of recognizing the acceptance of the Episcopate on historic and functional grounds without requiring "any one particular theory or interpretation." The opposition refused to accept that. It claimed that such a position was "repugnant to the mind of Christ."

The serious, by all odds the most serious question which faces the Conference of 1948 is this question. A determined effort is being made to force the Conference to change its position. The resolution adopted by our General Convention in 1946 asking our Commission to prepare a statement in harmony with the Quadrilateral and present it to the Lambeth Conference for counsel of course only raised this same question. The Commission has not as yet made public its report on this matter; but the recommendations of the American Church Union presented at the Commission's open meeting last October made clear the views of the Union. In Dr. Haselmayer's "Lambeth and Unity" which has just appeared (for the American Church Union) it is summed up admirably. "We cannot ask," says the author, "Christians to accept the Catholic ministry merely as a means of Church government. We can only ask them to accept the Catholic ministry because it is a sacramental life-giving organism, safeguarding and reproducing in successive generations the reality of Catholic doctrine, discipline and worship." Now no intelligent Evangelical holds the Catholic ministry as "merely a matter of government." But let that go. It is not only the American Church Union which is sponsoring this reversal of the Lambeth Conference position. Powerful groups in England and throughout the Communion who have opposed the South India plan are aiming at the same goal.

The seriousness of this effort must, I say, be recognized. It asks not only the reversal of the Lambeth Conference position. It asks the reversal of the position of the Anglican Communion since the Reformation. Since that time with varying success but fairly consistently the "High Church" and the "Evangelical" positions have been accepted as legitimate within this Church. A declaration by the Lambeth Conference such as that quoted above would say to many bishops, thousands of priests and hundreds of thousands of laity that they have no place in the Church. This matter of the ministry is of course not the only question which is at issue; but it is the key question, and it is important that we should understand its seriousness. This article is not however the place to argue the question. It is dealing only with the kind of questions which face the Conference as it deals with unity.

And one may close with a more cheerful note; for both Anglo-Catholics and Evangelicals are behind the Conference in its approval of cooperation with other Churches on the "Life and Work" level. We are now members of the Federal Council; and the whole Anglican Communion is backing the World Council of Churches. We have had much to do with its formation. Archbishop Temple, the greatest Christian leader of his day, was its head until his lamented death. And that kind of cooperation is all part of the good Anglican principle already noted that if we can work together, pray together and in a measure live together, many differences will gradually disappear and what remain will get into the right perspective.

The World Situation

By REINHOLD NIEBUHR

Only the most robust optimist can live in such a time as this without the gravest fears for the future. The tensions of the world community are increasing.

Recent developments in Czechoslovakia give one the unhappy feeling that he is seeing the same reel which was run off just a decade ago. In Palestine no solution which will bring real peace between Arab and Jew is in sight. These two points of friction need not lead to war; but they do make it quite clear that we are not in possession of the things that belongs to our peace.

The destruction of the democratic government in Czechoslovakia and the establishment of a Communist government are particularly discouraging. I have had occasion to speak with Czech delegations in three recent international conferences in Geneva, Oslo, and London. In each case I was assured by the Czechs that they had a secure democracy.

They declared that they had not made the mistake of other eastern nations or challenging Russian foreign policy. They felt that they were on the Russian side of the world and that it was futile to do anything but go along with Russia on foreign policy. But they were convinced that the Russians would in turn let them alone in their domestic policy, not only because they had nothing to fear but also because the liquidation of democracy would be much too costly and would meet with a very stiff resistance.

These hopes proved to be vain. The resistance was not very stiff. The Communist party, as soon as it became apparent that it was not sure of a clear majority in the coming April elections, moved to make these elections unnecessary. It is worth adding that taking a nation over by means of a local Communist party is a much easier form of conquest than the Nazi method of the use of force from the outside.

The turn of events in Czechoslovakia will have no immediate effect upon foreign policy, but it cannot be denied that the destruction of the one remaining democracy behind the iron curtain will sharpen the tensions between east and west.

In Palestine there is little prospect of a viable solution. It is important to insist upon loyalty to the United Nations decision. The widely-held belief that the partition plan should be resubmitted to the United Nations does not take into account that it would be practically impossible for the United Nations to agree upon any alternative plan. The very existence of the United Nations would be imperiled by the confusion which would result from resubmission.

On the other hand, it is quite clear that the mere enforcement of partition by force will give us no final solution. For the two little states, Jewish and Arab, which will be carved out by partition, cannot achieve economic health if they do not develop the closest possible economic cooperation. That cooperation is made impossible by the rising animosities.

The tragic character of our contemporary scene must not lead us to either hysteria or despair; but no good purpose is served by complacency. Every resource of statesmanship and every good grace of mind and heart will be required to move through these present perils to an enduring peace.

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The Issues For Amsterdam

By ROBERT S. BILHEIMER

Next summer, in August, 450 people will gather together in Amsterdam, Holland. They will represent 134 churches. Many persons who are qualified to know, feel that this meeting in Amsterdam will be one of the most important events in the history of the mighty Christian Church. Surely the bare facts of the meeting will not call for such an opinion. The meeting is small, it will not vote huge sums of money; it will make no political rearrangements; it may to many hardly seem relevant to the great issues which plague mankind. Yet the judgment is justified, for if God has His way with this first Assembly of the World Council of Churches, vast parts of the Christian Church in the world will be renewed and unified.

One of the powerful contributing factors to the effectiveness of the Assembly is the process of preparatory study which has preceded it. Thirty-seven authors have been chosen, and four volumes have been prepared, but behind these facts stands a long period of intense consultation among the leading minds of the Protestant and Orthodox churches—a consultation which has clarified issues, brought persons closer together, and prepared a solid spiritual and intellectual foundation for genuine advance at the meeting of the Assembly at Amsterdam. This process has come to be known as that of ecumenical study: a kind of international school, carried on by conferences and correspondence, in which persons from different nations and churches advance a conviction, send it out in an article for criticism, and rewrite the original on the basis of constructive comments.

The ecumenical study leading up to the Assembly of the World Council of Churches has involved exactly this process, over a period of two years. Three meetings of leading Christian thinkers, drawn from different countries and churches, have been convened. First and second drafts, and in some cases third drafts, of the different chapters have been prepared, and subjected to the most intense criticism. In America alone, 500 people have been asked to comment,—laymen, clergy, educators, theologians, church executives alike, so that a representative cross section of opinion might be gained.

The whole is thus far more than an interchange among professional theologians. It represents a genuine meeting of minds, not always in agreement, indeed sometimes in the sharpest disagreement. It is part, and a fundamental part, of the painful process by which the disunity with which we are beset in the Body of Christ is fashioned out into a recognizable unity.

Robert S. Bilheimer is the Executive Secretary of the Interseminary Movement, Secretary of the US ecumenical Study Committee for the Amsterdam Assembly of the World Council of Churches, and Minister of the Westminster Presbyterian Church, Cedar Manor, New York. Last year he served as general editor of the well-known "Interseminary Series" of study books and was the author of the last volume in the series—"What Must the Church Do?"

Moreover, the process has helped greatly to clarify issues, and in some cases to locate answers, on the great themes with which the Assembly will be dealing. The general subject of the meeting is "Man's Disorder and God's Design", and the theme of each volume is as follows:

The Universal Church in God's Design.

God's Design and the Church's Witness.

The Church and the Disorder of Society.

The Church and International Affairs.

The first study—in which the participating Americans are Conrad Bergendoff, Clarence T. Craig, Bishop Angus Dun, Georgia Harkness, John A. Mackay, and H. Richard Niebuhr—goes directly to the Bible for the basis of our thinking about the Church; and though different interpretations appear, it is agreed that our unity is to be found in the Biblical message concerning the Church. Moreover, it is clear, especially through the remarkable chapter on new life in the Church, that there will be no unity without a great rebirth in the Church's life. Beyond this, the ecumenical movement, and its organization, are treated in order to show their relationship to this renewal and this unity.

In the second volume, "God's Design and the Church's Witness", the subject of the evangelistic task of the Church is viewed for the first time on a comprehensive, world-wide basis. The unequivocal position of the book is that evangelism, that is, the work of bringing the Gospel to life in the hearts of men the world over, is the first task of the Church. The Commission is a representative one, in which the Americans are Robert S. Bilheimer, Robert L. Calhoun, Walter M. Horton and Kenneth S. Latourette, and there are different views as to how this Gospel should be stated; but on the question of the evangelistic duty of the Christian there is no doubt. An impressive survey of effective evangelism is at once encouraging and disheartening: there is universal evidence of the hunger of people for faith in God, and in many places people are joining the Church by thousands. Yet there is still to be discovered a really significant "break through" by the Church into the hardened secularism of our time, nor is there evidence that the Church is able to stem the tide of spiritual disintergration in Western society which is so ably analyzed in one of the chapters.

The third study of "The Church and the Disorder of Society" is concerned almost exclusively with the prime problem of western society, namely the need to achieve a constructive balance between freedom and order or control in a society which has become almost wholly mechanized. Two brilliant analyses, one particularly indicating the consensus which exists among Christian and secular thinkers alike, states the problem clearly. How may the Christian Church contribute to the achievement of a truly responsible society, in which man is free, but in which the machine and all its benefits are controlled for the common good? A statement of the goal of Christians in this regard is followed by a statement of some of the strategies which may be followed by the church, the whole indicating the chief social issue which must continue to challenge the mind of the Church until the key answer is found. Those participating in the Commission from America are Reinhold Niebuhr, John C. Bennett, F. Ernest Johnson and Bishop William Scarlett.

The fourth study on "The Church and International Affairs" strikes at three points: the overwhelming tension between Russia and the United States; the fundamental importance of religious liberty, and the responsibility which the Church has for exerting its ministry of reconcilation within the struggle of international power politics. It is too early yet to indicate the way in which this volume will state the problem, or the recommendations which will stand out from it. More of the process of ecumenical study is needed: drafting, criticism from many nations, redrafting, before the volume is ready for publication. The forthright attack of leading lay-people and clergy—from American John Foster Dulles, O. Frederick Nolde, Reinhold Niebuhr, Bishop Ashton Oldham, Bishop G. Bromley, F. W. Rennie and Mrs. Leslie E. Swain—on this problem however, particularly in an ecumenical set-

(Continued on page 16.)

Easter Programs

PALM SUNDAY SPEAKER ON "CHURCH OF THE AIR"

Dr. Clarence C. Stoughton, former president of Wagner College (N. Y.) and executive director of the Lutheran Laymen's League, is the speaker on CBS' "Church of the Air" Palm Sunday, March 21. His sermon topic is "Shouting Is Easy" (CBS, 10:00-10:30 AM, EST). John Bainbridge directs the Wagner College Choir in "At Thy Feet."

GARDEN OF THE GODS EASTER SUNRISE SERVICE TO BE BROADCAST

30,000 Assemble Each Year to Hear 300-Voice Choir Proclaim the Festival

From its setting of majestic beauty —snow-capped Pikes Peak in the background; the singing of many thousands of birds that make their home in the rocks nearby—the 28th annual Easter Sunrise Service in the Garden of the Gods, near Colorado Springs, will be broadcast over the Columbia network for the fifth year, Sunday, March 28 (CBS, 8:30-9:00 AM, EST. From KVOR).

More than thirty thousand persons assemble each year in the Garden of the Gods to listen to the glorious hymns of the 300-voice a capella choir of Colorado Springs High School.

As in previous years the Garden of the Gods service will be predominantly musical. The choir, directed by Frank Gilles, is nationally famous. Their first number will be a 12th century humn, "Christ is Arisen." Then follows "Christ Our Lord Is Risen" and "Alleluia."

Tenor Bernard Vessey, who has been a soloist of the Easter Sunrise Service for more than 25 years, will sing "Open the Gates of the Temple," his traditional selection.

The Rev. Thomas Dick, Jr., pastor of the First Reformed Church, will deliver the annual Easter message, titled "Corollaries of Immortality." The Invocation will be by the Rev. Kenneth Smith, of Wesley Methodist Church. The Easter Story from the Scriptures will be read by the Rev. Leslie Bowers, Jr., assistant pastor of the First Cristian church. The Rev. F. O. Seamans, of the Westminster Presbyterian Church, will give the Benediction.

EASTER DAWN SERVICE FROM RADIO CITY TO BE BROADCAST

New York, N. Y.—The annual Easter dawn service from the auditorium of Radio City Music Hall will be broadcast under auspices of the Protestant Council of the City of New York over the NBC network on Sunday, March 28, 7:30-8:00 a. m., EST.

The Rev. Robert James McCracken, pastor of Riverside Church, New York, will deliver the sermon. The Rev. Earl Frederick Adams, executive director of the Protestant Council, will pronounce the benediction.

Music by the Rockefeller Center Choristers will include Handel's "Let Their Celestial Concerts Unite" and his "Hallelujah" Chorus.

This will be the 29th Easter dawn service sponsored by the Protestant Council, and the ninth to originate in Radio City.

TWO SPECIAL EASTER PROGRAMS ON "GREATEST STORY EVER TOLD"

New York, N. Y.—Easter observance will be marked this year by two special programs on the radio series, "The Greatest Story Ever Told." The wonderful reception given last year's Easter Trilogy, on the same program, encouraged the sponsor and the producers to make this year's Easter programs even better than before.

The first of the two Easter programs, "The Betrayal and The Crucifiion," will be broacast on Sunday, March 21, at the usual time of the broadcast, 6:30 p. m. EST, over the ABC network. The second program will be given on Easter Sunday, March 28, and will be "The Resurrection."

The first program dramatizes the Last Supper and the vigil in the Garden of Gethsemane, followed by the judgment of Christ, Peter's denial, and the crucifixion.

The Easter Sunday program dramatizes "The Resurrection," and Christ's appearance to the apostles and Thomas, the doubter.

This program is sponsored by the Goodyear Tire and Rubber Company as a public service program without any commercial announcements.

PASSION PLAY TO BE REPEATED EASTER SUNDAY

"The Son of Man," Archibald MacLeish's Passion Play for radio, commissioned by the Columbia Broadcasting System and presented for the first time on Easter Sunday, 1947, will be performed again this year on Easter Sunday, March 28 (CBS, 1:30-2:30 PM, EST).

"The Son of Man" was hailed by lay and clerical listeners throughout the country for its dynamic, yet poetically reverent treatment of the Story and of the Gospels in whose words it is told. Its performance this year will be offered with the original cast and producing staff virtually intact. Guy della-Cioppa will again direct the production. The chorus will be especially trained by Robert Shaw, the noted young American choral expert, with Alexander Semmler conducting the chorus and the CBS Symphony Orchestra.

Four of the five actors who constitute the entire speaking cast of the one-hour drama also will be veterans of last year's performance.

The Play embodies no original text by Mr. MacLeish, but consists of a dramatic and significant arrangement of passages from the three Synoptic gospels, Matthew, Mark, Luke, and from the Gospel According to St. John.

Drawing at will from these four narratives to reconstruct the sequence of events leading to the Crucifixion and the Resurrection, Mr. MacLeish integrated the Play with Passion music and the B Minor Mass of Johann Sebastian Bach, allotting a unique dramtic-narrative function to the music.

In his use of the Biblical texts Mr. MacLeish also succeeded in recreating the personalities of the four Evangelists in relation to their times and their contemporary concerns.

The decision to repeat "The Son of Man" was based on the receipt of letters from almost every State in the Union and almost every walk of life. The enthusiasm of the letter writers is aptly expressed in one from the Department of Romance Languages, University of South Dakota, which said in part:

"Our profound thanks for your presentation of the vivid, life-like picture of the Passion Week. It was very moving. It should be an annual event."

The listener response, solidly confirmed by radio and literary critics, gives the 1948 broadcast of "The Son of Man" something of the nature of a popular "command" performance.

* * *

(For Palm Sunday)

"THE LORD HATH NEED."

Christ could not ride without an ass.
He could not sup without a room.
Could He have died without a cross?
His Burial demands a tomb.

The Lord had need of many a thing,
Without their aid He could not do.
He needed Paul to face a King.
Almighty! He is needing you.

The owners, then, with glad accord
Straightway sent the asked-for steed.
The precious ointment Mary poured.
Oh! gladly hear, "The Lord hath need."

P. F. HALL.

Palm Sunday

Strange that so often we think of Palm Sunday as a day of partial triumph! For it was in reality grim defeat. It was the first of the tragedies of that last week, climaxed by a gallows on Calvary. The depth of that defeat is not plumbed until we assay that pitifully small band of Galilean disciples who paraded so futilely into Jerusalem with Jesus against the background of the vast population of the pilgrim swollen city. There were so few who cared, and so many who cared not at all! These were not His enemies. They did not care enough to be hostile to Him!

At root, there was the indifference of those who feel no spiritual need. They did not look for Israel's salvation nor for any spiritual salvation. They simply ate and drank and slept. They worked and played. They went to the Temple when custom and habit demanded it. But their souls were never athirst for God. The destructive defeat of Jesus on Palm Sunday was not that of running into a wall of concrete hostility. He was smothered and suffocated by the many's dull lack of spiritual awareness.

This is peculiarly true of our age. There is tremendous religious indifference. We are reaping the fruits of years of religious ignorance; of materialistic apathy to the values of the spirit; of a smug secularist philosophy of inevitable human progress that ruled out God. There is assuredly widespread fear of the future. There is a great sense of frustration. There is despair in the face of both personal and social problems that seem about to engulf us. But most people do not think of religion as being an answer to any of these matters! They have no feeling of spiritual need, only a vague sense of lostness. To suggest to the average man outside the pale of the Church that religion is the answer to his problem and the problems of the world is to face derision and scorn.

Parsons seize eagerly at statements such as that of MacArthur that the basic world problem is theological. But the man in the streets doesn't know what MacArthur meant, and would not believe it if it were explained to him.

This grim fact must influence all Christian strategy. We speak much of evangelism in the Episcopal Church today. Often there is implicit in our planning the thought that if we only will go out to the unchurched people of America, they will welcome us with wideopen arms, flocking back to the Churches. So we optimistically plan campaigns of lay visitation and roll calls and preaching missions. There is no evidence whatsoever of any great impact being made by these efforts on unchurched America. They fail in ultimate success because they begin with a basic fallacy. They assume a sense of need where there is none!

The Palm Sunday problem is the first problem the Church must face today. We must develop in the unchurched a sense of need for that which Christianity offers. In a way, the Church faces the problem of a corporation with a new and unknown product. It must not only advertise that product, but do so in a way that will develop and create a sense of need in people.

How can the Church do this? First, by positive proclamation of primary religious truth, not by playing around the periphery of narrow denominationalism, or, worse still, around the trivia of ecclesiastical life. The Church must state boldly the majestic Christian faith in God; our conception of man's sinful plight; and God's way of salvation for the world through the Incarnation.

This must then be related to man's fears and needs, not to potential Church membership. It must not be a campaign of ecclesiastical aggrandizement, but literally of evangelism, of "good news." It must say, "Here is the answer!"

Further, the cost of the answer must be made clear. Let there be no forgetting the grim facts of reality. Men have been sickened by the glib religion of the hot water bottle and the rocking chair that has masqueraded as Christianity this past generation. This is total war, this heavenly warfare, and the price is the price of total war. There will be "blood, sweat and tears!" There is no goal of earthly security in Christianity!

This proclamation of faith; this relation to need; this statement of cost, the Church must make its burning business not in sporadic campaigns of so-called evangelism, but literally forever! Business speaks of "irritation advertising," that repeats and repeats and repeats itself until it plants itself in your mind. L. S. M. F. T.! You may not smoke, but you probably know the meaning of those letters! So the Church must incessantly drive home its God-given message to a generation which has ears and cannot hear. We must develop their sense of need. We must tell and retell the Christian answer. Then we must help them to bring answer and need triumphantly together in life.

"I, if I be lifted up, will draw all men unto Me," said our blessed Lord. If the Church is the extension of His Incarnation, this is our task also. This is the Palm Sunday challenge. Its answer may well mean many a new Good Friday. But this is the only road to Easter and to God's victory. Civilizations that can no longer respond to challenge, says Arnold Toynbee, are static and dying. That is also true of Churches. God grant we may heed His call this Holy Week!

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

THE ANGLICAN CHURCH IN DELAWARE. By Nelson Waite Rightmyer, Ed. D., professor of Ecclesiastical History in the Philadelphia Divinity School. Published by the Church Historical Society, Philadelphia, pp. 217. $3.00.

This book upon the history of the Anglican Church in Delaware during the colonial period is a valuable contribution to our knowledge of the beginnings of the Episcopal Church in the United States. Delaware was one of the nine dioceses which took part in the General Convention of 1789, at which the organization of the Protestant Episcopal Church on a national scale was completed, and the first Prayer Book of the American Church completed and authorized for general use.

We are generally accustomed to think of that meeting of the General Convention as the beginning of the Protestant Episcopal Church in the United States of America, without realizing that while it was the beginning of the phase of national existence it was also the culmination of a century of growth and the conjunction of the different streams of Anglican Church life which had come into existence in the several English colonies in the preceding two centuries. Inevitably and irrevocably the life of the newborn national Church of 1789 was moulded and influenced to a great extent by the experiences through which the Anglican Church has passed in its formative years of colonial life.

For that reason it is essentially important that trained research workers and students should dig down into the actual records of the colonial period, as far as they are now in existence, in order to bring to light the ways in which the Church in each of the colonies developed and grew, how each one met and solved as best it could its own peculiar problems, before the several streams came together into one.

Dr. Rightmyer has done an excellent piece of work in this book. He has done it in the only way in which such work can properly be done; by taking each county or parish as a unit and tracing as far as possible the life of each one: the mission started by the S. P. G.; the missionaries of that Society who came to each one; the financial and numerical strength growing until self-support was attained and each parish entered into independent life. The interesting fact appears that the Church in Delaware because of its connection with Pennsylvania shared with that province in the peculiar provision of Penn's charter, that the bishop of London should personally hold the advowson, or right of appointment of ministers to the several parishes. This custom continued till near the middle of the eighteenth century when the Bishop of London himself refused to continue it and both in Delaware and Pennsylvania the parishes were given the right to select their own ministers.

The matter of perhaps greatest general interest in the book is Dr. Rightmyer's account of the way in which the Swedish Lutheran churches established on the Delaware River before any English-speaking settlers came, were finally brought into the fellowship of the Anglican Communion. The old Swedes' Churches which still stand in Wilmington, Philadelphia and elsewhere are today the very precious possession of the Episcopal Church; but very few people know the details of the way by which they and their people became a part of our communion. The Swedes were among the first settlers on the Delaware River, and held their ecclesiastical allegiance to the Lutheran Church of Sweden for more than a century. The author's treatment of that story and their final merging into the Episcopal Church is most interesting and informative. His treatment also of the Methodist movement within the Anglican Church until the final separation and organization of the Methodist Episcopal Church in 1784 is all the more interesting because Francis Asbury, the greatest of the Methodist leaders in America, and one of the few who remained in America upon the outbreak of the Revolution, made Delaware his headquarters during that conflict. Indeed, he was practically interned at the home of a friend for a part of the time because of his lack of sympathy with the American position.

The book is attractively gotten up and well printed, and should be of interest in every Church library. It is Publication No. 23 of the Church Historical Society. The Church at large owes a real debt of gratitude to that Society for its work in the publication of books and pamphlets dealing with the history of the Episcopal Church.

G. M. B.

IT SO HAPPENED. By Muriel Lester. Harpers. $2.00.

Muriel Lester is one of those remarkable Christian wo- whose life is so interesting that this is a second volume of autobiographical sketches of her world-wide Christian activities and interest, following the general spirit of the first volume entitled "It Occurred to Me." The story begins with 1938, with her trip from the United States to Shanghai, and covering experiences in Europe, India, Palestine, the U. S. A., Latin America, and finally at home in England. It is refreshing and reassuring to find faith and friendship of this sort in the world of today.

R. C. M.

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CHRISTIAN NURTURE. By Horace Bushnell. Yale University Press. $4.00.

One hundred years after Horace Bushnell published his first chapters on Christian education finds a new edition of the full book being reprinted because of the demand. It is a book which should never be out of print, because it is the **magna carta** of Christian childhood. It was Bushnell who freed children from all the devils of a hellish childhood in the New England churches, and formulated the theory of "Christian nurture; that every child should grow up a Christian and never know himself as anything else." With introductory sketches by Williston Walker and Dean Luther Weigle, this reprinting satisfies the demand; and every educator should read it.

* * *

THE EAGLE AND THE CROSS. By Prince Hubertus zu Loewenstein. Macmillan. $2.75.

Here is a novel about the early Christians in Rome, in which the insights of great philosophers and theologians are woven into a dramatic and interesting story which should interest all lovers of historical novels.

* * *

OUR CHRISTIAN FAITH. By Walter Marshall Horton. Pilgrim Press. $2.50.

This is a revised edition for general consumption of a book written originally for Congregationalists. It is a Biblical and liberal interpretation of the essential meaning of Christianity. Dr. Horton has drawn from three recent bases of faith as sources for his interpretation: (1) John Bennett's statement from "Christianity—and Our World"; (2) the report on "The Faith By Which the Church Lives" from the Madras Conference of 1938; (3) the statement of faith drafted by Congregational Christians in 1943. This book is thus as modern as today and finds its roots in Christianity history. The three major sections are "God and Mankind," "The Church's Response to God," and "The Church's Mission to the World." It is written in clear and concise language which the layman will appreciate.

R. C. M.

* * *

SKEPTIC'S SEARCH FOR GOD. By Barabara Spofford Morgan. Harpers. $3.00.

"I wish that churchgoing might be squarely faced as a duty, with the incidental shortcomings of the clergyman submerged in the common longing he represents: man's search for the unknowable." Mrs. Morgan, a Ph. D., and mother of three children, leads the reader through three basic approaches to God: the intellectual, mystic, and moral, and in a highly satisfying way finds answers to the questions of modern skeptics. R. C. M.

* * *

THE NEGRO SPIRITUAL SPEAKS OF LIFE AND DEATH. By Howard Thurman. Harper., 1947. $1.00.

This little book of only 56 pages is the Ingersoll lecture on the Immortality of Man given at the Harvard Divinity School by the noted Negro educator and minister. The reader will gain a deeper and humbling insight into the Negro experience which lies behind the "spirituals." The simplicity and childlikeness of the style of his writing lends a note of authority to what he says. All those who love the Negro spirituals should read this book.

CHARLES F. WHISTON.

A Page for the Family *Mrs. E. E. Osgood, Editor*

ADORATION

J. N. Taylor

O pure Spirit, Eternal God,
Above all time and space,
With humble, contrite hearts we approach
Thy throne of Heavenly Grace.

O Word made flesh, Incarnate Love,
The Life, the Truth, the Way,
Our hearts are one with thine by faith,
O Thou, our guide and stay.

O Holy Spirit, Celestial Flame,
Without beginning, without end,
Illume our minds, instruct our wills,
O Thou, on us descend.

O One in Three, O Three in One,
Most Blessed Trinity,
As incense sweet our prayers arise
In hushed expectancy.

We bow the head, we bend the knee,
We wait in silent joy,
In solemn rapture prostrate fall,
Thy Presence to adore.

* * *

WHEN LINCOLN PRAYED

A visitor at the White House during the Civil War left this record of Abraham Lincoln. "I had been spending three weeks at the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. It was coming near to the dawn of day when I heard low tones proceeding from a private room where the President slept. The door was partly open. Instinctively I walked in, and there I saw a sight which I shall never forget. It was the President kneeling before an open Bible. The light was turned low in the room. His back was toward me. I shall never forget the tones, so piteous and sorrowful: 'Oh thou God, who heard Solomon in the night when he prayed and cried for wisdom, hear me. I cannot lead this people, I cannot guide the affairs of this nation, without Thy help. I am poor and weak and sinful. O God, Thou didst hear Solomon when he cried for wisdom—hear me and save this nation!' "

* * *

GOOD FRIDAY
The Collect

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

CHILDREN EVERYWHERE

The International Council of Religious Education is sponsoring throughout the country "Workshops on Children". We are fortunate in Virginia to have one of the centers here. The Virginia group is to meet at St. Paul's, Richmond, on April 20-21. We are to sit down with members of the various Protestant denominations to discuss our work with children.

We wish to focus our attention upon the need of children for religious training and to quicken our concern for reaching and teaching children. We hope to increase interest in awareness of national and international movements concerned with the welfare of children, such as missionary outreaches, World Church Councils, and others. We are to bring to this meeting new materials, so we can go back to meet our local needs and help intrepret our work with children.

We are trying to broaden people's outlook on their task. We are teaching **children.** Children are alike everywhere. As we train and teach these, our children, we are having an effect on children around the world. Sometimes when we teach our children in our homes and in class we fail to remember this. As Johnnie and Jane grow up, they are going to help make a better world or destroy it. In this way they will affect others in the world.

We have not forgotten the important subject of the "Church and the Home". We are to have a panel on this subject where we will stress the importance of the relationships between the Home and the Church, as well as the relationships in the Home. We feel that this is one of the most important areas in our work. We will have an opportunity to share with each other the experiences we have had in this field.

Books and materials will be on display so that all will be able to share their books with others from the various churches.

If you are interested in coming to this Conference, we shall be glad to write you more details. It is for parents and teachers who wish to take two days apart to discuss, pray, and work together for "Children Everywhere".

MARTHA C. PRAY,

Consultant of Christian Education, Diocese of Virginia.

PRAYER BOOK PAGE BY PAGE

CXXVII

PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH

In the petitions that follow it is natural that the next one should be a prayer for the rulers of countries, because this is a relic of the fact that most churches represented the state, both in England and Roman Catholic countries, and although this prayer does not appear in English until 1531, nevertheless it had its origin in Latin in the Book of Hours long before that.

In the prayer for "Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word," we have a reminder that the way in which a clergyman practices is as important as what he preaches.

In some of our services and sermons no doubt the laiety often wish that the clergy would keep more in mind that they are to set forth both a true and **lively** word. This reminds us that the Gospel is positive and not negative, and that the condemnation pronounced upon those on "His left hand" in the twenty fifth chapter of St. Matthew's Gospel is for dolessness, for crimes of omission and not commission.

The use of the two adverbs "rightly and duly administer Thy Holy Sacraments" is an admonition that these sacred rites of the church should not only be observed in the right way, but also with sufficient frequency to make them available to all the people. In this connection it is well to emphasize the use of the Communion Service in private families, so that our people will be accustomed to the idea, and not feel that the administration of the Sacrament is only to be used in extreme cases and as an indication that death is imminent. Some pastors encourage the use of a private Communion Service to commemorate special family anniversaries, and this is an excellent method of strengthening "the Communion of Saints" and making it a real part of our church life.

R. CARY MONTAGUE.

* * *

FOR THE UNITED NATIONS

Almighty God, from Whom all thoughts of truth and peace proceed; Guide, we pray Thee, with Thy strong and peaceful wisdom, those who take counsel for the nations of the earth in the United Nations Organization. And that we may worthily support them, deliver all Thy people from selfishness and false ambitions. Grant that we may prepare our minds through study, our hearts through compassion and our souls through prayer and sacrament for a new world in which justice shall be assured to all and in which peace shall be enduring, through Jesus Christ our Lord. Amen.

News of the Church

RESOLUTION PASSED

At Parish Meeting of Christ Church

Philadelphia, Pa.—A Committee of the Men of Christ Church, consisting of C. T. Begley, Charles T. Breig, Harry G. Lees and H. Durland Patterson, submited the following resolution to the Parish Meeting of Christ Church, held in the Neighborhood House on Sunday, March 7, 1948. After being read and discussed, the meeting adopted the resolution.

The congregation of Christ Church in Philadelphia, assembled at a Parish Meeting on Sunday, March 7, 1948, reaffirms their belief in the principle of the separation of Church and State as expressed in Article I of the ten original amendments to the Constitution of the United States of America. Article I states "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and petition the Government for a redress of grievances."

We, as members of the Christ Church congregation, are proud to remember that members of this congregation, which was founded in 1695, were, through the years, active in forming and furthering the development of the Government of these United States. The founders of our country were men of real faith in God. They knew that man is not a logical being. They knew also that he could not be described, except partially, as a psychological being. They knew themselves and all others to be children of God the Father. Such faith must be ours. The relationship of each individual to God as Father, and the relationship of each individual to others as brothers is the foundation stone upon which this, or any other Government, must rest if it is to be of lasting service to mankind.

We must all be careful to preserve and further, in our day, the principle of that first Amendment. A recent Manifesto by "Protestants and Other Americans United for the Separation of Church and State" has pointed out the gravity of the present situation in an effort "to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed, (2) to redress the specific violations which have recently come into force, and (3) to resist further encroachments upon this constitutional principle".

All churches, be they Protestant, Jewish, or Roman Catholic enjoy religious liberty under Article I of the original ten amendments to the Constitution of the United States. It never behooves any group, in seeking to further its own aims, to ask for action on the part of Federal, State or local Government that is inimicable to the spirit of Article I referred to above.

With keen appreciation for the protection afforded to all persons under the Constitutional safeguards provided by the separation of Church and State, and in the freedom of the press, we will seek ourselves to (1) bring our lives, as individuals and as members of the State and the Church, into line with the principles of Article I of the first ten amendments to the Constitution and (2) ask that the Convention of the Diocese of Pennsylvania of the Protestant Episcopal Church in the United States of America, in May, 1948, bring the gravity of the present situation before the members of the Diocese, and (3) that the newspapers within the Diocese be advised of this action.

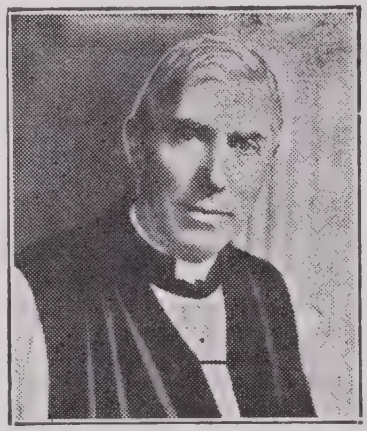
E. FELIX KLOMAN,
Rector.

March 8, 1948.

* * *

ASK STRONG U. N. SUPPORT

Richmond, Va.—Richmonders will be asked to bombard Congress with petitions requesting immediate action to



strengthen the United Nations "before it is too late", under a plan announced by 25 civic, industrial, and religious leaders on March 8.

In a 450 word statement the 25 Richmonders announced the formation of the "Richmond Committee For the United Nations", which will sponsor the petition campaign in early April. Chairman of the new committee is the Rt. Rev. Henry St. George Tucker, D. D., former Presiding Bishop of the Episcopal Church in the United States.

The committee's statement described the present United Nations organization "as inadequate", called for United States action to empower the United Nations "to enforce world law against war", and outlined a plan by which Richmond citizens may influence action to bring about the protection of "all nations . . . against war", or "the non-Communist nations . . . against surprise attack".

"We believe that the United States must initiate and support action to strengthen the United Nations to prevent war among its member nations", Bishop Tucker explained. "We hope that Russia and her satellites join the remainder of the United Nations in this movement. But if they do not the rest of the world must go ahead anyway. No nation should be permitted to hamper the progress of the remainder of the world at the same time it misinforms its own people to build up an offensive war psychology."

"We believe that the American people are willing to participate in a strong world organization, of limited powers, granted by the member nations, to prevent the third world war now threatening us. As citizens, we must inform the Congress of our views in this matter, so that action can be taken promptly."

* * *

LANCASTER COUNTY TOUR APRIL 24-25

Benefit of Christ Church Parish

Somers, Va.—St. Mary's White Chapel—Church of the Ball's of Millenbeck was founded in 1669 and built on the land owned by Captain James Fox who willed 20 lbs. sterling for glazing its bricks and other uses. Chalice bears the inscription "Gift of David Fox 1669". The commandments in two frames were given in 1702 by Captain David Fox, husband of Hannah Ball. Lord's Prayer and font were bequeathed in 1718, by William Fox. Original building was rectangular, but was made cruciform in 1741. After the Revolutionary war the surrounding chancel walls in the East and gallery in the West over the door collapsed. These openings were bricked up and the church once more became rectangular with the chancel in the north. Only the south gallery remains. The church has been in continuous use.

BELLE ISLE. Land grant was made in 1650 to Rev. John Bertrand, sold in 1786 to Raleigh Downman. Present house built in early 18th century. A fine example of Georgian architecture. Present owner Mr. and Mrs. H. Lee Boatwright, Jr.

BELLE ISLE FARM Luncheon served 11 A. M. to 4 P. M.

EDDING FOREST Founded by Col.

Joseph Ball about 1690 is historic as the birthplace of Mary Ball 1707-1789 mother of Washington. Present owners Mr. and Mrs. Jas. D. Jesse.

Fox Hill Planation, known as Farmville, part of the house was built in 1761 with original dependency which might have been the old kitchen, smoke house and ice house are remaining. It came in to possession of the Seldon family through the Balls. Admission includes tea. Present owner Miss Majorie Eastwick.

COBB'S HALL the first home of the Lees of Virginia, seat of Col. Richard Lee. Present owner Mr. W. H. Harvey.

DITCHLEY—Established by Hancock Lee, named for a Lee estate in England. Present mansion built in early 18th century by Kendall Lee. Later became a Ball home. Present owner Mrs. Alfred I. duPont.

CHRIST CHURCH—Known as King Carter's Church. First mentioned in the court records 1675. Present building erected on the same site 1732. Surviving the neglect of the post war period it still stands in its stately simplicity. The only colonial church in Virginia that has not been altered. The font, wood work, pulpit high pews and communion service remain. The architecture of the church stands on part with the finest English work of the period.

The houses and churches will be open from 10 to M. to 5 P. M.

PEGGY C. POLLARD.

Somers, Va.

* * *

THE EPISCOPAL CHURCH HOME FOR MEN

Richmond, Va.—In years past the aged were cared for by their own families in their own homes, but owing to changing times and living conditions many families cannot now provide in their own homes for their loved ones who have grown old.

The Church understands the situation and recognizes the need of homes for its aged men and women. There is already one such home for women in the Diocese of Virginia, but up to the present time no such provision has been made by the Church for its men.

In order that the Church may meet the need of its aged men, an anonymous gift of a lovely old home with an ample yard in Charlottesville has been made to the diocese; and in consequence of that gift, the Council in 1945 authorized the incorporation of Episcopal Church Home For Men.

A charter has already been issued to Episcopal Church Home For Men; the present officers being Rt. Rev. W. Roy Mason, Charlottesville, president; Dean Ivey F. Lewis, University of Virginia, vice president; Mr. Thomas B. Behrendt, Charlottesville, treasurer, and Mr. John H. Herndon, Charlottesville, secretary. Rev. Herbert A. Donovan, Charlottesville, is chaplain.

BISHOP SHERRILL'S STATEMENT OVER $1,000,000 IN FOUR HOURS

New York, N. Y.—The nationwide radio appeal for world relief made by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church on February 29, has met with unqualified success. Bishop Sherrill issued the following statement late yesterday:

"With deep gratitude to hundreds of thousands of donors, we have now passed the minimum goal of $1,000,000. However, it should be borne in mind that the need is so great that every additional gift will bring relief to many sufferers throughout the world."

Bishop Sherrill's radio address was carried into thousands of Episcopal churches as a part of their Sunday morning service. It told of needs overseas, both in Europe and the Orient, and urged members of the Episcopal Church to respond to the appeal, which was for a million dollars; this in addition to a million dollars given for the same cause in 1947. It was the first time in the history of broadcasting that such a message was taken, on a country-wide scale, directly into practically all the churches of any religious group.

The present trustees are Bishop Mason, Dean Lewis, Mr. Behrendt, and also Messrs. Archibald G. Robertson, D. McC. Thornton and Rev. Samuel B. Chilton, all of Richmond, and Dr. H. A. Latane and Mr. Albert A. Smoot, both of Alexandria.

The charter of the Home provides for the establishment of a quiet Home in the Diocese of Virginia for elderly clergy and laymen who have served their Master long and well. The Home is intended for those who are without a home of their own, so that they may live in pleasant surroundings in the company of congenial men and enjoy the atmosphere and spirit of a Christian home.

The Home will be managed by a Board of Trustees elected by the Council of the Diocese and representing the several convocations of the diocese. A local Board of Managers in Charlottesville will be in direct charge of the Home and a suitable person will be employed as head of the Home.

The Home is located on Park Street in Charlottesville within easy walking distance of Christ Church, Court House Square, the Public Library and the business section of the city with its stores, movies and bus lines.

At the outset, only such money will be spent as is actually required to make the lovely old residence on Park Street ready for use by not more than ten persons; but plans call eventually for additional buildings and in time the Home could serve all three dioceses in Virginia.

Those who come to the Home will pay a moderate charge sufficient perhaps to maintain the Home until such time when gifts, bequests, and endowment funds make the Home available at less cost to those it seeks to serve.

The immediate need of at least fifteen thousand dollars to make the necessary repairs and conversion of the house to meet the needs of the Home prompts the request that all who read this account and are in sympathy with the undertaking send their donation promptly to the treasurer or to the Bishop of the Diocese.

An attractive brochure has been prepared and will be sent upon request as well as be distributed in the near future.

* * *

FOR FURTHERANCE OF CHRIST'S KINGDOM

New York, N. Y.—In calling together the 130 Churches, from all parts of the world, that comprise the World Council of Churches, for its first Assembly in Amsterdam, Holland, in August, the Provisional Committee in charge said:

"The Council stands on faith in our Lord Jesus Christ as God and Saviour and is a fellowship of Churches which accept that faith. It serves the Churches and in no way seeks to legislate for them or control them. It aspires after an expression of unity in which Christians and Christian Churches . . . shall in time of need give help and comfort to one another and at all times inspire and exhort one another to live worthily of their common membership in the Body of Christ. It also seeks increasingly to enable the Churches to take united action for the furtherance of Christ's Kingdom."

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DR. KINSOLVING HONORED

Baltimore, Md.—The Rev. Arthur B. Kinsolving, D. D., celebrating his 87th birthday recently, received a message of high tribute from the Mayor of Baltimore. The telegram is as follows:

February 20, 1948.

Rev. Dr. Arthur B. Kinsolving:

Heartiest congratulations on reaching your eighty-seventh milestone in a life filled with Christian ministry. You have been a guide and inspiration to all our citizens, regardless of race, creed or color, and it is my heartfelt prayer

that you may be blessed with many more years. You have earned the love and respect of all the people of this city and state and as Mayor of the City of Baltimore, I am happy to greet you on this occasion in behalf of our municipality.

MAYOR THOMAS D'ALESANDRO, JR.

Dr. Kinsolving served as rector of St. Paul's Parish for 36 years, leaving 1,800 communicants in St. Paul's Church and St. Paul's Chapel, and 251 boys in St. Paul's Boys' School.

* * *

"THINKER" SERIES AVAILABLE

There are almost two and a half million students now in our United States colleges and universities. How is Christianity to reach these leaders of tomorrow? They are in the very focus of today's conflicts and confusion.

The American Tract Society has 122 years' experience of the power of the printed page in scores of languages, and Lenin, a master propagandist, said: "The sharpest and most powerful weapon of the Communists is the printed page."

Convinced of the power of strong leaflets, the American Tract Society has released three more titles in its new and widely acclaimed "Thinker" series. These messages are presented mostly in the very words of leading scientists and other thinkers: "Spiritual Dynamics," based on the conclusions of Columbia's physicist, Professor Michael Pupin; "I Have Tried God" tells the celebrated U. S. Admiral A. T. Mahan's experience; and "Is the New Testament Wheat and Chaff?" is an account of a spiritual discovery by Philosopher L. P. Jacks of Oxford.

The complete set of seven booklets (ranging from 8 to 32 pages each) is edited by Dr. T. Christie Innes. They will be furnished free, so far as funds permit, to those who can usefully distribute them. Order from American Tract Society, Inc., 21 West 46th St., New York 19, N. Y.

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ST. JOHN'S MAKE PAYMENT ON MORTGAGE

New York, N. Y.—St. John's Church, in Greenwich Village, has just paid $20,000 on the principal of its mortgage. On April 1, an additional $5,000, from its financial campaign, will be paid. By the end of this year, a further $4,400 will have been paid, a total of $29,400 in one year.

The rector, the Rev. Charles Howard Graf, and the vestry announce that further payments averaging $11,000 per year will be made until the mortgage has been paid. Unless the large amount had been raised and paid a foreclosure would have resulted. There will be a Service of Thanksgiving on Sunday, April 4, at 11 A. M. Bishop Littell will be the preacher, the rector will be the Celebrant, and Dr. Nutter will assist.

In addition to the usual parochial activities and services, this historic church shows its interest in this artistic community by making available its facilities to the Village Art Center, which shows the work of new artists; a Clay Club for beginners and advanced students; a College of the City of New York modeling class; the stage and auditorium are used by the American National Theater Association (ANTA) for auditions and rehearsals; a canteen for the youth of the neighborhood; and a Camera Club. The Gardens of St. John's are well known in the village.

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LEADS IN SEMINARY DRIVE

Richmond, Va.—The Virginia Seminary has an excellent faculty and a wonderful student body of 116 men, 93 of whom were in the armed forces. Its equipment is badly in need of repair and new dormitories must be built. The Seminary turned to the Church for assistance.

A committee of laymen was appointed for the city with two of St. James' men as members, Robert H. Carter as one of the co-chairmen and Braxton Valentine. Then a committee was appointed for the parish, John B. Mordecai, Barbour Thornton and Richard Florence. The men turned to our "Men of St. James" and an opportunity was given to contribute. The result was a gift of $23,855.24 from this congregation.

Dr. Gibson, rector, is a member of the Seminary Board and has been sent from meeting to meeting to bolster the campaign by telling how St. James' did it.

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SOCIAL RELATIONS SECRETARY MAKES FIELD TRIP

Attends Conference—Visits Southern States

New York, N. Y.—The Rev. J. Arnold Purdie, assistant secretary of the National Council's Department of Christian Social Relations, has just returned from a field trip which included Cincinnati, New Orleans, Mobile, Alabama and Macon, Georgia.

He reports that the first National Conference of Protestant Homes for the Aged was a most successful venture. It was held in Cincinnati under the sponsorship of the Federal Council of Churches. Of a total registration of 133 from 15 denominations, there were 16 representatives of Episcopal dioceses and homes for the aged. The papers and discussions were concerned with three major topics: social trends and their implications for homes for the aged; problems homes now face; and new frontiers in care of the aged. Among those who presented papers were Dr. D. F. Smiley of the American Medical Association, Miss Rose McHugh of the Social Security Administration, Dr. Robert L. Lang, superintendent of the National Lutheran Home for the Aged in Washington, D. C., Dr. Edward J. Stieglitz of the Suburban Hospital, Bethesda, Md., Miss Mary Wagner, executive director of the Benjamin Rose Institute in Cleveland, and Mr. Purdie.

Questions receiving serious attention included the following: Should chronically ill persons be cared for in homes for the aged? Can a mentally ill resident be maintained in a home? To whom should a home appeal for funds? Should homes accept public funds? What is the place of Church homes? Can these homes be rehabilitation centers for the chronically ill?

In addition to attending the regular sessions of the Conference the Episcopal delegates met together for one session and continued their discussion at a dinner. Those who attended seemed to be thoroughly agreed that the Conference had been worthwhile. As one Episcopal delegate said, "I thought our home was doing very well, but now I see I must go home and get to work."

In the diocese of Louisiana, Mr. Purdie consulted with the Bishop, the chairman of the Department of Christian Social Relations, and others on the basis of which he made recommendations concerning the Department's developing program. The Bishop and the Department are eager to move forward and develop a program which will increase the influence of the Church in the field of Christian Social relations within the Diocese and State of Louisiana.

The Episcopal Church Home (for Children) in Mobile, Ala., has recently changed its name to Wilmer Hall in honor of Bishop Wilmer. While in Mobile Mr. Purdie visited the home and met with the board, and also with the Rev. Francis B. Wakefield, Jr., chairman of the Department of Christian Social Relations. Wilmer Hall has been undergoing considerable reorganization in the past year or two, and under the leadership of Miss Mildred Davis, superintendent, and Mrs. C. P. Armbrecht, president of the Board, the home is making great strides forward in developing a program which will be to the benefit of the children.

A several days' visit at the Appleton Church Home in Macon, Ga., demonstrated that the home had moved steadily forward since its reorganization approximately five years ago. The board is now involved in a re-evaluation of its standards which were set up in written form some years ago and revised in 1944. In connection with this they are evaluating the function of their case work committee. The board is well aware of the fact that the function of

the case committee has changed now that the case work is performed by the superintendent. The case work committee is seeking to determine how it can be most helpful to the board and to the home. The children at Appleton are all adolescent girls and every effort is made to relate them to the community.

In Macon, Mr. Purdie also had an opportunity to have one or two brief conferences with the Rev. Stewart Matthews, chairman of the Department, regarding the diocesan program.

Mr. Purdie reports that he returned from the trip with the feeling that the three dioceses he visited are developing a fuller and richer program in the field of Christian Social Relations.

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ST. JOHN'S, WYTHEVILLE

Wytheville, Va.—The Rector made an address on the History of the Diocese and especially the Robert E. Lee Memorial Church, Lexington, to the Laymen's League of Rockbridge County in Lexington on March 2.

Our Y. P. S. L. has sent a box of old hymnals to the Rev. J. Lewis Gibbs and two boxes filled with various articles to the Church World Service Center, New Windsor, Md. Members of the League gave a program on the U. T. O. at the general meeting of the Woman's Auxiliary, March 8.

Our Church School has set a goal of $251.00 for its Lenten Mite Box Offering.

Services for children and members of the Church School are held every Friday afternoon and each child is asked to recite a verse from the Bible, giving the reference.

Our choir is in a flourishing condition under Mrs. Everett Hankla's leadership. We have more men than women in the choir at present.

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DR. ZIMMERMANN WRITES FROM AUSTRIA

New York, N. Y.,—The Rev. Dr. Bernhard Zimmermann, writing from Gratz, Austria, thanks the Episcopal Church for 20 bundles of clothing, "tokens of your brotherly love which acts according to our Lord's commandment to give also to those not able to repay."

Dr. Zimmermann explains that his congregation, started in 1899, has more than 4,000 souls, scattered over an area of about 40 square miles. The church building was erected in 1914, and was bombed in 1945. The congregation, according to its pastor, "is a growing one, and we have services in four preaching stations beside our own church.

"The task of renovating our church was very difficult. Thanks to God we have accomplished a great deal of it. Before us are a number of other tasks. In the vicinity of our congregation we have to start at least at one place a new parish house. This is a very urgent need, because there live now hundreds of refugees driven out from their homes by the dictators behind the iron curtain. Here is an almost indescribable poverty. But even so strong as the material needs of these poorest of the poor are their spiritual depressions. I am sure nobody of you can imagine really how great the joy of these unhappy people is, when we come to them with token of your Christian love."

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EMPLOYER LAYMEN ORDAINED

Albuquerque, N. M.—The recent ordination to the priesthood of the Rev. Edward A. Heffner, M. D., in Belen, N. M., marked the first ordination of a priest by Bishop Stoney and completion of the first step in a program under way in New Mexico and Southwest Texas for provision for a localized ministry in smaller towns and rural areas.

Dr. Heffner, a practicing physician in Belen, revived an inactive congregation there two years ago as a lay reader, and was ordained deacon last May. Under his leadership the congregation has grown to over forty communicants and over seventy baptized persons. His interest in the Church started with his confirmation when he was stationed in England with a medical unit during the war. He plans to continue the practice of medicine in Belen.

Four other men have been ordained deacons within the past year, and others are seeking Holy Orders under this plan. Because of the size and the scattered population of the district, it is expected that the ordination of employed laymen will provide oversight for many areas which cannot support a full time resident clergyman.

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COMMITTEES OF POLISH CATHOLIC AND EPISCOPAL CHURCHES MEET

Buffalo, N. Y.—The second joint meeting of the Committees on Intercommunion of the Polish National Catholic Church and of the Protestant Episcopal Church was held on January 14 in the Episcopal Residence of Bishop Jasinski, Buffalo. The first topic was a review of official relations between the Churches. The following resolution was adopted:

We note with gratification that already on two occasions since the establishment of intercommunion between our Churches, Bishops of the Polish National Catholic Church of America have taken part in the consecration of a Bishop of the Protestant Episcopal Church in the U. S. A., and we express the hope that this practice which is in accordance with the historic custom of the Catholic Church may be continued with increasing frequency.

No instances of inter-celebration at the altar were reported. The question was raised, whether the rule of the P. N. C. Church requiring its members to attend a special service of confession before receiving the Sacrament would prove an impediment to members of that Church communicating at a celebration according to the Anglican rite. It was pointed out that in the Anglican rite the confession forms an integral part of every celebration, being placed just before the Sanctus and Prayer of Consecration, rather than in a separate service preceding the celebration. The members of the P. N. C. Committee agreed that this sufficiently met their Church's requirement.

Questions of discipline were next considered. In the matter of marriages between members of the two Churches it was agreed to clarify the recommendation to the previous joint meeting that "the conditions required by both Churches shall be observed," by adding to that sentence the following clause:

"and the priest who is asked to officiate shall notify the pastor of the other party to the marriage and await his reply before proceeding with arrangements."

No transfer of members was reported to the meeting. In one instance where a transfer was suggested, all had agreed that the person concerned, a layman of the P. N. C. Church, should receive full sacramental privileges from the Episcopal Church in the town where he was temporarily resident without giving up his official membership in his home parish of the P. N. C. Church.

It was agreed to clarify the 8th point by adding the following sentence:

"But occasional receiving of Holy Communion in the other Church by a member of either Church in good standing may be permitted as a token of our intercommunion."

Information on the following points was asked by Bishop Jasinski. The answer given is recorded in each case as follows:

What is the status of the Lambeth Conference? Answer: It is not a Synod, but simply a conference of the Bishops holding jurisdiction in Churches of the Anglican Communion.

What is the authority of its resolutions? Answer: None, until adopted by Provincial authority.

Is the Catholic interpretation of the XXXIX Articles the official interpretation? Answer: The Lambeth Conference has stated, and it has been accepted by the Convocations of the Church of England, that "the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer."

With what Churches is the Episcopal Church already in intercommunion?

Answer: Only with the other Churches of the Anglican Communion and with the Old Catholic Churches.

Questions concerning doctrinal statements of the P. N. C. Church were asked by members of the Episcopal Church's Committee, and explanations given. A question whether the doctrine of the Immaculate Conception is taught by a petition in the litany on page 232 of the devotional manual **Let Us Pray,** brought to light the fact that by some error this English version has retained this petition from the litany as used in the Roman Church, but the petition has been deliberately omitted from the official Polish text in **The Church Ritual.** It is therefore clear that the P. N. C. Church rejects this late Roman doctrine. It was agreed that the next joint meeting should be held the coming October in Pittsburgh, on the kind invitation of Bishop Pardue.

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WORLD EXHIBITS

Sacramento, Cal.—Reported highly successful were "Christ for the World" exhibits, in Sacramento and other towns in that diocese. There were exhibits of photographs, textiles, artifacts, native products and handcraft, from Alaska, China, Cuba, the Hawaiian Islands, Japan, Mexico, Panama, the Philippines. Maps portrayed the Church's missionary activities, and appropriately costumed people were on hand to explain the exhibits and distribute literature. Speakers talked on visual aids in Christian education, Evangelism, throughout the world, and in accordance with the Presiding Bishop's suggestions for Lent, religious books for children and parents.

Attendance included clergy and lay people, who had informal conferences with the various speakers during the afternoon and evening periods. Speakers included Miss Charlotte C. Tompkins, Mrs. Arthur M. Sherman, the Rev. A. Ronald Merrix, Mrs. V. O. Ward. Bishop Noel Porter participated in the devotional services, and Bishop William F. Lewis of Nevada, preached at a missionary service.

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APOLOGIES TO BISHOP CONKLING

Chicago, Ill.—After further investigation of the cause of the failure of radio station WBBM, Chicago, to carry Presiding Bishop Sherrill's address on February 29, the station has assumed all responsibility for the failure, in a letter sent to Bishop Wallace E. Conkling of Chicago, dated March 4, and signed by F. B. Falkner, Assistant Manager, Western Office, Columbia Broadcasting System, Inc.

The letter follows:

"We wish to express our sincere regret for the unfortunate error, made by one of our departments, which resulted in WBBM not broadcasting the Episcopal service at 11:30 A. M. on Sunday, February 29th.

The error was committed by the failure of one of those supposedly "foolproof" systems which has worked perfectly for years, but in this case failed completely.

We hope that you will feel free to avail yourself of a comparable period of time on WBBM at some later date convenient to you and to your Church."

* * *

ACCEPTS ALASKAN APPOINTMENT

New York, N. Y.,—The Rev. Samuel A. McPhetres, with Mrs. McPhetres and their three sons, have sailed for Alaska where he will be in charge of the work at Holy Trinity Church, Juneau.

Mr. McPhetres is a graduate of St. John's Theological School, Greeley, Colo. He studied also at Colorado State Teachers College. He served for four years in a missionary territory in the southwest part of Colorado, as large as the State of Massachusetts. He then became rector of the Church of the Covenant, Junction City, Kans., where he has worked until his acceptance of appointment to Alaska. In the diocese of Kansas Mr. McPhetres was chairman of the Diocesan Department of Christian Social Relations, and was a member of the Executive Council. During the war he developed a successful parish program for the benefit of service men stationed at nearby Fort Riley.

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WASHINGTON BRITHDAY CELEBRATION

Clifton, Staten Island,—At the 8th annual Washington's Birthday Corporate Communion and Breakfast of men and boys of the Richmond Convocation, the offering was designated for the Presiding Bishop's Fund for World Relief. The service was held at St. John's Church, Clifton, with an attendance of more than 300. The offering was $130.36.

The breakfast was attended by 264 men and boys, who were addressed by Dr. Walter C. Langsam, president of Wagner College, Staten Island, on the topic "Two Worlds and Christian Laymen."

* * *

TRINITY CHURCH, BOSTON, LARGEST OFFERING

New York, N. Y.—The report of the offering for the Presiding Bishop's Fund for World Relief from Trinity Church, Boston, is the largest in amount received from a single parish by the National Council up to March 9. To that date, Trinity's figure was $15,569 with "more coming in."

Presiding Bishop Sherrill was a curate at Trinity before he went overseas as a Chaplain in World War I, and after the war he was made rector, remaining at Trinity from 1923 to 1930 when he became Bishop of Massachusetts. The Rev. Theodore P. Ferris is the present rector of Trinity, having gone there in 1942.

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New York, N. Y.—he National Council has word from Bishop J. I. Blair Larned, in charge of American Churches in Europe, and cooperating in Geneva with the World Council of Churches, indicating tha the will leave February 12 for visitions.

Bishop Larned plans to go to Italy and visit the American churches in Florence and Rome, returning to Geneva in March.

Personal Notes

Rev. G. Clayton Melling, rector of St. Mark's Church, Mauch Chunk, Pa., becomes rector of All Saints' Church, Johnson City, N. Y., April 1.

Rev. Bernard C. Newman, rector of St. Peter's Church, Uniontown, Pa., becomes vicar of Trinity Church, New York City, April 1.

Rev. Charles F. Rehkopf, rector of St. John's Church, St. Louis, is serving also as secretary of the Diocese of Missouri, of the Convention and of the Diocesan Council. He may be addressed at 1210 Locust St., St. Louis 3, Mo.

Rev. Aldred D. Snively, formerly in charge of St. John's Church, Athol, Mass., is now associate minister of Christ Church Cathedral, Springfield, Mass.

The Ven. Robert S. Snyder, executive secretary of the district of New Mexico and Southwest Texas, is now archdeacon for missions in the district, in addition to his secretarial position.

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CORRECTION

The Rev. F. J. Warnecke, rector of St. Mark's Church, Richmond, Va., was the visiting Lenten preacher at Christ Church, Mobile, Ala., the week of March 1-5, and not at the Church of the Advent, Birmingham, as stated in a previous issue. Mr. Warnecke is preaching at Community Services in Charlottesville, Va., during March 15-19.

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ORDINATIONS

Priests

The Rev. Edward Albert Heffner, M. D., was ordained to the priesthod by Bishop Stoney of New Mexico and Southwest Texas on December 21 in St. Philip's Church, Belen, N. M. He was

presented by the Rev. Robert S. Snyder, who also preached the sermon. Dr. Heffner will continue his practice of medicine, and is vicar of St. Philip's, Belen.

Deacon

Kenneth Lewis Rice, D. S. C., was ordained to the diaconate by Bishop Stoney of New Mexico and Southwest Texas on February 1 in the Church of St. Clement, El Paso, Texas. He was presented by the Rev. William G. Wright, who also preached the sermon. Dr. Rice will continue his practice as a foot specialist in El Paso, and will be vicar of St. Paul's Church, Hot Springs, N. M.

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RESOLUTION
MRS. LORENZO LEWIS

The members of the Woman's Auxiliary of Grace Church, Berryville, wish to express their deep sense of loss, and sincere sorrow in the passing of their beloved friend and co-worker, Mrs. Lorenzo Lewis. She was a faithful and devoted member of Grace Church and of the Woman's Auxiliary for many years, deeply interested especially in the missionary work of the church, the missionaries and their work in the Blue Ridge Mountains. She was a personal friend of the missionaries, and one of her greatest joys was the packing and sending of boxes of food, gifts and clothing to help them with their work. She took great interest in the Leper work and in raising money each year for their relief; also she was an interested member of the King's Daughters.

She was the former Miss Rose McCormick, daughter of Col. Francis McCormick and Rosanna Elsey McCormick. She was born at Frankford, Clarke County, and would have been ninety-three years old in July. She was the widow of the late Lorenzo Lewis of Audley, Clarke County.

Her kindly interest and loving ministrations to those she loved made for her a wide circle of friends, who loved and admired her and who will miss her sadly and feel keenly her passing from their midst. One of her greatest pleasures was to have her friends with her in her hospitable home.

Truly, it may be said of her, she "hath fought a good fight, (she) hath finished her course, (she) hath kept the faith—henceforth there hath been laid up for her a crown of Righteousness."

We wish that a copy of these resolutions, expressing our love and appreciation be sent to her family, the Clarke Courier, the Virginia Churchman and the Southern Churchman.

Committee of Grace Church Branch of the Woman's Auxiliary, Berryville, Va.

"The Down Town Prescription Center"
GRANT DRUG CO., INC.
610 E. Broad Street
Richmond, Va.
Open All Night

DEATHS

REV. ALEXANDER R. DEWITT

The Rev. Alexander Renshaw DeWitt, rector emeritus of St. James' Church, Muncy, Penn., venerable scholar, columnist and tutor, died in the Muncy Valley Hospital, February 16, at the age of 81.

A lifelong student of languages, Mr. DeWitt read nearly a dozen different ones including many obscure middle-eastern tongues. He was also interested in medicine and mathematics. Graduating from the University of Pennsylvania, he practiced law in Philadelphia before studying for the ministry at the Philadelphia Divinity School.

His first church was Trinity, Antrim, Penn., after which he became rector of St. James Church, Muncy, in 1894, retiring after 29 years in 1923. For many years he wrote a column called The Hermitage. He leaves one son and three grandchildren.

The burial service was read in St. James Church, Muncy, February 18, by Bishop John Thomas Heistand, the Rev. Frederick V. Holmes, rector of St. James, and the Rev. Squire B. Schofield, former rector.

MRS. NELSON PAGE DAME

Funeral services for Mrs. Mary Nimmo Walker Dame, 92, widow of the Rev. Dr. Nelson Page Dame, who died Saturday in New York City, were to be held on March 1 at noon in St. Mark's Church, Richmond, Va., with burial in the cemetery of Emanuel Church, Brook Hill.

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Mrs. Dame who was born in Richmond, was a daughter of the Rev. Dr. Cornelius Walker, for many years dean of the Virginia Theological Seminary, and Mrs. Margaret Nimmo Walker. During the War Between the States her father was the rector of Emanuel Church, Brook Hill.

Mrs. Dame's husband, who died here in 1945, had been for more than half a century widely known. He had served as the rector of churches in Virginia, Maryland and in New York; he was for more than 25 years general missioner for the Diocese of Virginia.

Mrs. Dame is survived by one daughter, Miss Lelia Dame, of New York City, and by a number of grandchildren.

* * *

THE ISSUES FOR AMSTERDAM

(Continued from page 5.)

ting, is a source of strong encouragement.

Even this cursory account of some of the major issues which have raised themselves in the total study, indicate that the recurring theme throughout the four books is the renewal and unity of the Church. In each book there is a vigorous criticism of the present thought and life of the Church; in each also repeated demand for radical renewal. This is undoubtedly the overarching question which the preparatory study will present to the Assembly: can that happen which will bring to the Church the new and vigorous life which God is ready to give us?

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The
Southern Churchman
March 27, 1948

Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay.—St. Matthew 28: 5, 6.

Good News of Eastertide

BY THE RT. REV. HENRY KNOX SHERRILL, D. D.

Presiding Bishop of the Episcopal Church

Dean Inge has rightly told us that the Gospel is not first of all Good Advice but Good News. The first disciples proclaimed an event of the greatest significance. "He is risen." In the entire history of mankind there is no news to compare with this —for here is a fact which has to do with God, eternal life and the destiny of every child of God. To be sure we have known this all our lives. It is a story which is almost two thousand years old and therefore may be presumed to have no news value today. But there is such a thing as having ears and yet not hearing. Sometimes a familiar truth comes to have immediate and vital significance. Death is as old as life, yet when death touches our own, it is a new experience. Sin is venerable but when we are gripped by temptation, it is a battle to be fought and won. So it is with the Good News of Eastertide. If we could only grasp its meaning for our world and for ourselves, all things would be made new. Selfishness would give way, the burden of sorrow and of despair would be lifted. Men would live as the children of God. Here then is Good News. The Lord is risen. He is risen indeed!

Meditations In His Presence

VII. "And Was Incarnate."

(From the **Nicene Creed**, page 71.)

Or as John has it, "And was made man." This is the central Christian fact. This is the beginning of the Christian revelation. This is the essential Christian belief.

God found man unresponsive, disobedient, separated by a wide chasm, a chasm rifted by man's rebellion, against God's authority and law. Man looked across, yearned across, but was afraid to attempt the leap. Man recognized his own helplessness and frailty, but continued blindly on his own, until God knew His creatures would die of their own contriving unless He crossed the great divide, healed "the great divorce," showed man the way as man.

The greatest game of follow the leader ever played, began the moment God stepped into the womb of a woman and emerged as a man. Jesus was God's manhood. Jesus was man's Godhood. So was God's way fully revealed. God's way became Jesus' way. God's word became Jesus' word. God was indeed in man reconciling the world to Himself. God was man dwelling among men, keeping before them the end result of their becoming, holding out to them the truth about God, the ultimate expectation of God for human life —oneness at last with Himself.

And men, one by one, beheld His glory in Jesus. So Jesus, a man, became for man Christ, a Saviour. But the inward yearning of men for restoration to completeness of life—life within the near presence of God—was not satisfied until they were stopped by Him, listened to His voice, recognized His authority and surrendered in complete love to all they saw of God in Him revealed.

And God became man so that man could become God-like.

J. W. KENNEDY.

* * *

GETHSEMANE

In the dark and silent garden,
Prays the Master all alone;
Lost in sleep are His disciples,
Peter, James, beloved John.

Now the prayer and vigil ended,
Goes the Saviour forth again;
Strong to bear the coming trial,
Strong to suffer grief and pain.

So, then on Life's pilgrim journey
I would rest my troubled soul
In the night of deep temptation,
Or when sorrow's billows roll—

Should my dearest hopes forsake me
And the Star of Faith grow dim,
Let us seek the "Man of Sorrows,"
Let us rest and trust in Him.

Jesus, in the hour of anguish
May we always come to Thee;
When the shadows lengthen 'round us
In Life's dark Gethsemane!

—CHARLES ERVINE CLARKSON.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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EASTER DAY

The Collect

O, GOD, Who for our redemption didst give Thine only-begotton Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ, our Lord. Amen.

* * *

MARCH

25—Maundy Thursday
26—Good Friday
27—Easter Even
28—Easter Day
29—Easter Monday.

* * *

APRIL

1—Thursday
4—First Sunday after Easter
5—The Annunciation
11—Second Sunday after Easter
18—Third Sunday after Easter
25—Fourth Sunday after Easter; St. Mark
30—Friday.

Vol. CXIV No. 13

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

He Is Risen

By G. MACLAREN BRYDON

The celebration of the Easter festival and season is the high point of the Christian year, the ultimate expression of the conviction upon which Christian faith is based: that God rules; He loves, forgives, restores; and is the rightful Lord of all mankind. It is noteworthy that while the Church takes one supreme day to commemorate the crucifixion and death of the Saviour of mankind it gives a season of forty days to exploring all the meanings of His resurrection.

It goes without saying that to the individual Christian, conscious of the sin and evil of his own life, and his need of forgiveness, the crucifixion and the resurrection are together the full and complete assurance of God's desire and His power to pardon and forgive all who turn to Him. From that point of view Easter is the assurance of the final victory of good over evil; and carries also the confident belief that life goes on through and beyond the incident of death into a fuller and richer experience beyond the veil.

But even from that standpoint, of meaning to the Christian in its relationship to himself and his own faith, the Easter celebration must mean more than can be included under the category of sin forgiven and the gateway opened into life eternal. It must affect and influence his own life here on earth, making it reach out more and more into the joyous realization of the wideness and richness of a life based upon the acceptance of God's guiding and teaching presence. The Christian is not to live in the recollections of past sins forgiven and dead works left behind, nor yet in too eager anticipation of entrance into the life beyond the grave. There is a present earthly life to be lived and a work to be done; a message of faith to be preached to a world that has not yet found its Saviour.

But the message of Easter can never be confined to its meaning in an individual's life. It is God's message to the whole world of men. Just as Advent and Christmas proclaim the coming and birth of the Prince of Peace and Messenger of God's great Plan of salvation, so Easter is the announcement and revelation of the triumphant victory of that Prince and Messenger over the combined and concentrated power of evil. Like His own illustration of the grain of corn that fell into the ground and died, the Jesus who came back from the Cross and tomb came triumphant as conquering and able to conquer all the evil in the world's life.

The essential fact in our faith is that because He has conquered sin He has become the leader of the world of men into a new conception of human life and growth, a conception in which Love reigns and Brotherhood is taught as the end and aim of all human relationships. The Septuagint translation of the Name given to the promised Child in Isaiah's prophecy, (Chapter IX) "His Name shall be called the Messenger of a Great Plan", takes on greater richness of meaning as we rejoice in the presence of the Risen Christ. For God's great Plan of Salvation includes the salvation of all mankind, the breaking of all chains that enslave, whether they be chains of ignorance or disease or sin; and the opening of blinded eyes and unstopping of deafened ears, wherever they are found, by the light of a new and more glorious way of life.

The Resurrection is our authorization for every effort at amelioration of human suffering, the feeding of the hungry and ministering to the needy, "and him that hath no helper". It is also our assurance that our efforts are not in vain. "Ye have done it unto Me", He said.

We look back from the Mount of Resurrection and find that every word which Jesus uttered in His teaching glows with a new light and new power, as we see them fitting into the pattern of a Life which revealed one consistent purpose from its beginning to its end. They are messages to us which have a definite bearing upon the experiences through which our own lives must go. Whether we listen or not, the word of help is there for every time of need. We learn in our own lives to look to Him for the particular things we need, whether restoration to health in illness, or protection of those we love, or forgiveness, or for strength to meet and carry on in face of disaster or loss.

Each recurring Easter season should bring its own particular message to the world of its day, dependent always upon the experiences through which the world is passing at the time. Surely He has a particular message to the world today, and to every believer. We are in the midst of life that is filled with confusion, anxiety and fear. There are so many storms of one kind or another in its every phase, and men's hearts are failing them through terror as they magnify the dangers and forecast the outcome of their fears. It would seem that the message we need today is that which He spoke to the crew in the little boat tossed and floundering in the waves caused by the storm on their little lake: "Why are ye fearful, O ye of little faith?"

A HYMN

God in Heaven, with love enduring,
Guard and guide our earthly life!
May Thy grace, our strength securing,
Save us in our strenuous strife.

Earth brings ever constant striving.
Earth brings never placid peace.
Let us then, Thy grace deriving,
Fight, fight on 'till life shall cease.

Far away, Thine eyes behold us:
Close at hand, Thy hands reach out.
The mantle of Thy love enfolds us,
By grace we put all foes to rout.

With love and grace of God sustaining,
We rise to hope and confidence;
We consecrate our days remaining;
Accept, O Lord, our penitence!

ROBERT W. BARNWELL, SR.

The Pilgrim Christ

By The REV. FREDERICK WARD KATES

Rector of Christ Church, Oswego, N. Y.

When Cleopas and his unnamed companion and their unrecognized Comrade of the Emmaus road arrived at the village whither they were going, the two disciples almost forcibly compelled Jesus to stay with them. But, the account tells us, "he made as though he would have gone further."

The way it was then is the way it is now. Humanity, if left to itself, would keep the Pilgrim Christ in a cottage, would halt the Pilgrim Christ in His onward progress. But that cannot be, though He will linger for an hour and break and bless the bread of fellowship.

The Great Adventurer is ever on the march, moving forward into new lands, new times, new circumstances. He moves on alone, if His companions lack courage and faith sufficient to follow, but onward He goes. All through the years we can trace His footsteps. The history of Christianity is the story of His adventurings and His pilgrimage down through the years.

* * *

Today this same Pilgrim Christ, whom the disciples wanted to detain on His way at Emmaus, is beckoning a laggard, faithless Church to follow His lead. Today, as in other times, the Pilgrim Christ is trying to lead a timid, fearful Church into a new age of adventure and enterprise in His name; but it holds back afraid, and always, we regret to say, it has been so.

The inertia of the Church and its desire to stay where its last leaders left it—isn't this why the Church is void of radiant power in our day?

What is true for the Church at large is true for the Church in its smaller units, the parishes. The leaders of any parish soon become keenly aware of the mountainous task that is theirs in seeking to awaken and to fire a congregation to new endeavors, new enterprises, new methods, new ways of witnessing God's love for man as shown forth in Christ.

The same thing is true for individuals. "Don't disturb me!" people seem to say, when they are challenged to grow in knowledge and in stature and in Christian discipleship. "I've got all the religion I want," they seem to say. "Don't stir me up and make me think and make me enlarge and deepen my faith. I'm all set just the way I am—let well enough alone!"

If trying to wear down such apathy and indifference, such smugness and complacency, is discouraging to those leaders who would lead the Church a step forward, it must be heart-rending to the Christ who is a pilgrim, always on the march, always striding down the road toward the horizon, beckoning those who profess to be His followers to follow His lead.

The danger about a complacent Church, you see, is that the Church will get into a rut—and a rut is nothing but a coffin with the ends knocked-out. It is the job of the leaders of Christ's Cause (God's Purpose), it is the never-ending task of the Pilgrim Christ Himself, to shake us out of the ruts in which we have been traveling for years and years and to set our feet on the high road that heads into the sun. The blunt truth is that a Church which is in a rut is a Church which has lost its heart, and the Church's heart is faith and The Faith.

* * *

The hearts of men are sore-troubled these days. You know it as well as I. Men are conscious, vividly, of their lack —God, but they are not turning to the churches to find Him. This is a terrifying fact, for it would seem to indicate that the faith of the Church is dead, at least is not alive with sufficient vigor and compelling radiance to win into its fellowship those of our contemporaries who are floundering about with aching, troubled hearts looking for peace and for God wherein peace only can be found.

Are the churches that dot our land monuments of a once flaming and living faith but a faith that is now moribund or dead? Or, are they still places of God's abode where bruised and weary men may come in their need to draw near to their Heavenly Father, His love to partake, His life to appropriate, His peace to find? The answer to this question depends on the Church which is composed of people like you and me.

We know this for sure, whatever else we may or may not know: that, if we behold with our own eyes that majestic Figure of the Pilgrim Christ and are brave enough to follow His lead, dormant churches will become alive again, complacency will be destroyed, and the Church will once again command the respect of men because it is pulsating with a faith that drives men out into the world to build, to heal, and to bless, in Christ's name.

* * *

". . . and he made as though he would have gone further." These are the words which constitute our marching-orders for today.

If we of the Church, if the Church, would go further with Him, the Pilgrim Christ, what will our course be?

First of all, it will be to pay more attention to content than to form. By this we mean the Church will pay more attention to faith and The Faith than to its expression. Not that the latter is unimportant, but it is indeed unimportant when the Church has about vitiated its strength in wranglings over matters of ecclesiastical mechanics, liturgical minutiae, and petty politics. The Church has just about succeeded in dissipating its strength over minor matters, trivial things really, while the main thing, the big thing, has been losing ground—keeping faith alive, making it stronger, brighter, and available to all men.

Those who stay away from the churches these days are in many instances the very persons the Church needs within its fellowship. But they will not come back to the Church or enter its fellowship for the first time, if the Church continues as it is these days. Too much fussiness and not enough faith, too much concern with inconsequential matters and not enough with the things that really count—that's the cause of the Church's disrepute.

"Churchianity" is c o r r o d i n g the Church, but getting down to living Christianity will make it a joyous boon to mankind again. The pettiness of the Church today will be the Church's undoing, a pettiness which springs from a lack of the vision of the Pilgrim Christ and a lack of content and too much fussiness about form.

* * *

To move on from pious talk to concrete Christian action—this is the second thing, if we would go along with the Pilgrim Christ who always is making as though He would go further. We've suffered from a plethora of high-sounding resolutions and highminded pronouncements. It's about time that talk ceased and action began.

The Early Church didn't waste any more time than was necessary in meetings, conventions, committee deliberations, and time-consuming conclaves. It had too much to do to fritter away precious time in such futile and fatuous ways. There was a whole world to redeem and so little time in which to do it, those early Christians felt; but we somehow seem to feel, even with atomic bombs suspended over our heads, that there's no hurry, that we can do just as well tomorrow or the next day or year what desperately cries out to be done right now.

The Church is wasting away its energy, its force, its life, in inane confabs and vapid talk. If the Church

would act as though it would go further, let it be done with the talking about Christianity and get on with the living of Christianity.

* * *

Thirdly, introversion curses the Church today. It is a blight that is wreaking the same damage on the Church as it works on an individual personality.

We're looking too much at ourselves, within ourselves. We're overly concerned with within-the-family matters. The emphasis is misplaced. The Church will save and win its life, if it is daring enough to lose it. But the way we're going, the Church is rapidly losing its life and its soul by succumbing to introversion rather than looking the other way—outward and beyond.

* * *

Finally, if we, the Church, would go further, let's set our sights on the Pilgrim Christ of the Emmaus Road, not on the Christ portrayed in the stained-glass windows of your church and mine.

Nothing can save the Church today, nothing can get it out of the rut in

which it is smugly plodding, nothing can bring it to life again and make it equal to its task, but the power that created it. And that power is not likely to be found in a church-convention or a committee-session. The widespread dissatisfaction with the Church today may well be divinely-intended to drive it from secondary pursuits and irrelevant activity to the central thing, the source of Christian consecration and conquest —the Risen Christ Himself.

* * *

"The Galilean has been too great for our small hearts—that is exactly the truth." Who will gainsay these words of the late Dick Sheppard of St. Martin's in the Field, Trafalgar Square, London?

But the time has come, and we are glad of it, when mankind demands a demonstration of a higher type of Christianity than it has been accustomed to—a Christianity that is more magnanimous, more self-forgetting, more daring, more heroic, and more Christlike. The hour has struck when an adventurous Church must set out upon the high road marching in its Leader's steps, the Pilgrim Christ, or die a miserable, cowardly death despised by men it exists to save.

". . . and he made as though he would have gone further." Are we as individuals, is our parish, is the Episcopal Church, is the world-wide Christian Church ready to follow the Pilgrim Christ's lead?

Patience And Firmness

By REINHOLD NIEBUHR

It is now apparent that Mr. Henry Wallace will secure the support of many more people than at first seemed probable. It is not my interest to speculate upon the various reasons for his popular appeal but to center upon just one of them.

Many people, who are not Communists, believe that it ought somehow to be possible to "get along with the Russians." They are afraid that the policy which Wallace defines as the "get tough with Russia" program will lead to war. They will therefore support the Wallace candidacy.

While I am certain that Mr. Wallace is wrong in imagining that we could reach a fairly simple accord with Russia if we only tried, it seems to me that there is something to be said for the sentiment of those who support Wallace. That something is that we ought to be as patient as we are firm.

The kind of patience which is required is not easy to achieve when one deals with a truculent foe. Every new advance, as for instance the recent coup in Czechoslovakia, arouses us to a new fever of anti-Russian sentiment.

It is not at all unlikely that the Communists may win an electoral victory in Italy this spring; we may expect a new wave of hysteria at that time. I doubt whether the note of hysteria in our attitude is a good thing for us or for the peace of the world.

We cannot afford to relax our firmness. It is important that we seek to restore economic and political health to western Europe and thus save it from Communist inundation. Until this is achieved, the Communists will remain truculent, because they believe that they have a method by which they can scare us, as they have scared the democratic forces of Czechoslovakia into submission. If we hold firm and succeed in saving western Europe, the truculence of the Communists may well be mitigated.. It may become possible to bargain with them.

But if we meet hysteria with hysteria we may well drift into a situation in which all bargaining will become impossible and where only a conflict will resolve the tension. Whatever the motives of the Communist oligarchy (and its motives are probably mixed) one cannot but suspect that fear is one of them.

They are genuinely afraid of us and their bluster is partly meant to hide their fears. It would be a very healthy thing if we could alleviate those fears even while we make it quite clear that we will not retreat before Communist expansion.

It is one of the weaknesses of democracy in foreign policy that there is always a danger that the general public will become complacent in regard to the perils in which the nation lives. The military leaders are therefore tempted to exaggerate the dangers in order to keep the public on its toes.

The world situation has become so grave in recent months and the outlook for the future is so bleak that we must summon every resource of mind and heart if we are to survive. We cannot afford to follow Mr. Wallace's confused counsel; but we can afford to strive for the patience and good will which he desires and relate it to a policy of firmness.

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* * *

EPISODES

New York, N. Y.—The Presiding Bishop's radio address brought a by-product of episodes ranging from the pathetic to the hilarious. Just two of them here:

At Christ Church, Glendale, Ohio, where the Rev. J. E. Clarke is rector, he and some of the men of the congregation were not convinced of the infallability of radio receivers and loudspeakers, and they were determined that there should be no slip in reception of Bishop Sherrill's message. They worked out this ingenious scheme; one of the men brought his portable radio set to church, tuned it in very softly to the local station which was to carry the broadcast, and parked it under his pew, ready to be stepped up to full volume at any instant, should the regular installation falter or fail. The parish, with 397 communicants, gave $4,146.

And on the other side, a bishop wrote

(Continued on page 14)

The Order On The March

By The VEN. FREDERICK W. NEVE, D. D.

Twenty-seven years ago the Order of the Thousandfold was founded and there has been plenty of time to grasp its full meaning. In its early days it was regarded by many as an impossibility. In fact I was advised to make it a hundredfold instead of a thousandfold, as being more reasonable. It may be that some, if not many, regard it in this light now. It seems to be wise therefore, to try and make perfectly clear the real meaning of the Order as I understand it.

I should like to use St. Paul as an illustration of the real meaning of the Order. He, above all other men recorded in history may be regarded as the ideal Thousandfold man. For quite apart from the wonderful work which he did as a missionary during his lifetime there are his Epistles which have come down to us for nearly two thousand years and have influenced the lives of hundreds of millions of human beings, and will continue to influence the lives of hundreds of millions of others down to the end of time. And yet, what did this man say about himself and about the work he had accomplished? In his Epistle to the Ephesians he says, "I can of mine own self do nothing". This is equivalent to placing after his name a zero mark. How can we account for this apparently mistaken appraisal of himself and his work? Fortunately, the most reasonable and at the same time the most satisfactory explanation of his words above quoted is to be found in certain other remarkable words of his. "I can do all things through Christ which strengtheneth me. (Phillipians, 4:13.) Nothing and all things are the exact opposite of each other, but regarding St. Paul as the medium through which Christ has worked and is still working, a new light is thrown upon the way by which Christianity can and will conquer the world.

One would have thought that Saul of Tarsus would be the last person whom Christ would have chosen as one of the greatest of His Apostles and the medium through whom He could best work in saving the world. He was one of the chief enemies of Christianity and at the very moment when Christ called him he was on his way to Damascus to bring any Christians he might find there back to Jerusalem to be condemmed to death or imprisonment by the chief priests as many had already been thus dealt with. How was it that Saul of Tarsus, in spite of his antecedents, became such a marvelous instrument in the hands of Christ for the spread of His Kingdom? It was, doubtless that one of the chief results of his conversion was his consciousness of such utter unworthiness that he entirely depended upon Christ's Presence and Power to accomplish everything for him. This was coupled with a strong faith which enabled him to believe that Christ could do everything that He chose to do through him.

Humility and Faith, when closely united can accomplish great wonders for Christ Himself, has said, "All things are possible to him that believeth", and also, when He had taken a little child and set him in their midst, He said, "Whosoever shall humble himself as this little child the same is greatest in the Kingdom of Heaven", and we find in St. Paul both faith and humility as his outstanding characteristics.

Christ has shown us by what He was able to do through St. Paul the possibilities involved in the life and work of a single individual; how much vaster must be the possibilities involved in what Christ can do through the members of His Church when they are entirely willing to be used by Him as His Body the fullness of Him that filleth all in all. St. Paul tells us that he prayed for the Ephesian Church and in that prayer we find the following words, "The eyes of your understanding being enlightened that ye may know—what is the exceeding greatness of His power to usward who believe, according to the working of His Mighty Power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.

The knowledge of the Divine Power as an actual experience St. Paul evidently considered to be an essential part of the equipment which every Church ought to possess if she was to be able to fulfill the Divine Purpose for which she was created.

What greater work could be done by a Christian minister than by teaching his people to realize the possibilities inherent in their being members of the Body of Christ through which Christ is seeking to bring the world into His Kingdom. St. Paul has written in his Epistle to the Romans, "I am not ashamed of the Gospel of Christ for it is the Power of God unto Salvation to every one that believeth". He was conscious that God was working with him and that the Power of God was being manifested in what he was doing. Christian ministers should be also conscious of the exceeding greatness of the power which should be possessed by every Christian believer to enable him or her to do great things for Christ and he should encourage them to depend upon the use of this power to make their Christian life really effective. St. Paul also says, "Unto me who am less than the least of all the saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ". Preaching according to him is a supernatural act requiring the special grace of God to make known to men the mysteries of the Faith. In fact, he expressly states that the clergy in their various degrees are the gift of Christ to His Church for the perfecting of the saints for the edifying (the building up) of the Body of Christ till we all come in the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ".

The word Thousandfold was not intended by me to set any limit to the power which Christ can use in making use of any one of the members of His Body in the upbuilding of His Kingdom. There are many instances in the history of His Church to show that He actually did use many others besides St. Paul to go far beyond the Thousandfold limit in His use of them, even though they may have been entirely unconscious of the extent to which they were being used.

The present condition of the world thus seems to clearly indicate that the members of the Body of Christ are very very far from realizing what inspired St. Paul to accomplish the great work which he did, namely: "I can do all things through Christ which strengtheneth me".

SONG OF THE ORDER OF THE THOUSANDFOLD

Knights of the Order of the Thousandfold,
What is there God wants done, thou can'st not do?
The mighty deeds of faith once wrought of old
Thou can'st today renew.

Why wait for some "far-off Divine event"?
The present hour doth claim thine utmost zeal.
Go forth with the belief that thou art sent
To make Christ's promise real:

His promise,* that by faith thou mayest do

(Continued on page 16.)

Editorial . . .

Easter

They went that bleak morning in the cold dawn expecting to find quiet death and a tomb. They found a grave burst open and one who said to them, "Why seek ye the living among the dead?"

Strangely, we still seek the Living Christ among the dead! We push Easter into the land of death. Perhaps this is because every man longs to pierce that iron curtain which veils this life from the life that is to come. Now Easter does confirm our faith in the reality of a future life. Jesus truly died upon the cross. One of the soldiers that dread afternoon thrust his spear into Christ's side to be certain that He was dead. Like the tolling of a bell, the creed states the facts: "Suffered under Pontius Pilate, was crucified, dead and buried!" Yet on Easter morn Mary met Him in the garden and with a song in her voice told the others, "I have seen the Lord!"

But we have not fully understood Easter if we think of it only in terms of immortality. Jesus need not have risen from the dead to grant us faith in the future life. Did He not say, "In My Father's house are many mansions. . . . If it were not so, I would have told you!" Easter is not just an epilogue to life, but a new kind of life. The Easter keynote is not "immortality" but "resurrection," or rebirth here and now! It is not only that God grants us victory over our fear of death, but He grants us victory here and now over those forces which daily kill a man's spirit.

We live in a time of world pessimism, moral anarchy, and personal disillusionment. In the grim perplexities of life, is there any word from the Lord? Are the demoniac forces of evil in the world to mock all our dreams and ideals? Has Christianity failed?

Hear the words of the Apostle Paul, "To this day the entire creation sighs and throbs with pain. And we, who have within us the first-fruits of God's spirit, we, too, groan in ourselves. What then shall we say to these things? If God be for us, who can be against us?" In the black night of its soul, the world despairs of the dawn. But the Christian is one who in the midnight darkness has caught a glimpse of the ultimate victory of God!

Is this just pious wishful thinking? We believe this because Jesus Christ rose from the dead! The resurrection of our Lord is our proof of the omnipotence of God. It was not just the escape of Jesus from a grave. It was the victory of God in the conflict between good and evil, between darkness and light. The concentrated power of evil tried to destroy Jesus. "The powers of death did their worst!" But God took all the brunt of evil and came back in triumph! That is the heart of Easter. On Easter Day we see in one tremendous moment the power and the unshakable purpose of Almighty God. Easter is the vindication of God. It is the declaration for all men to see that the heart of the universe is good.

Thus Easter gives direction for a new kind of living. Canon Symons suggests that resurrection should also mean insurrection. To rise again means also to rise against! That was the spirit of the early Church. In a world falling to pieces, they emerged with a plan. They were insurrectionists! They fought with passion against ignorance, lust, privilege and greed. They were revolutionaries fighting that God's will might be done on earth as it is in heaven.

And we? Someone has wryly said that we are the resolutionary sons of revolutionary fathers. They fought. We pass resolutions. May Easter, the day of the Living God, rouse His Church from its complacency and apathy. How many of us who wear crosses daily would like to face the piercing gaze of the crucified and risen Christ? He would soon probe the difference between our profession of faith and our daily practice. He would blaze out against those who think more of Easter finery than of Easter faith. He would tear aside our interest in personal privilege and custom and bare the social injustice, the prejudices and the evil we carry complacently in our hearts.

The Living Christ? But He is living! That's the Easter message. Dare we call ourselves by His name if we be not risen with Him? May the splendor of the Living Christ break into our poor faltering lives this Easter and smite us with the glory of His Resurrection!

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

TOMORROW IS HERE. By Kenneth Scott Latourette and W. Richy Hogg. Friendship Press. $1.50. Paper, 90c.

It is no exaggeration to say that every clergyman, every layman who is eager to advance the cause of the Church, every woman who wants to enter into the spirit of the world mission of Christianity, should read a slender, but thrilling, volume of 140 pages, entitled "Tomorrow Is Here" (New York; Friendship Press, $1.50, on paper 90 cents). Its authors, the famous historian, Professor Kenneth Scott Latourette of Yale and W. Richey Hogg, who is preparing at Yale for missionary service in China, tell the story of last summer's Whitby Conference of the International Missionary Council. But they do more than that. They succeed, for example, in transporting the reader to the opening service of Holy Communion, at which the celebrant was Archbishop Mowll, of Australia, assisted by Bishop Robin Chen, of China, the Rev. R. O. C. King, a West Indian Negro, and the Rev. Mahmood Rezavi, a Persian convert from Islam. They summarize vivid reports of existing conditions as told by carefully picked delegates from forty countries in Europe, Asia, Africa, the Americas and Australasia, and add word pictures of some who gave personal testimony to their conversion and faith. They describe the eternal Gospel as it was reinterpreted by some of "the best minds of the younger and older churches" to those 120 modern apostles, among whom were several who had lived through the tortures of war in Japanese prisons, or Nazi concentration camps, or had followed in the wake of Bataan's "Death March." They go on to remind us that the task which confronts the churches of the world is one. "The Commission to that task is one, spoken to all who name the name of Christ." They demonstrate that Whitby discovered the existence of a new and exacting partnership in obedience to God's will on the part of the younger and older churches of the world. So in an accomplished mutuality, those 120 representatives of churches and national missionary organizations from forty lands undertook to outline a single program for carrying the Gospel to the whole world. In the face of an unprecedented massing of forces opposed to Christianity, expectant evangelism, they said, is the one, immediate, supreme challenge confronting the whole Church today. The tasks ahead, as described by the authors, are almost breathtaking. "We must seek the evangelization of the entire world in this generation," the Whitby conference agreed. This stimulating, yet inexpensive, book shows how to go about it. Get it, read it, and discuss its contents with others.

A. RONALD MERRIX.

* * *

RELIGION IN THE 20TH CENTURY. Edited by Vergilius Ferm. Philosophical Library. $5.00.

It is hard to realize how many religions are in competition with one's own brand. There are at least 28 of them summarized by experts in this helpful volume. There are the familiar ones, such as Hinduism, Zoroastrianism, Buddhism, Shinto, and the others. The various brands of protestantism and Catholicism are represented, with Norman Pittenger writing on Anglo-Catholicism. Then there are the Mormons, Christian Scientists, Bahai, Jehovah's Witnesses, Ethical Culturists, and others, ending with Reconstructionism. It is a fascinating account, and within this variegated network the editor hopes to find a basis for one religion for one world. But Dr. Ferm makes his point clear when he shows that there is as much variety within any one religion as there is between religions. The only missing "religion" of consequence is Communism.

R. C. M.

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WHOM THEY PIERCED. By Mervyn Stockwood. Longmans, Green. $1.25.

The Bishop of London's Lent Book deals with the practical implications of the Cross, trying to discover the difference which Calvary makes in our lives, and using a devotional approach. It is written simply and with plenty of illustrative insights, and should be helpful to American readers.

R. C. M.

* * *

CAN WE BELIEVE IN GOD? By Gardiner M. Day. Cloister Press. Paper, 75 cents.

In a series of simple sermons, Dr. Day takes the reader from the simple assertion of belief in God through the major problems of the right religious adjustment to the God of Jesus Christ, and ending with the victory of faith. This is an example of convincing teaching sermons.

R. C. M.

* * *

PILGRIMAGE TO AMSTERDAM. By H. G. G. Herklots and Henry Smith Leiper. Morehouse-Gorham. Paper, $1.00.

One of the most important events in the history of 20th century Christianity will take place next summer in Amsterdam. It will be the first assembly of the World Council of Churches, and every Christian needs to understand the background, the success, and the hopes of the ecumenical movement. We need to build the word, "ecumenical," into our vocabulary, for it means "throughout the inhabited earth," or "universal," or "catholic." The major topic for this first great assembly of Christians from churches throughout the inhabited earth is "Man's Disorder and God's Design," and the study program has been arranged by Professor John Bennett of Union Seminary, who spent many months in Geneva on this task. Canon Herklots and Dr. Leiper have arranged this material so that the layman can easily get the significance of what is happening, and then there is a final chapter listing the assets of American Christianity for our share in the task. Not many of us will attend the assembly in person (Bishop Sherrill, Bishop Dun, Charles Taft, and Dean Nes are the official delegates), but all of us should make a spiritual pilgrimage, being prepared in mind and spirit for the support of this great undertaking.

R. C. M.

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SAINT'S LIVES AND CHRONICLES IN EARLY ENGLAND. By Charles W. Jones, Ithica, N. Y., Cornell University Press, 1947. $3.00.

It is surprising how little is known about England prior to 1066. The period was an important one in the formation of the English nation and its people and yet virtually nothing is known of it. Professor Jones has given us, in this volume a comprehensive survey of the history and literature of that period. His translations of "The Oldest Life of Pope St. Gregory the Great," by a monk of Whitby and "The Life of St. Guthlac of Crowland," by Felix, which are included in full in this volume make readily available these little known but important works which give us a flavor of Medieval England.

Professor Jones narrates and illustrates the gradual emergence of Medieval and "Romance" culture out of the chaos of the Dark Ages, showing how it was developed out of the needs of monastaries which led to a renewal of interest in mathematics and literature in order to develop an accurate calendar which became the foundation of subsequent learning. Strangely enough it was the choirmaster who was responsible for this renascence of study because he needed to be able to find out what saint was to be remembered at the daily services. Particularly interesting is the chapter on the development of Hagiography, the biography of the Saints. Those accounts sound utterly fantastic to modern ears, the biography of St. Guthlac for example, is filled with events of such miraculous nature that it seems impossible that they could have been written by mature, devout, and serious men, but as the author reminds us it was an expression of the age of Romance. One understands from this book why and how these stories were written and what they meant to convey to their reader.

There is a wealth of interesting facts in this book, for example we learn that the famous story of St. Gregory and the English Slave boys which gave that great Pope the incentive to send Boniface to England as a missionary to England, was in its earliest form the account of the visit of several English Princes to Rome on a "grand tour."

In general, however, while the book is interesting to read it is technical and involved and will probably not appeal to the general reader but will take its place as one of the great source books for early English history.

J. L. JONES, JR.

A Page for the Family *Mrs. E. E. Osgood, Editor*

EASTERTIDE GREETINGS

But a short while ago, we were celebrating the birth of Christ, of whom Zacharias said, ". . . the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

The dayspring is the first flush of light which sprays the eastern horizon before the solid orb of the sun rises into view. How aptly this figure fits! Christ did not burst upon the world in the full splendor of the sun. Thirty years were to elapse after Bethlehem before He was to become known even to His own people. And even after Jesus began to teach, the full light of His Gospel did not break upon His listeners. It took a resurrection morn to reveal His real significance and inspire His followers to hail Him as the Light of the world. Neither death nor all the powers of evil could hold the Light of the World imprisoned in the tomb. The shades of death were pierced, and trembling chaos fled before the rising sun.

To those sitting in the darkness of ignorance and superstition, physical, mental and spiritual illness, the Galilean gave healing light and truth. To those in the shadow of death, "He brought life and immortality to life, through the Gospel." And to a world fearful of the shadows of war, He offers guidance into the way of peace. In the words of General Smuts, "Fundamentally, the world has no need of a new order or a new plan, but only of an honest and courageous application of the historic Christian idea . . . The love for God and man is the final answer to all the unsolved questions of the ages." The risen Christ, the Light of our world, shows us the way to peace.

To paraphrase a poem of John Masefield, may the Light comfort you, gladden you, and bless you; may this Light fill your years and make you lighten the world.

LUTHER D. MILLER
Chaplain (Maj. Gen.) USA
Chief of Chaplains.

* * *

Open wide the window of our spirits, O Lord; and fill us full of light; Open wide the door of our hearts, taht we may receive and entertain Thee with all our powers of adoration and love. Amen.

—CHRISTINA ROSSETTI.

PRAYER BOOK PAGE BY PAGE
CXXVIII

Prayer for the Whole State of Christ's Church

The next all inclusive paragraph asking "for Thy heavenly grace" for "all Thy people", "especially this congregation here present" was at one time very much longer than it is now. This prayer originally was a part of the consecration prayer, and so at this point it included a special petition for those about to receive the Holy Communion. This was eliminated when it was moved and placed as an introduction to the Communion Service. It still looks forward to all of life for those present.

The next clause, although very brief is also all embracive, and affords a fine opportunity for intercessory prayer for the whole congregation.

The clergyman who is wise will pause for more than the ordinary space as he reads the various kinds of trouble that may come to us in this "transitory life". In doing so it will give an occasion for persons to think especially and lovingly of their friends who are in "trouble"; they may then pass to those in bereavement; the next word usually applies to material misfortune which brings "need".

The word "sickness" offers the opportunity to think of the healing power of prayer, and to exercise this gift for the benefit of our friends.

Surely there is no better way to prepare one's self for the Holy Communion than to assemble a little group of one's friends under these various categories, and to send up loving petitions for them according to their various needs.

Someone has said that the truest service of God is the service of man, and surely when we are asking for an outpouring of God's helpful power to those who particularly require it we are rendering them a real service.

R. CARY MONTAGUE.

* * *

FOR A NEW WORLD ORDER

O Lord Jesus Christ, who biddest Thy Church to bring all men to Thyself and to make all mankind one family in Thee, make clear to each one of us his part in the task. Fire our minds with a vision of a more perfect society here on earth in which justice and right, peace and brotherhood shall reign according to Thy will; and help us, each one, O Lord, to do our part, that Thy will may be done on earth as it is in heaven. Amen.

THE SWIFT MOVING DRAMA

The last few days of Our Lord's Life was a swift moving drama. Each year one realizes more fully the depth of the tragedy and the triumph.

The Three Hour Service is one many of our Protestant and Roman Catholic friends share with us. Here, apart from the world we pray, sing, and meditate on the "Seven Last Words".

Before we come to the Service we read over the drama of the hours before His death. We know His last Supper, His agony in the Garden, His betrayal, His trial, His death march, and His being nailed to the Cross.

Each year we share the experience He had with His companions on the Cross, His mother, disciples, friends and enemies.

His end came and He is buried. Then His friends discover His Tomb is empty, but "Jesus Christ is risen".

Each time we say the Creed I wonder if we realize the agonizing experience He had. It is easy to say these words, as we know why they are. But this does not take from His pain which was endured for others.

Let us try to make the words of the Creed meaningful for our boys and girls. Too many think "Pontius Pilate" is a place. They know that "Jesus Christ is risen" because they have been singing this ever since they can remember any hymn. Junior boys and girls upward can learn to know the real meaning behind all of this. The younger ones can not understand about the Crucifixion. They know that Jesus died but lives again. This is all they need to know.

As we think about these days and those that follow let us reread the Gospels ourselves, and to our family. Let us make it a story which they will know as well as some of the heroes in the funny papers.

Our Junior boys and girls and upwards can understand about people doing something for others instead of for themselves. They are starting to be hero worshippers. Why not have them realize what Jesus did and why? The "and why" is the important part. Here is one concrete way we can start them to realize that everyone is put here in this world to do for others first before he considers himself. This will help to counteract some of our secular ideology "What can I get out of it?"

Let us know this fast moving drama. Let us share with our boys and girls, our office friends, and with the whole world.

MARTHA C. PRAY
Consultant of Christian Education, Diocese of Virginia.

News of the Church

ANKING CLERGY MEET AFTER TEN YEARS

Anking, China.—The Clery Conference of the District of Anking, China, held in Wuhu from March 3-8, 1948, brought together a group which has been unable to meet for the last ten years. The Diocesan Synod was planned to convene in Anking last fall, but had to be suddenly cancelled due to the Communist threat to the city. It was therefore all the greater cause for thanksgiving that at this time all the active clergy of the District except two, 18 in number, as well as eight women parish workers, could assemble. Some of the delegates had to spend as much as ten days in travel to reach Wuhu, due to the chaotic conditions of the present time, while several arrived almost exhausted from the difficulties of the journey.

They were amply repaid for any hardships of travel, however, by the five days of the conference, planned under the inspiring leadership of the Rt. Rev. Robin Chen, assistant bishop of the District. Each morning he led the group in meditations on the general subject of the Revolutionary Character of the Christian Message, showing in a series of stirring addresses how in the teachings of Our Lord lies the one hope of bringing about the kind of changed order which will save the world. These meditations were followed by various subjects, presented by leaders chosen from the Conference, and followed by discussion. The subjects treated were "Preparation of Church Members," "Aim of the Sunday School and How to Find and Train Teachers," "The Spiritual Life of the Parish," and "Youth Work."

In addition three specialists were invited to present subjects in their particular fields of interest. The Rev. Victor Hayward, a secretary of the National Christian Council, gave some unusually fine addresses on "The Forward Movement in the Churches of China," as well as on the whole ecumenical movement. His audience was deeply impressed not only by his message but by his remarkable command of the Chinese language. Miss T. C. Kuan, a professor in the Nanking Theological Seminary, gave a series of talks on the "Christian Home," being especially well-fitted for this subject by her years as secretary for Christian Homes in the National Christian Council. Mr. M. G. Swen, of the faculty of Nanking University, in the Department of Audio-Visual Education, lectured on that subject and demonstrated the use of film strips with a projector.

One of the great and intangible blessings of these days was the fellowship made possible by the group living together in the Pei Teh School for Girls, where they were given care and hospitality by the principal, Miss Faith Liu. One of the clergymen who attended had not been absent from his parish except for a few weeks in the last eighteen years. They all arrived eager for help and hungry for the inspiration which such a conference could give. They realize that unknown dangers are certain to lie ahead. Three of the clergy are already refugees from Communist-held cities. It was, therefore, a time for deep heart-searching and an earnest reaching out for the spiritual strength not only to maintain what has been already achieved but to go forward in Christian endeavor. Again and again came the reassurance that the work of the Kingdom does not depend upon temples made with hands, nor can the might of military force quench the Spirit. The persecution of the early Christian Church never succeeded in stopping the spread of the Gospel. With such confidence that "If God is for us, who can be against us?" these leaders of the Church have returned to their various posts of duty with, we believe, new courage and deepened faith.

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Is It Easter Today?

Dean T. C. Chao, of the School of Theology, Yanching University, Peking, China, was for many months a prisoner of the Japanese in Peking during the war years; part of the time he was in solitary confinement. According to Professor Bliss Wiant, of the Yenching faculty, Dean Chao composed some 130 hymns and poems during his confinement. Without paper or pencil, he committed his verses to memory, and upon his liberation spent several days in writing them down in the Chinese in which they were composed. It is planned to set some of the hymns to Chinese music and some may be translated into English.

On an Easter Sunday, in his cell, Dean Chao wrote a verse of which he himself gives this free English translation:

"Is it Easter today?
I am not sure, but I hear
The bell of the Northern Temple.
Too late the prisoner worships.
The grave is open
And death is conquered,
The dragon is chained . . .
But who, my God, lets him loose again?"

—The Chaplain.

E. H. S. ELECTS RICHARD P. WILLIAMS PRINCIPAL

Alexandria, Va.—Mr. Richard P. Williams, Jr., member of the Episcopal High School teaching staff since 1908 and acting principal since July 1, 1947, was elected school principal today by the unanimous vote of the Board of Trustees.

Mr. Williams was born 62 years ago in Richmond, Virginia. He is an honor graduate of Episcopal High and the University of Virginia and served as Captain of Infantry in the A. E. F. in World War I.

He has served as head of the Latin and Greek Department at E. H. S. throughout his service on the Faculty, with the exception of his two years of leave of absence in 1917-1919.

While a student at E. H. S., he served as editor-in-chief of the Monthly Chronicle, the Episcopal school paper, and was winner of several prizes for scholarship, literary ability and debating. He was also on the board of the annual.

At the University of Virginia, where he was a student from 1904 through 1908, he took his B. A. and M. A. degrees. He was a member of the advisory board of the general athletic association, of Sigma Alpha Epsilen, Greek letter fraternity, and of Lambda Pi. Mr. Williams was elected to the Phi Beta Kappa and the Raven Society.

On July 17, 1919, Mr. Williams married Miss Gertrude Athlyn Bass of Powellsville, N. C. They have three children, R. P. Williams, III, student at the University of Virginia law school; Frank Bass Williams, manager of the Baltimore office of the Pan-American Airways, and Athlyn C. Williams, of Episcopal High School.

BISHOP OLDHAM, BACK FROM AUSTRALIA, STRESSES NEED

Narrow Escape in Airplane Accident

Albany, N. Y.—Australia's need for friendly relations with the United States was outlined by the Rt. Rev. G. Ashton Oldham, bishop of the Diocese of Albany, who is back from a three-months' trip in the Pacific islands as a representative of his Church to the centenary celebration of the Anglican dioceses of Adelaide, Newcastle and Melbourne.

"The Australians feel they must keep their ties with Great Britain," he said; "but they also feel that favorable relations with the United States are essential to their economy. They know that they cannot stand alone.

" I was told by Church leaders there are but six million persons in Australia, while the country needs, and could support, twenty or thirty millions."

Bishop and Mrs. Oldham were among 35 persons aboard a crippled airliner which landed safely after flying 380 miles across the Tasman Sea with one of its four engines dead. Bishop Oldham said there was no formal prayer among the passengers, but "you can take it from me that we all were thankful to the Lord that we got out of it."

Mrs. Oldham said that she and her husband lost all their possessions when the crew jettisoned about 2,000 pounds of baggage and freight in order that the plane might gain altitude.

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CHRISTIAN PRINCIPLES MUST IMPLEMENT ERP

John Foster Dulles and Bishop Dun Speak at Cathedral Open Meeting

Washington, D. C.—A European Recovery Program which carries on the great American tradition of creative moral effort was urged, March 11, upon the American people by John Foster Dulles, chairman of the Committee on Policy, Department of International Justice and Goodwill Federal Council of the Churches of Christ in America, speaking at an open meeting on the churches' relation to ERP, held in Washington Cathedral under the sponsorship of the Federal Council in cooperation with the Washington Federation of Churches. The Secretary of State and the Rt. Rev. Angus Dun, Bishop of Washington, spoke on the same general theme. Bishop John S. Stamm, vice-president of the Federal Council and bishop of the Evangelical United Brethren Church, presided.

President and Mrs. Truman, Secretary Forrestal, Justice Douglas, and other high ranking government officials, as well as National leaders of many Protestants denominations attended the meeting.

"The European Recovery Plan," Mr. Dulles said, "can and will be also an American Recovery Plan if it evokes vision and sacrificial effort such as enabled our founders to make our nation great."

Warning against fearful or violent reaction to the Soviet challenge, the speaker said, "The need is for the free societies to act constructively, creatively, and, above all, quickly to reassert political and economic vigor and moral strength." The European Recovery Program, which envisages a new unity for some 200 million people, "fits that prescription."

Stressing the concern of Christian leaders for European unity and for American aid to those in need, Mr. Dulles stated, "The United States is today a paradise compared to most of the world, but it will be a fool's paradise if we do not make honest, substantial efforts to help others to lift themselves out of the morass into which they have fallen." He further spoke of two dangers which must be avoided if the churches' concern that the plan should "bear the hall-mark of moral greatness" is to be met. "One danger is that the European Recovery Program may be adopted so grudgingly that, in fact, it will show us to be picayune. . . . A second danger is that the European Recovery Program should develop a spirit of war." Urging that the nation be "self-controlled for peace," Mr. Dulles said, "We would not want the European Recovery Program if it can be had only through exciting such war hysteria as would make more likely a disaster so awful as a third world war."

Mr. Dulles described the sense of mission for human freedom and welfare which motivated the founders of our nation and which contributed to national safety at a time of national weakness. He called for a return to those "Christians ideals which inspired our founders." He also summarized the efforts of church groups in recent years to put the "impress of Christian thinking upon the life of nations," first in regard to the United Nations and more recently in regard to European Recovery.

Bishop Dun, later welcoming the other speakers, lay and religious representatives, and the other members of the congregation, defined the meeting as a gathering of "Christian people seeking to discover the purpose of God for ourselves and for our nation."

"By the faith we share," he said, "we are constrained to acknowledge that before God English men and French men and Greek men and Chinese men, yes, German men and Russian men, are as important to God as we are . . . By the faith we share we are constrained to see in the terrifying interrelatedness of the world's peoples, God's purpose for us. . . . We cannot stand apart as an island of secure privilege; nor can we stand apart in moral superiority, mistaking the blessings of God's mysterious Providence as the marks of self-achieved virtue."

"God forbid that we should be so niggardly, so guarding of our abundance that we delay until it is too late and do half-heartedly what needs to be done whole-heartedly. We have been whole-hearted in the terrible works of war. Shall we be half-hearted in the rebuilding of our broken world?

"We say we love freedom, and we say well; then let us work with a united and ready will to set free our brothers in Europe whose energies and hopes and powers of spirit are imprisoned by hunger and by lack of the tools of labor, and by fear. And in all that we do, let it be made clear that we act in enmity against no nation or people, but that in the words of one who is with us together we strive 'against hunger, poverty, desperation and chaos.'

"In that warfare, we can be assured that God is with us. To that warfare we can with a clear conscience summon the Christian people of this land."

* * *

DIOCESE OF GEORGIA

Dr. Glenn Speaker At Laymens' Dinner

Savannah, Ga.—The first annual Episcopal Men's dinner was held at the Hotel DeSoto on March 4. The Rev. G. Leslie Glenn, D. D., of St. John's Church, Washington, and Mr. T. Mayhew Cunningham, prominent layman and local attorney, were the principal speakers. Patriotism to the American way of life and democracy was the theme, both speakers urging a firmer stand towards Russia.

Two hundred and thirty-seven laymen were present. Bishop Barnwell and the local clergy sat at the speakers' table. Mr. W. J. Robertson, of Savannah, who had previously been scheduled to speak on organizing the men of the four local parishes into a district group of the Laymen's League, was not able to appear on the program. The Rev. Dr. Glenn, chaplain of both World Wars and president of the Church Society for College Work, took as his subject, "Democracy," and "What the Chances Are For Peace." He pictured the dire and threatening conditions in Europe as he saw them on a tour of 14 clergymen under the auspices of the War Department last summer and as depicted, he said, in a recent issue of the "Saturday Evening Post" article "Blueprints of Peace."

"The lack of democracy in Europe, he said, shows up especially in two fields—education and industry. Where the United States is constantly utilizing new brains Europe has kept depending for generations on the same fami-

lies, with little opportunity for others to come forward.

"You can't make democracy function unless you bring new brains to the front."

He said the restriction of immigration into the United States has taken out of our society a number of people who apreciate this country more.

Dr. Glenn told his attentive audience: "There is a bigger thing than stopping the next war. . . . All over the world people are trying to raise their standard of living. We have a part to play, partly in self-defense . . . partly more; we can spread the advantages we have over the world.

"If we can raise the standard of living of all mankind, to equalize the standard of living of the world toward that of democratic America, there will be no war,"

He said in conclusion, "We can work for the abolishing of war as part of a larger problem, so we can make the Kingdom of God come here on earth."

Dr. Glenn received a rising welcome to his introduction and lengthy applause at the end of his speech.

* * *

HARPER SIBLEY RE-ELECTED PRESIDENT CHURCH WORLD SERVICE

New York, N. Y.—At the recent meeting of Church World Service, Harper Sibley, former member of the National Council of the Church, was re-elected president. Other Episcopal Church members who were re-elected to the Board of Directors were Mrs. Henry Hill Pierce, and the Rev. Dr. Almon R. Pepper. Dr. Pepper was made chairman of the board.

To serve on the Literature Committee, Mrs. Arthur M. Sherman was appointed. The Rev. Dr. E. R. Hardy. Jr., is on the Theological Scholarship Committee. Robert D. Jordan is on the Committee on Education and Information, and Dr. Pepper is a member of the Committee on Displaced Persons. Mrs. Pierce and Dr. Pepper are members of the Committee on Cooperation with the Churches in Europe, Mrs. Sherman and Mr. Sibley are on the China Committee, J. Earl Fowler is on the Japan, Korea and Okinawa Committee, and Presiding Bishop Sherrill and Mr. Jordan are on the Advisory Committee on Policy and Program.

* * *

Berkeley, Cal.—Date of the 55th commencement has been changed to June 8, at St. Mark's Church, Berkeley. The speaker will be Dr. F. Eric Bloy, bishop-elect of Los Angeles.

Recent speakers at the school include Bishop Stephen C. Clark, of Utah; Mrs. Sophia Fahs, noted religious educator, and Dr. Calvin Barkow, rector of St. Paul's Church, Oakland.

Professor Charles F. Whiston's new book, "Teach Me To Pray," will be published by Pilgrim Press on April 28.

* * *

PSYCHIATRISTS AND CLERGY CONFER AT COLLEGE

Washington, D. C.—Fifty leading medical doctors, psychiatrists, and clergymen met at the College of Preachers, Washington Cathedral, on March 16 for a two-day conference on "Religion and Psychiatry." Topics including "Methods of Therapy," "Religion and Psychoanalysis," and "The Therapeutic Relationship" were presented by two speakers, a doctor and a clergyman, and then submitted for general discussion by the group.

The conference was sponsored by the Institute of Pastoral Care of Boston, Massachusetts, in cooperation with the National Committee for Mental Hygiene, the Council for Clinical Training, and the Commission on Religion and Health of the Federal Council of the Churches of Christ in America.

* * *

ANNUAL CONVOCATION LARGEST RECORDED

Ancon, Canal Zone.—The largest attendance ever recorded at an annual Convocation of the Missionary District of the Panama Canal Zone, consisting of seventeen priests, two deacons, thirty-three lay delegates representing fifty-two congregations, met at the Cathedral of St. Luke, Ancon, on February 23, with the bishop, the Rt. Rev. R. Heber Gooden, S. T. D., presiding.

A resolution to petition the General Convention of 1949 for a division of the district owing to its greatly enlarged size occasioned by the recent acquirement of new and important areas in the republics of Costa Rica and Nicaragua, was adopted.

The Rev. Frank L. Titus, assistant director of the Overseas Branch of the National Council was a special guest of the Convocation. He brought greetings from the Rt. Rev. Henry Knox Sherrill, D. D., Presiding Bishop, and president of the National Council, from the Rt. Rev. Boyd Bently, D. D., vice-president, and from other officials at 281, and mentioned the pleasure he felt in visiting the district and his impressions of the work and the pressing needs as far as he had seen, and also spoke illuminatingly and encouragingly as he explained the administrative policies of the Council.

* * *

PRICES IN CHINA CONTINUING TO MOUNT

New York, N. Y.—In a letter which bore $50,002 postage, Miss Elda Smith wrote National Council about some of the difficulties of missionary living in Wuhu, China. She stated that conditions do not seem to be improving, and food prices continue to mount. "We tried to buy flour the day before Chinese New Year only a few weeks past, but we could not find any. The price then was $750,000 a bag. It has a way of disappearing when it is due for a jump. A week after New Year, when it appeared on the market the same bag we bought at $1,689,000. Rice went from $1,260,00 a picul to $2,900,000 in Chinese national currency.

"We seem to have been surrounded by Government soldiers. They came in almost a week ago and are living in every available place, including our children's chapel. With great patience and much persuasion we have managed

SUMMARY OF CHURCH STATISTICS FOR 1947

Prepared by The Living Church Annual

	Reported in 1947	Reported in 1946
Clergy	6,433	6,450
Parishes and Missions	7,740	7,648
Ordinations—Deacons	172	178
Ordinations—Priests	163	167
Candidates for Orders	244	246
Postulants	898	817
Lay Readers	4,890	4,409
Baptisms—Infants	80,431	71,287
Baptisms—Adults	16,468	14,243
Confirmations	75,287	67,076
Church Members (Baptized Persons)	2,349,631	2,300,575
Communicants	1,612,090	1,583,338
Marriages	40,694	31,859
Burials	56,278	53,773
Church Schools—Teachers	51,158	47,867
Church School—Scholars	427,895	404,253
Total Receipts	$59,135,548.24	$53,011,393.00

to keep them out of our houses. They are well behaved, however, and not too destructive. At the present time our compound is an army training center (not Lion Hill, the one in the city) with guns pointing in all directions. Not a dull moment!"

* * *

REPORT FROM LIBERIA

New York, N. Y.—Late reports from Liberia tell that good progress is being made with the erection of the War Surplus hospital unit, and the domestic science unit. Also that construction of Cuttington College, which is to be 150 miles back in the interior, will begin in the near future.

The school year began the middle of February, with larger enrollment in the boarding departments of both the House of Bethany and St. John's Academy. These schools have a total of 60 in the high school, 70 in the elementary school. At Emory Hall, Bromley, there are 106 pupils, boarders and day students.

The Rev. Seth C. Edwards and the Rev. Paul M. Washington arrived safely and are living at Bromley, where they will be training the two candidates for the ministry who have just come down from the Holy Cross Mission at Bolahun, where they had started their training. These two men ,C. Kai Kandakai and William Vaani Gray, did excellent work teaching in the interior schools in Cape Mount County, before entering their theological studies. They are graduates of St. John's School.

The new hospital unit is being attached to the old building of St. Timothy's Hospital so that there will be double the former space.

* * *

RADIO CROSSES UP SERVICE

Providence, R. I.—Through some "ethereal phenomena" extraneous matter has emerged from the amplifying system at St. Mary's Roman Catholic Church, Pawtucket. Recently a sermon was being delivered at St. Paul's Episcopal Church by the Rev. Harold L Hutton, rector. It emerged loud and clear in St. Mary's Roman Catholic Church. The assistant pastor at St. Mary's commented that "This is the first time the rector of St. Paul's has been heard from the pews of St. Mary's."

* * *

ST. MARK'S 100TH ANNIVERSARY APRIL 25

Unusual Treasures to Be On Exhibit

Philadelphia, Pa.—The treasures of St. Mark's Church, Philadelphia, will be on display in the church from April 20-25, in connection with the 100th anniversary celebration to be held on April 25.

Foremost among the treasures of the church is the silver altar in The Lady Chapel of St. Mark's, given by Rodman Wanamaker in memory of his wife. It was made in England and is the only one of its kind in this country.

The Coronation vestments worn by Louis XV in 1722 are also on exhibit.

The Brock Chalice, whose workmanship is a masterpiece of great beauty, will be shown with the collection of other famous appointments of the church.

These treasures are kept in a vault, but will be brought to St. Mark's for this occasion.

* * *

ANNUAL MEETING RURAL WORKERS' FELLOWSHIP

"One day of the National Episcopal Rural Church Conference will be given over entirely to the annual meeting of the Rural Workers' Fellowship," announced the Rev. E. Dargan Butt, president. The National Conference is to be held in Parkville, Mo., June 15-24, 1948.

The Fellowship is a voluntary membership organization of the bishops, other clergy, and laity of the Church. It is primarily interested in strengthening the service of the Church to people in town and country. Actually, the Fellowship goes back to 1924 when it was organized at the second national conference of rural clergy at the College of Agriculture, Madison, Mis. By now more than 500 workers are striviug toward the accomplishment of three purposes: (1) To promote the interest of the whole Church in developing an effective ministry to town and country areas and, at the same time, to prove that many techniques called rural are equally good in suburban communities. (2) To increase fellowship among rural workers and those interested in rural community life. (3) To aid the National Council in its program of service to rural workers. "The time has come," said Mr. Allison, secretary-treasurer, "when men and women everywhere are realizing that the Church must be taken into rural areas, as against the idea that established churches in suburbs and towns can be satisfied with inviting country folk to services."

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SERVICES IN SPANISH INAUGURATED

New York, N. Y.—From the Dominican Republic comes to the National Council, word of the inauguration of a celebration of the Holy Communion in Spanish, to be continued as a regular service at the Church of the Epiphany, Trujillo City. The Rev. Roy L. Gaskell has found that the children and some of the adults of the congregation understand practically no English. He believes that this is the first time that Spanish language services have been a regular thing in Trujillo City.

* * *

NAT. CONFERENCE SOCIAL WORK—APRIL 17-23

This year a session is to be devoted to the relation of religion and social work. The Church Conference of Social Work, sponsored by the Federal Council of the Churches of Christ in America, will be held in conjunction with the National Conference at Atlantic City. The Department is planning a corporate communion for Episcopal Church people who attend. An invitation tea will be held in cooperation with the Episcopal Service for Youth.

* * *

SERMONS FOR APRIL

New York, N. Y.—The Lay Reader's Sermons for April, issued by the Presiding Bishop's Committee on Laymen's

Work, have for their subjects, "Dedicated Lives," "Light From the Open Tomb," Christianity Is a Joyous Faith," and "It Is the Lord."

Writers of the sermons are the Rev. George A. Taylor, Roland Park, Baltimore; the Rt. Rev. Granville G. Bennett, Bishop of Rhode Island; the Rev. John C. Leffler, San Francisco, and the Rev. Robert J. Plumb, Washington, D. C.

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EPISODES

(Continued from page 5.)

to the National Council saying, "A few minutes ago one of our clergymen told me about a visit to the hospital to see a dying person. She had a dollar ready, which, with her last few whispers she said was for the Presiding Bishop's Fund."

* * *

The finally-adjusted budget of the National Council for 1948, adopted at the last Council meeting, is in the amount of $3,449,248.

Personal Notes

ORDINATIONS

The Rev. James David Reasner, minister-in-charge of St. Matthew's Mission, Toledo, Ohio, was ordained to the priesthod by the Rt. Rev. Beverley D. Tucker, D. D., in Trinity Cathedral, Cleveland, on March 16. The Ven. Donald Wonders, D. D., preached the sermon, and the Rev. James F. McElroy, rector of St. Mark's Church, Toledo, presented Mr. Reasner.

The Rev. George Blake Holmes was ordained to the diaconate on Monday, March 15 in Christ and St. Luke's Church, Norfolk, Va., by the Rt. Rev.

A PETITION ADDRESSED TO THE BISHOPS OF THE ANGLICAN COMMUNION AT THE 1948 LAMBETH CONFERENCE

WE, the undersigned, being Communicants of the Anglican Communion, recall with thankfulness the declaration of the 1930 Lambeth Conference that "war as a method of setting international disputes is incompatible with the teaching and example of our Lord Jesus Christ".

We believe that the experience of the second World War has confirmed this judgement. It has shown how war undermines general morality by lending support to the doctrine that evil means can promote righteous ends, by weakening the sense of truth and the values of family life, and by treating national rivalries as of greater significance than the unity of the universal Church. We have also observed how the traditional methods by which Christians have attempted to limit the effects of war have swept away—a process culminating in the horror of the atomic bomb.

We therefore humbly beg Your Graces and Your Lordships to declare that all participation in war as it has now developed, even for a good cause, is contrary to the Divine Will, and to affrim that the right method of resisting evil is that of positive Christianity, as shown, not only in the witness of the Society of Friends, but also in the resistance offered to Nazism by the pastors of the Church of Norway and of outstanding Christians in Germany and other countries.

Cut out this petition and circulate it among your friends, adding extra sheets if necessary. Send it, signed by one name or thirty names, to Rev. Sydney Temple, **General Secretary, Episcopal Pacifist Fellowship,** Essex, Conn., by April 30, 1948.

JOIN THE PEACEMAKERS OF THE CHURCH

as an Associate, interested in positive peace-making through the redemptive love of Christ, as a Conscientious Objector to participation in war. Whichever your position, let us all join together to present a United front for peace at this crucial period of history. For information contact the **General Secretary.**

Advertisement

Wm. A. Brown, D. D. The sermon was preached by the Bishop Coadjutor, the Rt. Rev. Geo. P. Gunn. The Litany was read by the Rev. Moultrie Guerry, D. D. The candidate was presented by the Rev. Taylor Willis, D. D. The Rev. Paul H. Kratzig read the Epistle and the newly ordained deacon read the Gospel. The Rev. Mr. Holmes will graduate from the Seabury Western Seminary in June, after which he will be assigned to work in Southern Virginia.

PERSONALS

The Rev. Schuyler Pratt, formerly rector of the Church of Our Saviour, Mill Valley, Cal., accepted a call on March 1, 1948, to be priest-in-charge of St. Luke's Mission, Hollister, Cal.

The Rev. Albert K. Hayward, rector of Truro Parish, Fairfax, Va., has accepted a call to the Church of the Holy Comforter, Richmond, Va.

The Rev. Ralph Parks, Jr., became rector of St. Stephen's Church, Wyandotte, Mich., early in March.

The Rev. Francis P. Dignam, whose former address was 2637 Kingsland Ave., Oakland 2, Cal., may now be reached at 8137 Fontaine, Oakland 5, Cal.

The Ven. M. L. Maxwell, Archdeacon of Cyprus, is recovering from a serious operation, according to a letter received by National Council from the **Rev. Walter C. Klein,** American Chaplain in Jerusalem, working with the Anglican Bishop in Jerusalem. It is expected that Archdeacon Maxwell will be obliged to spend at least six months in England, before he can resume his work in Cyprus.

The Rev. Eric Bishop of the Newman School of Missions is recovering from illness, but will be obliged to rest for several months before resuming work.

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The Rev. Rafiq Amin Fareh was ordained to the priesthood by Bishop Weston H. Stewart, on March 4 in St. Philip's Church, Nablus.

RESIGNATION

The Rev. A. D. Sutherland, formerly vicar of St. Thomas' Mission, Sunnyvale, Cal., has resigned on account of ill health.

The Rev. Charles E. Stewart, rector of Grace Church, Petersburg, Va., will take charge of churches in Lunenburg and Charlotte Counties in the Diocese of Southern Virginia on April 15. The churches served will be St. Paul's, Kenbridge, St. Andrew's, Victoria, and Grace, Drakes Branch. Mr. and Mrs. Stewart will live in the rectory at Kenbridge.

* * *

THE ORDER ON THE MARCH

(Continued from page 6.)

As mighty works as He Himself hath done,
And greater works than these; go prove it true
And glorify God's Son.

Not by thy power or might, but bowed in prayer,
Thou shalt prevail** as Jacob did of old;
Princes with God to be, His gifts to bear,
And bless a thousandfold.

*St. John 14:12.
**Gen. 33:24-28.

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The
Southern Churchman

April 3, 1948

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A Prayer For Army Day

6 April, 1948

By MAJ. GEN. LUTHER D. MILLER

Chief of Chaplains, U. S. Army

O Eternal Lord God, be pleased to receive into Thine almighty and most gracious protection the soldiers of our country. Support them in the day of battle, and in their service to our country amidst the storms and floods of national disasters. Shield them from all danger; keep them strong and steadfast; give them courage and chivalry; uphold their hands as they seek to further the cause of righteousness for the maintenance of a just peace. Hold in Thine omnipotent keeping our many comrades, who, having made the great sacrifice upon the altar of liberty, now rest with Thee. Grant that we, the living, may keep faith with these brave ones who have gone on before us, to the end that we may glorify Thy Holy Name and be worthy trustees of the moral heritage of our beloved country. Bless our comrades, we pray Thee, O God, wherever they serve; and keep this our land, the United States of America, under Thy holy protection.

Amen.

Post Haste . . .

CONSTANT IN PRAYER

Sir: Doesn't it give you a "queer" feeling in these really tragic days to listen to the radio giving dreadful news of the "Iron Curtain" group, our fellow-Christians being forced into persecution and slavery, suicides of Christian leaders, the creeping march of misery over the world, . . . and then, immediately, a blast of revelry, "high powered" programs of fashions (alluring anklets, etc), dances, night clubs, and what not?

Can't we have more influence for pause, prayer—yes, and fasting? Have we allowed the public (so called Christian communities) to get so far from our fundamental church teachings, that only a spiritual revolution can help? And are we sufficiently strong to have a spiritual revolution?

I still earnestly believe that the church (and only the church) has the power to revive our Christian practices of fervent prayer and litany—will she do it? Can't we start by a concerted program of prayer groups everywhere—a "World Day of Prayer" continuously?

Do we really believe in prayer? Let's begin to practice our teachings more earnestly; let's begin and continue prayer groups.

"And the disciples continued constant in prayer."

A READER.

* * *

A WARNING

Sir: I have had an experience here as rector of St. James' Episcopal Church which I think I ought to share with the other clergy of the Church so that they might be on their guard. I request you, if you would be so kind, to put a letter of warning in your next issue of your paper.

A certain man came to see me and said that his name was Alvin Augustus Merritt. His wife's name was given as Dianne. His story was that he had been working with Stone & Webster in Virginia, but, that, owing to his wife's health, he had to go to a warmer climate. Also, because of excessive hospital bills, he was without money. He was well dressed and had the appearance of being a gentleman and a graduate engineer as he claimed. His suavity and bearing impressed me so favorably that I gave him financial help and by means of introductions enabled him to get a well paying position as an engineer. This firm even bought an automobile for his use. He stayed with the firm for about two weeks when he remained at home from work because of an alleged sore finger and soon after disappeared taking the car, and I presume his wife, with him. Since his departure a number of bad checks have turned up and the disappearance of a diamond ring which he took from a woman on the pretense of having the diamond cleaned was revealed. Both he and his wife seemed to have quite a knowledge of the Episcopal Church and even claimed that they were communicants of St. Luke's Church, Salisbury, N. C. However, a letter from the rector indicates that he could find no record of them.

The Episcopal clergy are urged in case this man should turn up to call in the police at once and get them to send a wire or to make a telephone call to the sheriff of East Baton Rouge Parish, Baton Rouge.

REV. PHILIP P. WERLEIN.

Baton Rouge, La.

* * *

THE ONEIDA INDIAN MISSION

Sir: My attention was called to one of the issues of your paper, "The Southern Churchman," I believe you listed my name along with one of the laymen of Fond du Lac Diocese as receiving the 1948 award of your magazine.

Will you kindly accept my words of appreciation? I have never thought I should be mentioned by any person or magazine and the news came as a complete surprise.

Thanking you and the magazine again for their honor.

(REV.) WM. FRANK CHRISTIAN.

* * *

CATHOLIC—UNIVERSAL SYNONYMOUS?

Sir: The Rev. R. Cary Montague in his column "The Prayer Book Page by Page" (S. C., 3/13/48), while discussing the prayer for Christ's Church which immediately follows the offertory in the Prayer Book rite, makes the following statement: "One could wish that the same substitution (i. e., universal for Catholic) had been made in the translation of the Creed, since it would save considerable explanation." The writer blithely assumes that "Catholic" and "universal" when used theologically are always synonymous. Such does not seem to be the case.

A committee of theologians of the English Church defined the word Catholic as being used: "to describe, not a type of thought or outlook, but certain facts whose existence and authority Christians acknowledge: the Catholic Church, the Catholic Creeds, the Catholic Faith, the Catholic Sacraments." (**Catholicity: A Study in the Conflict of Christian Traditions in the West**; Dacre Press, Westminster, 1947, p. 9).

In a pastoral letter eleven bishops of the Anglican Communion affirmed that the Church is Catholic "because it

(Continued on page 16.)

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THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

101 N. JEFFERSON STREET
RICHMOND 20, VIRGINIA

Note: Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

THE FIRST SUNDAY AFTER EASTER

THE COLLECT

Almighty Father, who hast given Thine only Son to die for our sins and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son Jesus Christ, our Lord. Amen.

* * *

APRIL

1—Thursday
4—First Sunday after Easter
5—The Annunciation
11—Second Sunday after Easter
18—Third Sunday after Easter
25—Fourth Sunday after Easter; St. Mark
30—Friday.

Vol. CXIV No. 14

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

A Statement of Faith and Order

PREPARED IN HARMONY WITH THE LAMBETH QUADRILATERAL

By the Joint Commission on Approaches to Unity of the Protestant Episcopal Church in the United States of America.

Prepared for Submission to the Lambeth Conference

I. Introduction

The General Convention of the Protestant Episcopal Church in the U. S. A., meeting in Philadelphia in October, 1946, adopted the following resolution:

Resolved . . . that the Joint Commission on Approaches to Unity be continued and that it be directed to continue negotiations with the Presbyterian Church in the United States of America, and to further or initiate such conversations with representatives of other Christian bodies as in its judgment may lead to our closer fellowship with them, and be it further

Resolved . . . that we receive both the majority and minority reports of the Joint Commission on Approaches to Unity with appreciation of the great service rendered the Church in presenting the results of negotiations with the Presbyterian Church in the U. S. A., and be it further

Resolved . . . that since the results of these negotiations have reached a point at which it becomes necessary to set forth an authoritative statement of the basis upon which the Protestant Episcopal Church in the U. S. A. will act, the Joint Commission on Approaches to Unity be continued, and be requested to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which the Protestant Episcopal Church in the U. S. A. is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U. S. A. or with any other interested Christian body, the Commission to report to the next session of the General Convention; and be it further

Resolved . . . that the Protestant Episcopal Church in the U. S. A. extend to the Presbyterian Church in the U. S. A. its cordial greetings and gratitude for the brotherly courtesy manifested in the discussions which have been held, and request that the Department of Church Cooperation and Union of the Presbyterian Church in the U. S. A. prepare a similar formulation, taking into account the points of the Lambeth Quadrilateral, and

Whereas, the subject of Unity is of the utmost concern to the entire Anglican Communion, and

Whereas, for one part of the Anglican Communion to consider union with any Christian body necessarily involves the life and unity of our whole Communion, therefore, be it

Resolved . . . that the Presiding Bishop be requested to refer to the 1948 Lambeth Conference such proposals for Church Unity as are being considered by our Church, and which are related to the Anglican Communion, including the statement to be prepared by the Joint Commission on Approaches to Unity based upon the Lambeth Quadrilateral, as provided hereinabove.

In accordance with the foregoing directive, the Joint Commission on Approaches to Unity presents this statement of Faith and Order as a basis for intercommunion, looking toward organic federation with other Christian bodies.

"Intercommunion" between two churches is understood as meaning that members of either church shall be permitted to receive Holy Communion in the other, and that ministers of either church shall be competent to celebrate the Holy Communion in the other.

One example of intercommunion now actually in effect is that between the Anglican and Old Catholic churches in Europe and America. The Bonn Agreement, which is the basis of this intercommunion though not necessarily normative for all future agreements, reads:

"1. Each communion recognizes the Catholicity and independence of the other, and maintains its own.

"2. Each communion agrees to admit members of the other communion to participate in the sacraments.

"3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith."

"Organic federation", which presupposes intercommunion, may take any one of several forms. It may be: (1) a federation, such as now exists among the churches of the Anglican Communion, with a council whose functions are purely advisory; (2) a federation which has an advisory council as in (1), and in addition merges administrative and missionary agencies, the autonomy of the uniting churches being not affected; (3) a federation which merges administrative and missionary agencies as in (2), and in addition has overall legislative body with limited delegated powers.

The Quadrilateral has had a long and interesting history. Its four points originally appeared in a reply from the American bishops to a memorial on the subject of Christian unity. The reply was set forth by the House of Bishops meeting in Chicago in 1886, and was later ratified by the House of Clerical and Lay Deputies. We make our own the following words from this statement.

"We . . . do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different Communions in this land, who, in their several spheres, have contended for the religion of Christ:

"Our earnest desire that the Saviour's prayer, 'That they all may be one', may, in its deepest and truest sense, be speedily fulfilled;

"That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

"That this Church does not seek to absorb other Communions, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian

graces and the visible manifestation of Christ to the world;

"We do hereby affirm that the Christian unity now so earnestly desired can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men."

In the statement of the bishops there followed four points which have since become familiar to the entire Anglican world and beyond. Originally known as the Chicago Quadrilateral, they were adopted by the Lambeth Conference of 1888 as follows:

"1. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation', and as being the rule and ultimate standard of faith.

"2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

Reaffirmed in slightly different forms by subsequent Lambeth Conferences, these points were incorporated in 1920 into **An Appeal to All Christian People.**

II. THE QUADRILATERAL

A. The Holy Scriptures

The Holy Scriptures are the inspired record of God's self-revelation to man and of man's response to that revelation. This is the primary ground of the authority of the Scriptures.

The fact that the Church under the guidance of the Holy Spirit has accepted the Bible as canonical invests it as a whole with an authoritative character for all Christians. Its authority is further validated by the continuing experience of Christian people.

The Bible has an inner unity as the record of the special preparation for Christ, and of His redemption of man through His Life, Death, Ressurrection, and Ascension, and through the gift of the Holy Ghost. Both in the Old and in the New Testaments the Kingdom of God is proclaimed and everlasting life is offered to mankind in Christ, the only Mediator between God and man.

The Bible has been and is for the Christian Church the ultimate criterion of its teaching and the chief source of guidance for its life. It contains all doctrine required for salvation through faith in Jesus Christ.

The reading and preaching of the Word of God are indispensable for the life and worship of the Church.

B. The Creeds

The Apostles' Creed rehearses the mighty acts of God in creation, redemption, and sanctification as recorded in the Holy Scriptures. Upon these, the life of the Church is based. As a declaration of allegiance to the Triune God the Apostles' Creed is a profession of faith appropriate to Holy Baptism.

The Nicene Creed likewise witnesses to the faith of the historic Church in its assertion of fundamental Christian truths and its denial of fundamental errors and is appropriate to Holy Communion.

While liberty of interpretation may be allowed, the Christian faith as set forth in these two creeds ought to be received and believed by all Christian people.

The recitation of the Creeds in public worship is to be commended, though their invariable use in such fashion is not essential to the unity or the life of the Church.

C. The Sacraments

Baptism with water and with the Spirit, in the Name of the Father and of the Son and of the Holy Ghost, is a divinely instituted sacrament whereby we are made children of grace and incorporated into the Church, and receive forgiveness of sin and a new birth unto righteousness. The requirements for baptism are repentance and faith, declared by the recipient or on his behalf by his sponsors.

The Supper of the Lord, ministered with unfailing use of Christ's words of institution and the elements ordained by Him, is the supreme act of sacramental worship in the Christian Church. This Sacrament is a corporate act of the Church towards God, wherein it is united with its Lord, victorious and triumphant, Himself both Priest and Victim in the sacrifice of the Cross. In it the faithful continue a perpetual memory of the precious death of Christ who is their Advocate with the Father and the propitation for their sins, according to His precept, until His coming again. For first they offer the sacrifice of praise and thanksgiving; then next they plead and represent before the Father the sacrifice of the Cross, and by it they confidently entreat remission of sins and all other benefits of the Lord's passion for all the whole Church; and lastly they offer the sacrifice of themselves to the Creator of all things which they have already signified by the oblations of the bread and wine which are His creatures. In the Supper of the Lord the faithful receive and partake, spiritually, of the Body and Blood of Christ; and thus enter into communion with Christ Himself and with one another in His Life.

In addition to the sacraments of Baptism and the Supper of the Lord, the Church recognizes sacramental rites or mysteries, namely, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick.

D. The Historic Episcopate

1. The Ministry.

The fundamental Christian ministry is the ministry of Christ. There is no Christian priesthood or ministry apart from His. His priestly and ministerial function is to reconcile the world to God in and through Himself, by His incarnation and by His "one sacrifice once offered" and by the gift of the Holy Spirit, delivering men from the power of sin and death.

The Church as the Body of Christ, sharing His life, has a ministerial function derived from that of Christ. In this function every member has his place and share according to his different capabilities and calling. The Church is set before us in the New Testament as a body of believers having within it, as its recognized focus of unity, of teaching and of authority, the Apostolate, which owed its origin to the action of the Lord Himself. There was not first an Apostolate which gathered a body of believers about itself; nor was there a completely structureless collection of believers which gave authority to the Apostles to speak and act on its behalf. From the first there was the fellowship of believers finding its unity in the Twelve. Thus the New Testament bears witness to the principle of a distinctive ministry, as an original element, but not the sole constitutive element, in the life of the Church.

2. The Episcopate.

Anglican formularies deal with the episcopate as a fact rather than a doctrine. It is, however, a fact deeply rooted in history. The Lambeth Quadrilateral is, accordingly, employing a defining phrase when it speaks of the "historic episcopate." Acceptance of episcopacy as a basis of reunion necessarily means acceptance of it not as a bare fact, but a fact accompanied by its historical meaning.

The maintenance of a ministerial succession, by way of ordination with the laying on of hands, is a familiar fact in the life of most Christian communions. All such ministerial successions are in some sense historic, differing from one another, however, in form and in the

degree to which succession is continuous in history. Anglican formularies pronounce no judgments on other ministerial successions. They do claim, however, for the churches of the Anglican Communion for which they speak, that these churches have preserved both the form and the succession which traces back to the "Apostles' time," and they make the preservation of this succession a matter of scrupulous discipline. They define ministers within this historic stream as "Ministers of Apostolic Succession."

It should be clear, therefore, that while acceptance of the "historic episcopate" may not involve acceptance of any one formulation of the doctrine of the ministry, it does involve acceptance, in the form of a fact, of the threefold ministry of bishops, priests, and deacons, and the acceptance of it also as accompanied by the claim that it is a ministerial succession tracing back to the "Apostles' time."

The Lambeth Conference Report of 1930 enlarges upon this claim as follows:

"When we speak of the Historic Episcopate, we mean the Episcopate as it emerged in the clear light of history from the time when definite evidence begins to be available . . . Without entering into the discussion of theories which divide scholars, we may affirm shortly that we see no reason to doubt the statement made in the Preface to our Ordinal that 'from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons.' Whatever variety of system may have existed in addition in the earlier age, it is universally agreed that by the end of the second century episcopacy had no effective rival. Among all the controversies of the fourth and fifth centuries the episcopal ministry was never a subject of dispute . . . If the Episcopate, as we find it established universally by the end of the second century, was the result of a process of adaptation and growth in the organism of the Church, that would be no evidence that it lacked divine authority, but rather that the life of the Spirit within the Church had found it to be the most appropriate organ for the functions which it discharged. In the course of time the Episcopate was greatly affected by secular forces, which bent it to many purposes alien to its true character and went far to obscure its spiritual purpose. . . . The Historic Episcopate as we understand it goes behind the perversions of history to the original conception of the Apostolic Ministry."

The concept of the episcopate can, accordingly, receive definition as an historical fact. It can also receive clarification from a description of its functions.

To quote from the Lambeth Report of 1930: "When we say that we must insist on the Historic Episcopate but not upon any theory or interpretation of it, we are not to be understood as insisting on the office apart from the functions. What we uphold is the Episcopate, maintained in successive generations by continuity of succession and consecration, as it has been throughout the history of the Church from the earliest times, and discharging those functions which from the earliest times it has discharged."

When we refer to the historic episcopate we are concerned with the essentials and purposes of the office of bishop and not with the incidental attributes of the office or the details of the administration of the Church, which have changed from time to time and may continue to change.

The most obvious function of the "historic episcopate"—the one which in the course of its varied history, has been most scrupulously guarded—is its vocation of transmitting the ministerial succession. The bishop is thus the organ of ministerial continuity. He is also the personal organ of the Church's unity. The very name bishop (episcopos) implies the function of pastoral care, of oversight. He is addressed in the Church's traditional liturgies as Father-in-God. He is also addressed as the Church's Shepherd. He represents the Church catholic to his flock, as the localized minister cannot do. Expressive of the bishop's function of ministering the Word and of pastoral oversight is the opening prayer of the Anglical **Form of Ordaining or Consecrating a Bishop.**

"Almighty God, who by Thy Son Jesus Christ didst give to Thy holy Apostles many excellent gifts, and didst charge them to feed Thy flock; Give grace, we beseech Thee, to all Bishops, the Pastors of Thy Church, that they may diligently preach Thy Word, and duly administer the godly Discipline thereof."

The fourth point of the Lambeth Quadrilateral was rephrased by the Lambeth Conference of 1920, in its **Appeal to All Christian People,** as follows:

"A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole Body."

We close this section by further quoting from this Appeal:

"May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service."

3. The Priesthood and the Diaconate.

The office of a priest (presbyter) is to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution, or remission of sins, and blessing in God's name. Thus he exercises part of the Apostolic office, and it is significant that in the Anglican Ordinals, as in the general practice of the Western Church, which is itself based on very early usage, priests are associated with the Bishop in the laying on of hands at the ordination of priests.

The office of a deacon is to assist the priest in divine service, and in his other ministrations, under the direction of the bishop. In the early Church the diaconate represented the ministry of the Church to men's bodily needs, but not as though these were separable from their spiritual states. Though this function is still emphasized in Anglican Ordinals, the deacon today exercises his office almost entirely in spiritual activities.

4. Laity.

To the whole Church of God and to every member of it belongs the duty and privilege of spreading the good news of the Kingdom of God and the message of salvation through Jesus Christ and of interceding for the brethren. All, according to their measure, share in the priesthood which the Church derives from Him. This is the meaning of the doctrine of the priesthood of all believers.

III. THE QUADRILATERAL AND THE CHURCH

We have confined our exposition to the Quadrilateral; its interpretation

must be seen in the context of the scriptural doctrine of the Church. This involves more extended consideration than can be given in this statement. We can, however, join with other Christian bodies in the affirmation in the Edinburgh report on **Faith and Order:**

"We are at one in confessing belief in the Holy Catholic Church. We acknowledge that through Jesus Christ, particularly through the fact of His resurrection, of the gathering of His disciples round their crucified, risen, and victorious Lord, and of the coming of the Holy Spirit, God's Almighty will constituted the Church on earth.

"The Church is the people of the new covenant, fulfilling and transcending all that Israel under the old covenant foreshadowed. It is the household of God, the family in which the fatherhood of God and the brotherhood of man is to be realized in the children of His adoption. It is the body of Christ, whose members derive their life and oneness from their one living Head; and thus it is nothing apart from Him, but is in all things dependent upon the power of salvation which God has committed to His Son.

"The presence of the ascended Lord in the Church, His Body, is affected by the power of the one Spirit, who conveys to the whole fellowship the gifts of the ascended Lord, dividing to every man severally as He will, guides it into all the truth and fills it unto all the fulness of God.

"We all agree that Christ is present in His Church through the Holy Spirit as Prophet, Priest, and King. As Prophet He reveals the divine will and purpose to the Church; as Priest He ever liveth to make intercession for us, and through the eternal sacrifice once offered for us on Calvary He continually draws His people to the Most High; and as King He rules His Church and is ever establishing and extending His Kingdom.

"Christ's presence in the Church has been perpetual from its foundation, and this presence He makes effective and evident in the preaching of the Word, in the faithful administration of the Sacraments, in prayer offered in His name, and through the newness of life whereby He enables the faithful to bear witness to Himself. Even though men often prove faithless, Christ will remain faithful to the promise of His presence, and will so continue till the consummation of all things."

IV. CONCLUSION

The foregoing statement is not a complete formulation of the faith and order of the Church. It is an exposition of the background and chief implications of the Chicago-Lambeth Quadrilateral, and is to be regarded as the possible precursor of a unity to be achieved tomorrow, not as the unalterable basis of a unity to be realized today. We hope that the document will form a useful instrument of further negotiation with those Christian bodies which may be willing to join with us in seeking a way into that unity to which our Lord is calling all Christian people."

V. SOURCES

Some important Anglican sources for this statement are the following:

Reports of Lambeth conferences.

Journals of the General Convention of the Protestant Episcopal Church in the United States of America.

The Book of Common Prayer.

The Thirty-nine Articles of Religion (in the Book of Common Prayer).

Constitution and Canons of the Protestant Episcopal Church in the United States of America.

Bell: Documents in Christian Unity, 2 vols.

Reply of the Archbishops to Pope Leo XIII.

Orthodox Statements on Anglican Orders, edited by E. R. Hardy.

Doctrine in the Church of England:
(Report of the Archbishops' Commission.)
(Macmillan 1938.)

PROGRESS IN LOUISIANA

Bishop Describes Parish's Growth

New Orleans, La.—Development of missions into church parishes since he became bishop eight years ago was told by the Rt. Rev. John Long Jackson, bishop of Louisiana, at a meeting following a luncheon given in his honor by the Woman's Auxiliary of Christ Church Cathedral in the parish house.

Eight missions have become church parishes in those eight years—Bunkie, Innis, Morganza, Pineville, Metairie, Gentilly, Baton Rouge and Shreveport—he told the group.

Another mission, at Bayou DuLarge, in Terrebonne parish, is about to become a parish, he announced. Founded about 25 years ago by the Rev. Gardiner L. Tucker and accessible then only by boat, this mission of some six families now has a parish list of 150 family groups.

One of the most vital phases of church work is with the young people in the Canterbury clubs, Episcopalian student centers in the colleges. There are six of these centers in the state, serving more than 2,000 boys and girls.

Plans are being made to start building a permanent student center at Tulane this summer.

No Time For Hysteria

By REINHOLD NIEBUHR

An ominous note of hysteria is becoming manifest in our national life. From leaders in the nation's capital down to the man in the street, people are talking as if war were both imminent and inevitable. Nothing in the international situation has changed sufficiently to justify this temper.

It is true that the nation was shocked by the destruction of democracy in Czechoslovakia. But this event did not change the power realities of Europe. We had known long since that Czechoslovakia was in the Russian orbit and that it would not and could not challenge Russian foreign policy.

The Czechs believed that if they were wise enough to accept Russian foreign policy the Russians would be wise enough to let the Czech democratic system alone. This proved to be a mistaken belief. But the mistake did not change the international picture.

The other seeming cause for increasing hysteria is the forthcoming Italian election. The Communists have the possibility of winning that election. If they do not win it there remains the possibility that they will increase their strength sufficiently to become a permanent threat to the parliamentary system in Italy. This is indeed a serious prospect. But no one denies that the Italian election will be free. It represents a genuine democratic contest of power between Communism and the West.

Is it not foolish to meet the political threat of that election by hysterical talk of increased armed force? Actually the Christian democratic party would have a better chance of winning the election if it presented a genuine platform of land reform and did not rely so much purely upon American power and threats of religious ex-communication for those who differed with it.

We are living in a most insecure world and must take every possible defensive precaution in it. The danger which confronts us is manysided and strategic precautions are therefore justified. But the primary danger is ideological and political. Russia is not likely to make military ventures in Europe. She is anxious to infiltrate into western Europe by ideological and political pressure. She will of course ultimately use any position so gained for strategic purposes.

But the more we rattle the sword and make military threats against political dangers, the more we strengthen the Russian propaganda in Europe. We must be firm; but we ought also be sober. The note of hysteria in our voice and in our manners is bad, both for our security and for the peace of the world.

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What Is The South's Program?

It is tragic that race relations should have become a political football. That this is their status at the moment is evident. Without considering the proposals of either President Truman or his opponents, it is obvious that both are acting from political motives rather than in the interest of better treatment of our American minority groups.

This is indeed sad because real progress was being made in this difficult area. Advance was admittedly too slow for radical elements, but advance was being made and it was real and solid in its basis. For it was based not on debatable law, but on mutual understanding, respect and a realistic knowledge of the possibilities inherent in the actual situation. In the South there was a growing concern in this area which was far better than the smug complacence of much of the North which refuses to see that segregation and prejudice exist on both racial and religious lines in that part of the land also.

Now all this must temporarily stop. Any immediate move in this field must await the quieting of emotions and an end to politics. How far this spirit of unthinking emotion has gone is seen in the ridiculous action of the House of Delegates of the Virginia Assembly which ordered an investigation of two Richmond newspapers that challenged the wisdom of certain Assembly actions. The Legislature impugned the motives of the two distinguished Christian gentlemen who are editors of these papers, Dr. Douglas Freeman and Mr. Virginius Dabney. What a sad fate for the state that originated the Bill of Rights!

During this enforced cooling-off period, the South might well consider what its future program is to be. If the South opposes the Civil Rights Program of the President, what is its own program? Beyond its political motivation, the weakness of the actions of the southern governors and legislators is that these acts are all negative. The Virginia Council of Churches has worked out a program for inter-racial action to be studied by the Churches of Virginia that might well be sent to the governors for their study also. It rejects federal action. It acknowledges the fine advances made in this realm. It sees the situation realistically. It calls for responsibility and action by the Negro community as well as the white. It is a realistic and Christian program. It is probably in advance of anything the governors would adopt, as politicians always lag behind the best community sentiment. But if some such program were adopted by our governors, it would be an indication by them of a statesmanlike concern for a problem that affects all their constituents.

Religion In The Schools

The Supreme Court decision concerning religion in the schools is not entirely clear. It definitely rejects the use of the school buildings for the teaching of religion by the Churches. It seems, however, to leave the Churches free to use released time in non-school property. But the most severe part of the decision apparently prohibits the teaching of religion in the schools as any part of the regular curriculum of the schools.

This actually is almost unknown in our public schools today. The Holy Bible is not even studied as great literature. The place of the Christian Church in the evolution of western civilization is neglected or misinterpreted. The influence of the Hebrew prophets in the realm of ethics is ignored. This is a grave weakness in our educational system, for it means that the place of religion as the undergirding of our American democracy is forgotten. How long can our democratic way be suspended in mid-air without falling if its religious foundations are gone?

Further, this very lack of religious teaching is in itself a judgment and a teaching of a new religion. This attitude says that the great Hebraic-Christian tradition is unimportant and can safely be ignored in the education of a child. By implication and by act, the child is then converted to a new faith. The altar of this faith is a mirror, for it is the humanistic worship of self. Its ritual is cosmetic, for it whitewashes sin. Its ethic is ruthlessly acquisitive. Its faith is materialistic. Its philosophy is secular and nationalist. Its result is death and doom.

Yet the teaching of this pseudo-religion goes on actively in our schools from day to day. No one wants denominational teaching in our schools, but let us call for schools that respect and teach the great Hebrew-Christian concepts of life and faith that are the roots of our American life.

The Resurrection And The Collection

We can think of no more appropraite text for the Sunday after Easter, or for that matter, for Easter itself, if the preacher dares to be different and unconventional, than this:

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as your labor is not in vain in the Lord. Now **concerning the collection** . . ."

This is exactly what the Apostle wrote, the precise order in which the ideas entered his mind. He did not separate his Epistles into chapters, and erect a barrier between the resurrection and the collection. He did not feel, as we are likely to, that the mention of a collection is a sudden drop from the exalted heights of his glorious proclamation of the Resurrection, a descent from the "spiritual" to the material.

St. Paul realized, as has every great religious leader, the serious danger that either theological dogmatizing or mystical raptures may become short-circuited. An Easter service that lifts us to exalted heights may do no more than blow out the fuse if it ends in itself. Read the Epistles of St. Paul, and you find that the theological arguments of **Romans,** or the mysticism of **Ephesians** and **Colossians** is soon followed by a **therefore, let us.** Indeed, even before we get to the collection, St. Paul regards it as an essential of his Easter proclamation that we must abound in the work of the Lord. To him there is nothing unspiritual or commonplace in channeling the life of the Christ risen within us into the effort to raise funds for needy Christians.

The danger of our Church Year, and indeed of all celebrations, is the reaction that may follow them. We suggest as a daily religious exercise throughout the year an effort to get something of Christmas, something of Lent and Good Friday, of Easter, of Thanksgiving Day, yes, and why not of the Fourth of July, into every day's experience. William James in his **Psychology** recommended that we "seize the very first possible opportunity to act on every resolution we make, and on every emotional prompting we may experience in the direction of habits we aspire to gain." He said that it is dangerous to the character to have any emotion without giving it some active expression. If we have enjoyed a concert, we should do something about it, if it be no more than speaking genially to grandma, or giving up one's seat to someone on the train. "If we let our emotions evaporate, they get into the way of evaporating." Someone else has said that sentimentality is "not paying for our emotions."

If your Easter joy is so exalted and "spiritual" that it is lifted above the common decencies of living, that it is too holy to be bothered with the collection, it is not spiritual at all. It is irreligious, atheistic and un-Christain.

Maundy Thursday Evening Communions

We regret that there are Churches who do not have a celebration of the Holy Communion on Maundy Thursday evening. That evening is the time of our Lord's institution of this blessed service. There is a peculiar solemnity to the Lord's Supper celebrated then, especially when it is held quietly and simply. One feels very close to the Upper Room at such a moment. The very fact that ordinarily the Holy Communion is a service of the morning hours makes the evening celebration a significant one.

Parishes which no longer have a communion service on Maundy Thursday night have, whether consciously or not, accepted the Roman theory of fasting as a necessary preparation for receiving the Holy Communion. That fasting is often a good discipline, no one will deny, that its spiritual effects are often overvalued. But it is not obligatory in our Church before receiving the sacrament. It is, moreover, far from the most important preparation for the Holy Communion.

Despite the deep appropriateness of the Holy Communion on Maundy Thursday, some Churches may still decide to have a service of psalms and prayers. Such services are ancient in character. But we confess we wish they would not be called by Latin names when used in our communion. We are proud that our services are in a language understood by the people. Let's keep them that way!

Meditations In His Presence

"Whose Kingdom shall have no end."
(From the Nicene Creed)

We are tempted to begin by saying, "whose Kingdom has had no beginning." As we look around there is more evidence for this than for Kingdom coming. The title of Margaret Slattery's book cannot be dismissed from my memory. "Thy Kingdom Come—but not now." Our most constant and continuing prayer phrase is "Thy Kingdom come—on earth."

God is beginning and ending. If He is in the beginning He will be in the ending. It is His Kingdom we are talking about, not the kingdoms of this earth. What is His Kingdom? Literally it is the rule of His will over every heart, and over the society of men. When God's will is allowed to govern the conduct of men His Kingdom will emerge. But such a miracle will not come by fiat but by the earnest and wholehearted cooperation of men, and it will inch into being with movement no more perceptible than that of a gla-

(Continued on page 15.)

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE WORLD IN WHICH WE LIVE AND WORK

By Canon J. Douglas Paterson, Toronto

"This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres."

This lovely children's hymn was written in 1901 and some of us still sing it but to most of us it does not make sense. This may be God's world but something has gone wrong with it. The older active generation, say those over 34, have lived through a war, a boom time, a depression and another war and the future is a great big question mark. We acknowledge that we have failed to realize the good life. We cannot hand on to our children the attractive future as we had expected and had hoped to make it again. We know something has gone wrong but we don't know what it is; we are not sure that we want to find out. We are about ready to hand over the reins to the younger and more virile generation which is crowding on our heels.

They have neither the traditions nor the inhibitions we inherited. If their despairs and frustrations are the same as ours they have something that makes them see clearly and analyze accurately, and they have the courage to take such action as their judgment calls for.

There are fundamental causes going back for nearly a hundred years. A way of life and an attitude to life has been evolved and we have rather liked it. We believed it was leading us rather definitely to a richer, fuller, happier, and altogether more desirable life. There were difficulties to be adjusted and a little more time was required to develop the newest ideas, but we were definitely on the right track. Then came the crash and after 34 years we live in a world of chaos, disappointment, disillusionment, frustration, and hopelessness. Only that one who is willfully blind or who is mentally incapable fails to recognize that this is a time of crisis and we live in an age of transition. The past is labelled failure in every realm and department of life.

Political Failure. We have today few if any statesmen to lead us. What is politically advantageous in view of coming elections is the criterion, not what is for the common good. A League of Nations failed to stop even small wars and was helpless when a world war came. Rank injustice, and infamous bargaining, graft and greed, is the record. Millions of displaced persons present a problem they cannot solve.

Economic Failure. Depression at home, starvation abroad, famine killing off millions, profiteering, destruction of foods, medicines, and other necessities of life all show that gambling in human happiness and misery which cannot be explained.

Moral Failure. Dishonesty in public and private life is everywhere. Men do things as officials they would scorn to do in private life. The man of science dedicates his life and talents to discovering ways of destroying, not saving mankind. Money is poured out for destruction but not for healing. Compare the amount of money spent in research for atom bomb and cancer.

Social Failure. The decay of family life is our most tragic loss. Divorce and liquor are a scandal. The entertainment of today is becoming openly more degrading.

Human Failure. We want to enjoy one another, but satisfying friendships are becoming rare. The best relationships will always be when admiring the sterling worth of another we can live together, play together, learn together, and advance together. Today the measure of a man is not character but possessions. A war profiteer is preferred to a war hero.

Church Failure. Too often and for too long the Church has been going through the motions, living on an honorable past but with no life; dying in a slow and dignified way, proud of old traditions and enjoying old endowments and loyalties but with no message for today, and giving stones for bread because it knows nothing else and has nothing else to give.

The young man and maid with high idealism and great courage see this record of failure and can only look forward to a future of hopelessness and despair unless they know **Christ has not failed.**

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PRAYER BOOK PAGE BY PAGE
CXVIX
Prayer For the Whole State of Christ's Church

The concluding paragraph of this prayer affords a striking illustration of the way in which the opinion of the Church of England, and our own branch of it has swung backwards and forwards like the pendulum of a clock.

In the Prayer Book of 1549, when the Reformation was in a more or less incipient stage this clause included a prayer for the Virgin Mary and all prophets and patriarchs. In 1552 under the advancing influence of reform it was entirely eliminated; but ten years later in the Prayer Book of 1662 it was returned but in a more limited form, omitting the words "grant them continual growth in Thy love and service."

In the revision of 1928 these words were added so that we have the prayer as it is at present.

Here again is an opportunity for an effective pause after the first phrase, "and we also bless Thy Holy name for all Thy servants departed this life in Thy faith and fear." If the minister waits here for a moment or two a properly trained congregation can and will call to mind their loved ones who have gone on before, and so make "the Communion of Saints" a real and living group.

The request that God shall "grant them continual growth in Thy love and service" emphasizes the fact that death in no way impairs the progress of the soul, but that it continues on and on through all eternity.

Also the expression that we "with them may be partakers of Thy heavenly kingdom" reminds us that entrance into the other life will offer us the opportunity for a grand reunion with those who have gone before, and that there will not be any waiting for a general resurrection. This further implies recognition and companionship, something that some persons seem to doubt in spiritual life.

R. CARY MONTAGUE.

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A LETTER TO SHARE

The following letter was written to the boys and girls of another diocese in connection with the Mite Box Offering. A young sixteen year old Japanese boy wrote it. The Rev. Mr. Merritt, a missionary over there, wrote this comment about Andrew Ogawa: "The letter may not be exactly what you are after, but I thought it better not to prescribe too exactly. This is just what the lad wanted to write. It was not necessary even to correct the English very much. Actually the boy is sixteen years old, but he seems very young to us. His heart and appearance are still those of a child, although he is 'growing up' and shows the usual mental activity of healthy adolescence. He is a most interesting boy and will be a help and credit to the Japanese Church one day, I feel sure."

MARTHA C. PRAY,
Consultant of Christian Education,
Diocese of Virginia.

Letter follows:

(Continued on page 14.)

News of the Church

STATEMENT ON SUPREME COURT SESSION

In McCallum Champaign Comm.

The adverse decision of the United States Supreme Court in the matter of weekday religious education in the public schools was a great shock to all Churchmen and a sad blow to this increasingly popular practice. Coming at a time in history when it is all too apparent that society needs most desperately to fortify itself with all the forces of righteousness, it is regrettable that anything should indicate a shift in government policy from an attitude of encouragement and friendliness to public instruction in religion to one of neutrality.

The decision itself will drastically affect further use of public school buildings for religious classes. It does not yet affect the holding of classes on released time in Church buildings. Therefore, it is urged upon the leadership of all Episcopal Churches where the authorities move to discontinuance of classes in the public school building, that immediate provision be made to house these classes in our own buildings. There is some ambiguity at the moment as to the court's intention to rule out all released time. However, four of the justices indicated that they did not intend to do so, and a fifth dissented from the opinion because he feared this result. On these grounds, we interpret the law at this moment as having no effect upon released time when instruction is given in the church building.

This Department recognizes and approves the propriety of respecting this decision and urges conformity to it in both spirit and letter, but it does not urge a hasty change of any local situation initiated by the Church. Let that come from the School Authorities. The situation is not at this moment clear enough.

One thing is obvious. More than ever, the responsibility for religious instruction rests upon us in the Church. Let each parish give even greater thought to the discharge of this its greatest task.

JOHN HEUSS
Director of the Department
of Christian Education.

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CHURCH COOPERATION AT HARVARD

Cambridge, Mass.—An excellent example of Christian co-operative work and worship is given by the work of the United Ministry to Students at Harvard University. For four years the Protestant and Jewish faiths have worked together in a co-operative organization called the United Ministry to Students in Cambridge. A chaplain for students assigned by the Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian and Unitarian churches worked together through the United Ministry together with the Society of Friends, the International Student Association and the Inter-denomination of Phillips Brooks House. The chaplain of the Roman Catholics was invited to participate in the United Ministry but has refrained from doing so.

The chaplains of the different churches and the secretaries of the Society of Friends, the International Student Association and the Phillips Brooks House meet every month to discuss matters of mutual interest and concern and to make plans for their combined religious impact upon the thousands of students in Cambridge who attend Harvard, Mass. Institute of Technology, Radcliffe and many less well known educational institutions.

The student work of the Episcopal Church is carried on under the direction of the Rev. Frederic B. Kellogg, who is the Chaplain for students under the Rhinelander Memorial Foundation. The base of his activities is the chaplain's house which stands alongside of Christ Church, Cambridge. Mr. Kellogg holds a student communion service in Christ Church every Sunday morning at nine o'clock, and a meeting of the Canterbury Club at his home in the evening. He takes part in the services of Christ Church and receives every possible support in his work from the rector, the Rev. Gardiner M. Day, and the vestry of historic Christ Church.

While the Canterburg Club and the various other clubs meet every Sunday evening several times a year the students of all the churches represented in the United Ministry join together for a joint service of worship followed by an address on some phase of religion by an outstanding speaker. On Sunday evening, March 7, the students packed the First Congregational Church in Cambridge to hear Dr. Reinhold Niebuhr speak on the subject of "Beyond Relativity and Law in Morals."

During Lent not only do the individual church groups hold their own Lenten meetings but the United Ministry has combined on a series of six Tuesday evening lectures on great classics of the Christian tradition. The quality of the lectures is such that Macmillan agreed in advance to publish the lectures which are as follows: "Confessions of St. Augustine", Prof. John D. Wild; Bunyan's "Pilgrim's Progress", Prof. Perry G. E. Miller; "Of The Imitation of Christ", Dean Willard L. Sperry; "Journal of John Woolman", Prof. Henry J. Cadbury; Schweitzer's "Out of My Life and Thought", Rev. Fredrick M. Eliot; Maimonides' "Guide to the Perplexed", Rabbi Beryl D. Cohen.

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SPECIAL CONVENTION TO ELECT SUFFRAGAN

Bishop Emrich To Be Installed

Detroit, Mich.—A special Convention for the election of a suffragan bishop for the Diocese of Michigan will be held in St. Paul's Cathedral, Detroit, on Thursday, April 8.

The Convention will open with a celebration of the Holy Communion at 10:00 A. M., at which service will also be held the installation of the Rt. Rev. Richard S. Emrich, Ph. D., as seventh bishop of the diocese. Bishop Emrich was elected bishop coadjutor of the diocese by unanimous vote at the annual Diocesan Convention held in January, and succeeds the Rt. Rev. Frank W. Creighton, D. D., sixth bishop, upon his retirement on March 31.

Bishop Emrich will be installed by the Rt. Rev. Benjamin F. P. Ivins, D. D., D. C. L., bishop of Milwaukee and president of the Fifth Province. The Rt. Rev. Herman R. Page, D. D., bishop of Northern Michigan, will be the celebrant, and the Rt. Rev. Lewis B. Whittemore, D. D., bishop of Western Michigan, the preacher.

Other bishops who up to the present have signified their intention to be present are the Rt. Rev. William W. Horstick, D. D., bishop of Eau Claire; the Rt. Rev. Richard A. Kirchhoffer, D. D., bishop of Indianapolis; the Rt. Rev. Reginald Mallett, D. D., bishop of Northern Indiana, and the Rt. Rev. Harold E. Sawyer, S. T. D., bishop of Erie.

Immediately following the service, the Convention will meet in the Convention Hall of the Cathedral and proceed to the election of a suffragan bishop.

The Standing Committee of the diocese, augmented by the addition of four other persons, was made a committee to receive nominations for suffragan bishop, and has been at work for some weeks. The committee on nominations issued a report to the clergy and lay delegates to Convention, indicating that it would place in nomination the names of three persons, one clergyman from outside the diocese and two from within.

The names to be proposed by the committee are as follows: the Rev. Russell S. Hubbard, of Bar Harbour, Maine; the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, and the Rev. Gordon Matthews, executive secretary of the diocese.

No dinner or social event will be held in connection with the Special Convention. However, the executive council have directed that as soon as possible after the Convention, a reception be held in honor of Bishop and Mrs. Emrich.

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A SKETCH OF ALL SAINTS CHURCH

Richmond, Va.—All Saints' Church had its inception in the needs of parishioners of the Monumental Church who were living in the western end of the city of Richmond. To meet this need, the Monumental Church began in 1883 to hold services in a building located within little more than a hundred yards of the western city limits, at what is now the corner of Grace and Madison Streets.

Within five years a chapel congregation had been gathered and a church building was erected on Madison Street. The mission was then organized as a separate congregation in 1888, called its own minister, and at the annual Diocesan Council in May, 1889, was admitted into the Diocese of Virginia as an independent congregation of All Saints' Church in Henrico Parish. Ten years later, in 1898, work was started upon the erection of the present church building. This was first used for service on Epiphany, January 6, 1901. It was consecrated by the Rt. Rev. Robert A. Gibson, bishop of Virginia, on May 18, 1913.

The organization of the congregation, the erection of its church building, and the development of its life during the first forty-two years of its existence was under the rectorship of the Rev. John Yates Downman, D. D. (1888 to 1830), who still lives as the honored rector-emeritus of the Church. The present rector is the Rev. Robert M. Olton.

All Saints' Church building is a striking example of French Gothic style of architecture, and is one of the outstanding, if not the most notable, specimens of that style in Virginia. From an architectural standpoint, the features of greatest interest are the facade of the west front and the mosaics in the sanctuary.

The church has for many years been noted for its ministry of music. It has the largest and best organized boy choir in the city, conducted and trained for thirty-five years by the late Ernest H. Cosby, AAGO, and carried on by the present organist, Charles W. Craig, Jr., FAGO.

All Saints' Church will hold a Garden Week Bazaar on Tuesday and Wednesday, April 27-28. Lunch, 12 to 2.

Sale of genuine antiques and rare old books. Handdressed dolls—handmade aprons—homemade cakes.

Tours through the church will be conducted by the Rev. Mr. Robert M. Olton, before and after lunch.

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CONSECRATION PHILIPPINE BISHOPS APRIL 7

Manila, Philippines.—Bishop Binsted of the Philippines has announced that the consecrations of the three bishops of the Philippine Independent Church, authorized by the House of Bishops of the American Episcopal Church in November, will take place in The Pro-Cathedral Church of St. Luke, Manila, at 9:30 A. M. on Wednesday, April 7, 1948. Bishop Binsted will be the Presiding Bishop; the co-consecrators and presenting bishops will be Bishop Kennedy of Honolulu and Bishop Wilner, Suffragan of the Philippines. Bishop Wilner is to be the preacher. Those to be consecrated are Mons. Isabelo de los Reyes, Jr., Supreme Bishop, Mons. Manuel E. Aguilar, Bishop of Laguna, both of whom were ordained deacon and priest by Bishop Binsted in January, and Mons. Gerardo M. Bayaca, Bishop of Tarlac and Zambales, who is in priest's orders of the Roman Catholic Church.

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A EUROPEAN LOOKS AT AMERICA

The average European's opinion about America "is quite different from reality," according to a young Vienna physician who has just returned to Austria after a four-months' study visit which took him to many parts of the United States.

"I thought I knew a bit more than most Europeans about life in the United States," said 29-year-old Dr. Karl Komucski, "from what I read in our newspapers and heard over the radio, and because I knew many Americans in Austria. But when I came here I was really astonished to see that only high school youngsters dance the jitterbug and boogie-woogie and that most Americans prefer good music and the wonderful American folk songs that Europeans never have an opportunity to hear. Also I was surprised to see the high cultural standard in American homes and that only a few live in the crazy, modernistic houses that most Europeans think are typical of America, as they are shown in our magazines."

Serving with others of his countrymen in World War II, Dr. Komucski was severely wounded in 1942 and spent long months in a military hospital. After his recovery, he was assigned to the medical staff of a prisoner of war hospital in Vienna. Since 1945 he has been secretary of his nation's Red Cross society in the Tyrol, and he was vitally interested in the work of the Red Cross here, particularly in the health, medical, and safety fields.

"The American Red Cross is truly an organization for the people and of the people. I have never found an organization that works on such a large scale yet is so well geared together, like the mechanism of a watch. There's a sort of family spirit shown by all its members."

According to Dr. Komucski, he returns to his country with a far better understanding of America from his first-hand observation of everyday life in a democracy: "I have seen your wonderful country and from the American spirit and culture I have learned much. My only hope is that I have the opportunity to realize my hopes at homes, to help my country win a better future."

Dr. Komucski is one of 72 Red Cross leaders from 39 nations around the world who have come to America during the past year under the American Red Cross study-visit program. He is one of 72 men and women who are taking back to their co-workers in 39 nations a fuller conception of America and the American "family spirit" of which he speaks.

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UNIFIED RELIGIOUS RADIO MINISTRY

New York, N. Y.—Aimed at helping non-Roman Churches to develop and administer a "unified religious radio ministry," a Protestant Radio Commission was formed here at a meeting of 40 Church executives.

The Commission, representing 15 denominations and eight interdenominational agencies, will have as its chairman Charles P. Taft, president of the Federal Council of the Churches of Christ in America.

The new group plans for the gradual merging of all non-Roman radio activities, but, while the Episcopal Church shared in the formation of the Commission, it was with the understanding that the proposed national network program, planned to start next fall, will be under Episcopal Church direction exclusively.

Church bodies participating in the formation of the Commission include the Methodist, Northern Baptist, United Lutheran, Presbyterian, Episcopal and Congregational-Christian. Interdenominational agencies participating were the Federal Council, International Council of Religious Education, Foreign Missions Conference, Home Missions Council, United Council of Church Women, Missionary Education Movement, United Stewardship Council, and the National Protestant Council of Higher Education.

CHAPLAIN SCHOOL OPENED BY CIVILIAN INSISTENCE

Carlisle Barracks, Pa.—On March 3, The Chaplain School celebrated with special services of thanksgiving the thirtieth anniversary of the official opening of the World War I Training School for Chaplains and Approved Chaplain Candidates on March 3, 1918, and the sixth anniversary of the reopening of The Chaplain School for resident instruction during World War II, after formal classes had been suspended for almost twelve years.

During three decades, at eleven different posts in nine different states and under seven commandants or directors (as the heads of the School were known from 1920 to 1941), it has trained sixty-three classes of chaplains, totaling over 8,000 students. Both the present Chief of Chaplains, Chaplain (Major General) Luther Deck Miller, USA, and his predecessor, Chaplain (Major General) William R. Arnold, USA-Ret, were at one time directors of the Chaplains' School, while the first Commandant of the World War II school, Chaplain (Brigadier General) William D. Cleary, USA-Ret, became Deputy Chief of Chaplains.

Chaplain School Older Than the Chaplain Corps

Although the official existence of chaplains in the U. S. Army dates back to 1789, when the provision was first made for chaplains in the post-Revolutionary military establishment, there was no separate Corps of Chaplains with its own Chief of branch until 1920. The Chaplain School is thus two years older than the Chaplains' Corps, for it came into existence in March 1918, while chaplains were still administered by The Adjutant General.

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NEW RESIDENCE AT GRACE-HOUSE-ON-THE-MOUNTAIN

Roanoke, Va.—For a long time Bishop Phillips has realized the urgent need of more adequate and comfortable living quarters for the missionaries at Grace House-on-the-Mountain, in the Diocese of Southwestern Virginia. He was finally able to secure an excellent contractor, and the new house is now completed.

The house is of one story with attic and basement. There are a large living room, three bedrooms, a kitchen, pantry and bath, with garage on the basement level.

Grace House is in Wise County, on route No. 1 from St. Paul, Va., and the missionaries, Deaconess Anne Newman and Miss Alice W. Mayer, are already in residence in their new home.

SPECIAL SERVICES AT ST. JOSEPH'S

Detroit, Mich.—The fortieth anniversary of the first services held in St. Joseph's Church, was observed on Sunday, March 7, with the holding of special services, one of the features of which was an address by former Probate Judge Henry S. Hulbert, one of the original laymen who secured the present site.

Judge Hulbert made the address at the 11:00 service and dwelt upon the historical background of the parish. He pointed out that the ten laymen who founded the Church were discouraged by church leaders because it was thought that they were undertaking too ambitious a project. At the first annual meeting of the parish there were 69 members, and in seven years' time the parish had grown to 475 communicants.

It was recalled by Judge Hulbert, a vestryman emeritus, that the original ten laymen responsible for the parish's existence actually helped to build with their own hands the small Chapel which was the first meeting place for the parish on the new site. This building, still a part of the parish property, cares for Church School classes and parish activities.

The original St. Joseph's Church was built in 1883 on Woodward Ave. at Medbury, much closer to the downtown district. This property was sold in 1906, and the major part of the congregation joined with St. Paul's and Grace Church to form the nucleus for St. Paul's Cathedral.

The original group of St. Joseph's laymen purchased two hundred feet of frontage on Woodward Avenue in 1907. This property is now extremely valuable, as the city has grown far beyond the parish site. The first services in the little Chapel were held at Easter in 1908. Outgrowing the original building, the congregation erected its present Gothic structure about twenty years ago. It is one of the most beautiful church buildings in the city, containing remarkable wood carvings, paintings and mosaics.

The indebtedness was cleared 18 months, and the building was consecrated at that time by the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese.

The Rev. Wm. C. Hamm, rector of St. Joseph's, is now in his sixth year of service to the parish.

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PRAYER BOOK IN SPANISH

Havana, Cuba.—Episcopal Churches in Cuba are beginning to use the new edition of the Book of Common Prayer in Spanish, printed by the National Council under authority of the General Convention. Its language gives credit to the work of the revisers, and there is no doubt that the public worship of the Church in this country will be greatly enhanced with the use of the new Prayer Book.

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PRESIDING BISHOP'S FUND ALLOCATED

New York, N. Y.—The Presiding Bishop met with his committee on allocations of the Presiding Bishop's Fund for World Relief, and in view of pressing, urgent needs, forwarded $348,807.39, for immediate use, leaving but $5,000 as the Fund's balance. This allocation was of money received since the beginning of 1948, the largest part since February 29, when Bishop Sherrill's radio appeal was made.

Most of the undesignated money was allocated through Church World Service, for its relief program, which averages 50% to Asia and 50% through the churches of Europe. Included are such items as aid for the Finnish Orthodox Church, for the Bulgarian Orthodox Church, for the Serbian Theological Seminary (for Displaced Persons) at Dorchester College, in England, and the Emergency Fund of the American Bible Society, which is filling vast demands for Bibles for the use of churches in Finland, Greece, the Philippines, China, Russia, replacing Bibles destroyed in the war.

Other uses being made of money contributed by Episcopal Church people include the shipment of clothing, food, agricultural supplies, and the program for Displaced Persons.

The Rev. Dr. Almon R. Pepper, executive secretary of the Presiding Bishop's Fund, pointed out that needs are particularly urgent now, before the harvests come, making this actually the most crucial part of a crucial year. He expressed the hope that, because of this urgency, parishes and dioceses will remit promptly, so that the gifts of their people may be put to use at the earliest possible moment.

* * *

EMBARKING FOR LIBERIA

Air France News Bureau.—En route to his post of director of St. John's Episcopal High School in Roberts Port, Liberia, Mr. Edgar Robertson, 29, of 548 High Street, Petersburg, Va., left New York for Paris on an Air France Comet at 12:14 P. M. today.

The youthful director, who was on a six-month furlough with his family in Petersburg, is planning a week's vacation in Paris and London, before reembarking for Liberia.

St. John's Episcopal High School is one of the four only high schools for natives in Liberia. It has 125 students and has been in existence for approximately 50 years.

CLASS OF 91 PRESENTED

Last Services of Bishop Coadjutor-Elect

San Antonio, Tex.—A class of ninety-one was presented to Bishop Jones for confirmation on Palm Sunday by the Rev. J. Wilson Hunter, the rector of St. Mark's Church and bishop coadjutor-elect of the Missionary District of Wyoming. This brings to 408 the number of those confirmed during his rectorship of two years and three months. Members of the congregation are grieved over his leaving but happy over the service he will give in a missionary field. They have honored Mr. and Mrs. Hunter with many gifts and that from the congregation as a whole was a purse presented at an informal gathering on Palm Sunday following a service at which the choir sang Brahms' Requiem. Mr. Hunter's last official acts were on Easter Day at the three services of Holy Communion and in the afternoon at the Children's festival. He gave a meditation for the women of the Parish on Tuesday in Holy Week and on Good Friday conducted the meditation at the three hours' service.

Christ Church, San Antonio, gave the women of the city an opportunity to have a week's devotional Bible Study led by Mrs. William Gordon, of Spray, N. C., and St. Luke's Church, the Rev. Smythe Lindsay, rector, brought Father Junker, of the Diocese of Dallas, for a teaching mission during Passion Week. A Quiet Day, sponsored by the Daughters of the King, was held at Camp Capers, on Wednesday in Holy Week, conducted by Bishop Jones. Women from all parts of the diocese attended.

* * *

LARGER SCHOOL BUILDING NEEDED

Vertientes, Cuba.—On his annual visitation to the Church of St. John the Evangelist, Bishop Blankingship laid the cornerstone for the parish school building, assisted by the Venerable R. C. Moreno, archdeacon of Camaguey, and by the Rev. J. A. Gonzalez-Martinez, priest-in-charge. The parish school was founded by the Rev. Mr. Gonzalez-Martinez a year and a half ago, and has met great success, so much so that a larger building is needed. The erection of the new building will be started soon, largely through a gift from the National Council, and will be continued as funds are available.

* * *

JAPANESE IN BRAZIL SHARE IN BISHOP'S FUND

New York, N. Y.—The Japanese colony in Brazil some time ago expressed a desire to share in the Presiding Bishop's Fund for World Relief.

Through the treasurer of the District of Southern Brazil, these Japanese residents of Brazil have sent to the Fund a total of $57,000, with the regretful comment that it is feared there will not be much more at this time.

* * *

CHAPLAINS NEEDED IN NATIONAL GUARD

Because of increased enlistments in the National Guard and the desire for religious counsel by the members of the Guard, a dire shortage of chaplains of recognized denominations exists.

A tremendous opportunity to exercise spiritual and moral leadership in all phases of a chaplain's work is offered to those qualified men with a current ecclesiastical indorsement from the appropriate denominational endorsing body recognized by the Department of the Army.

Chaplains appointed in the National Guard will, by performing their appropriate duties, be paid one full day's pay for each weekly two hour training period, and will spend a fifteen-day period every summer with their unit in the field, for which they will all receive the pay commensurate with their rank.

Further information can be obtained by writing to the State Capitol, attention Adjutant-General of the State.

DEATHS

MRS. JAMES F. PLUMMER

Mrs. Fanny Minor Plummer, wife of the late Ven. James Fitts Plummer, died at her home 109 Churchill Drive, Mobile, Alabama, on March 1, 1948. Mrs. Plummer was the daughter of the late Dr. Charles Landon Carter Minor of "Edgewood," Hanover County, Va., and was the mother of five sons, four of whom survive her: James Minor Plummer of Philadelphia, Pa., Charles Cazenove Plummer of Arlington, Va., Edward Armistead Plummer of Pacific Palisades, Calif., Cameron McRae Plummer, of Mobile, Ala., and by six grandchildren and one great-grandchild, and other relatives. Her remains were interred at Old Blandford Churchyard, Petersburg, Virginia. "And all the trumpets sounded on the other side."

* * *

REV. PATRICK MURPHY

The Rev. Patrick Murphy, retired, of the Diocese of Washington, died on March 23, at the General Hospital at Fort Meade. His daughter, Mrs. George W. Rice, wife of Brigadier-General Rice, who is stationed at Fort Meade, was with her father at the time.

Mr. Murphy, who would have been 93 years old on August 5, was born in Dublin, Ireland. Coming to this country in 1880, he spent many years in the west as an Indian missionary. His school for Indian girls at Ross Fork, Iadho, was known throughout that state.

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He was a personal friend of Buffalo Bill and often was a guest at the Irma Hotel, Cody, Wyoming, where Colonel Cody made his headquarters when he was not traveling with a Wild West Show.

Coming to Washington about thirty years ago, Mr. Murphy was connected with Epiphany Church, Epiphany Chapel and St. Paul's, Washington. When he retired he became a collector of books and clocks, and his home at 1279 New Hampshire Avenue contains many rare antiques. He was the father of sixteen children, nine of whom are still living.

Funeral services were held at St. Paul's Church in St. Thomas' Parish, on Saturday, March 27, and were attended by many of the clergy. Mr. Herbert Murphy states it was his father's wish to be buried in Ireland, where Mrs. Murphy's body was sent from this country. After cremation the ashes can finally rest in Colerain, Ireland.

* * *

A LETTER TO SHARE

(Continued from page 9.)

Lent 1948.

Dear Friends of the Diocese of Western Massachusetts:

One important problem which the students of Japan must consider is by what hope can we rightly live? Before and during the war, we were obliged to put all our confidence in the military government and to fight your nation. The result was a failure such as we had never dreamed possible.

Until the moment when the emperor declared the surrender, militarism was "right" and the emperor was the "highest living God." But as soon as the war ended, they were proven wrong. Every condition in Japan changed overnight into the quite opposite condition.

During the war, the Japanese army spread the rumor that American soldiers were demons or cannibals; we young boys believed this and, therefore, worked hard in factory, field and battle for victory. But the day of defeat came.

Since the ending the war, without spiritual resources, we have had to swim in the strong currents that trouble a nation that has been defeated. During that time several "rescue boats" had appeared. There were Christianity, Humanism and Communism. I became interested in that Christianity boat because my sisters were interested before me and also because I entered St. Paul's University. I boarded that boat and took up an oar and rowed. But I didn't pay careful attention to the direction the boat was taking. I rowed so hard that I became tired; then I rested and looked around at the others in the boat. They were women and children, but it was hard to find any young men. I asked the leaders of the boat which way it was going. They told me many things; but it seemed to me that it was going somewhat in the wrong direction. Because strong waves of conflicting opinion are beating our boat and its construction is very weak. We must take great care. Sometimes the leaders issue commands but do nothing about them themselves. Our leaders need help and encouragement.

At last, I can see a strong ship com-

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ing across the waters from a far shore; it comes alongside our boat; in this boat are the foreign missionaries. Our Japanese Christians are glad to meet them. They could help us to correct the direction of our boat and to realize the hope which we have for making new Japan. We will cooperate with them; but we want "more" good leaders.

I hope the day will come when we may be permitted to join in the world Christian order as members of the United Nations.

ANDREW SOICHIRO OGAWA.

* * *

MEDITATIONS IN HIS PRESENCE

(Continued from page 18.)

cier, perhaps, but perceptible.

The picture is clear in Hebrews as the story of man's faith unfolds in the 11th chapter, "things hoped for" but never attained in a lifetime of struggle. The key to our thinking is in the conception of time span and the unit of growth. Looking at the world from year to year the evidence is lacking. But seen in the perspective of God, as the scientist sees it, there is slow but steady progress from the ignorance and shadow of man's beginning to the comparably high point of man's farthest advance. In no area is this more concrete than in man's enlarging conception of God and in his ever clearer perception of the measure of His life for us.

There shall be no end to His Kingdom coming so long as we who find a small fraction of it hold to this and increase the size of it whereupon we stand. One man and God will make God's Kingdom for that man and lead others on by the hope that earth might at last be fair.

J. W. KENNEDY.

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POST HASTE

(Continued from page 2.)

teaches all the truth revealed by our Savior." **(Letter to the Faithful;** pub. by The Living Church, Milwaukee, Wis., n. d.; p. 2).

Catholic also has been defined as meaning: "(1) adherence to the mind of Christ made known to the Apostles and summarized in the Apostles' Creed; (2) sharing in the spiritual life and power of Christ through the Sacraments instituted by the Apostles on behalf of Christ; and (3) membership in the body ruled by Ministers of the Apostolic Succession today." **(Religious Communities in the Episcopal Church;** Holy Cross Press, West Park, N. Y., n. d., p. 124).

I do not maintain that any or all of the above three statements constitute a dogmatic definition, but they do seem to suggest that the word "Catholic" is not so devoid of definite connotation as to make possible the substitution of the vague word "universal" for it in our confessions of faith, the creeds of the Church.

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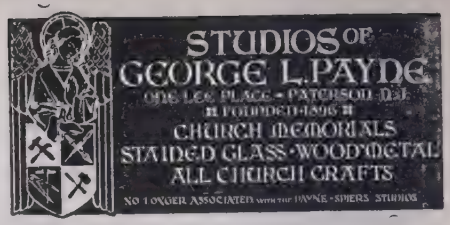

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The
Southern Churchman
April 10, 1948

Dean Robert F. Gibson, Jr., of the School of Theology of the University of the South points out details of the plan for a new theological classroom building to the Rt. Rev. G. Ashton Oldham, Bishop of Albany, visiting Sewanee for the first time. Bishop Oldham has just returned from Australia where he represented the American Episcopal Church at the centennial of the founding of the Dioceses of Melbourne, Newcastle, and Adelaide in the sub-continent. Bishop Oldham will attend this summer the first Lambeth Conference held since 1930, after which he will preside at the World Alliance for International Friendship through the Churches, of which he is President.

The Rev. Charles W. Sheerin, D. D.
Former Editor Of The Southern Churchman
Died Suddenly

The Rev. Charles W. Sheerin, 50, rector of the Church of the Epiphany in Washington, a former editor of The Southern Churchman, also former rector of Grace and Holy Trinity Church, Richmond, Va., died Sunday night, April 4 at his home in Washington as the result of a heart attack.

The funeral service was held at noon Wednesday at the Church of the Epiphany, Washington, with the Rt. Rev. Angus Dunn officiating.

Dr. Sheerin, a son of the late Rev. James Sheerin and Mary Picking Sheerin, was born Aug. 2, 1897, in Pittsburgh. He was graduated from Columbia University with a B. A. degree. He pursued his theological studies at Virginia Theological Seminary, where he received his B. D. degree in 1924. He received the honorary D. D. degree at the University of the South.

He was ordained to the priesthood in 1924, and that same year became assistant minister at St. Thomas' Church in New York City. From 1925 to 1928 he was rector of Trinity Church in Fredericksburg and served as rector of St. Paul's Church in Waco, Texas, 1928-29.

Coming to Richmond in 1929, he served as rector of Grace and Holy Trinity Church until 1935, when he was made rector of St. Paul's and associated churches in Chattanooga, Tenn.

Since 1942 he has been rector of the Church of the Epiphany in Washington.

Dr. Sheerin served as a director of the Southern Churchman and was the editor of the paper from 1932 to 1938. Since 1944 Dr. Sheerin has been president of the National Council of the Church Mission Help.

He was a member of the forward movement committee of the Protestant Episcopal Church and a vice-president of the National Council from 1938 to 1942. He also served as a trustee of St. Paul's Normal and Industrial School at Lawrenceville and was a regent of the University of the South.

At the time of his death he was Trustee of the Virginia Theological Seminary, Alexandria, Virginia, national president of the Episcopal Service for Youth, the only case-work agency in the Episcopal Church, a member of the Board of National Conference of Jews and Christians and the Washington Mental Hygiene Institute and chairman of the speakers bureau of the Washington Community Chest. He was a member of the board of directors of the Washington Federation of Churches and

The Rev. C. W. Sheerin, D. D.

a member of the Social Service Department of the Federal Council of Churches of Christ in America. He was Honorary Canon of the Washington Cathedral, a member of the Executive Council of the Diocese of Washington, and chairman of the Department of Social Relations of the diocese.

During the summer of 1938 Dr. Sheerin was summer exchange preacher with the Church of England, and he has been well-known as a guest preacher throughout the Eastern half of the United States. While vice-president of the National Council, he visited every Diocese and Missionary District in the Episcopal Church.

He married Miss Maria Ward Skelton Williams, a daughter of Mr. and Mrs. Lewis Williams, of Richmond.

Surviving are his wife; one son, Charles Welford Sheerin, Jr., and two daughters, the Misses Maria Ward and Elizabeth Lewis Sheerin.

Funeral services were held in the Church of the Epiphany at noon, April 7. The Pallbearers were the members of the Vestry, Dr. John Minor, Dr. Harry Hurtt, Mr. H. Rozier Dulany, Jr., Dr. Leonard M. Elstad, Mr. Richard Hynson, Mr. J. Pervis Milnor, Mr. Charles F. Roberts, Mr. Richard E. Shands, Mr. Richard H. Wilmer, and Mr. John S. Graham. Interment was at The Virginia Seminary.

It was requested that no flowers be sent to the funeral, but if friends wished to do anything in his memory, the Building Fund Campaign of the Virginia Theological Seminary was closest to his heart and gifts in his memory might be sent to that cause.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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* * *

THE SECOND SUNDAY AFTER EASTER

The Collect

Almighty God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Thy Son Jesus Christ our Lord Amen.

* * *

APRIL

1—Thursday
4—First Sunday after Easter
5—The Annunciation
11—Second Sunday after Easter
18—Third Sunday after Easter
25—Fourth Sunday after Easter; St. Mark
30—Friday.

Vol. CXIV No. 15

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

A Brief History Of The Protestant Episcopal Church In The United States Of America

By MR. GEORGE V. BLUE, Washington, D. C.

The Protestant Episcopal Church in the United States of America is the lineal successor of the episcopal Church of England in the thirteen colonies which separated from the mother country in 1776 and became the original United States of America. It is an autonomous Church in the Anglican tradition as continued under the Reformation settlement achieved in the reign of Queen Elizabeth.

This fine "Brief History" of our Church, written by a devoted layman of the Diocese of Washington, will be printed in a number of installments week by week.

PART I. THE EARLY PERIOD

The Colonial Church

The first Anglican church services in America of which there is record were those held on Californian shores in 1582 by the chaplain who accompanied Francis Drake. This fleeting appearance of British Christianity in the New World did not remain unique, for Raleigh's "lost colony" at Roanoke Island was an Anglican group, but the permanent beginnings of the English Church in the Americas may be said to date from the landing of the Jamestown colony in Virginia in 1607.

The open-air services held on the banks of the James River by the Reverend Robert Hunt have a justly sentimental value for the history of the Church in the colonies, and mark its temporal point of departure. As a missionary enterprise this Anglican planting can hardly be said to have fulfilled the early plans which the ecclesiastical authorities in England had for the establishment of the English Church overseas. After the colony came under the direct control of the Crown in 1624, the royal government (perhaps partly because of mounting political troubles at home) failed to promote an extension of the ecclesiastical institutions of the mother country in the American wilderness. In step with the secular development of Virginia, however, a rudimentary form of the Anglican system also normally developed. The Church was legally "established", which meant that parishes were set up, vestries formed and clergy installed and supported under the laws of the colony as an integral part of the colonial system of institutions. Ministers came or were brought to the colony and the Virginia Church entered upon its long career of ups and downs.

Immigrants adhering to the Mother Church who came to the English settlements were bulked chiefly in the southern and the Island colonies. There the Church became "established" also, as in Maryland, Bermudas, and the West Indies (Barbados) and partially so in the Carolinas and Georgia. In the north, after New Netherland became New York (1664), the Church was established some thirty years later in four predominantly English counties of the new colony. Nowhere else, for well known historical reasons, was there institutional organization, although Anglican churchmen, clerical as well as lay, were to be found (sometimes only as transients!) in the New England plantings, such as Massachusetts Bay, and even at Plymouth.

Although the Church grew steadily in numbers, both clerical and lay, up to the outbreak of the Revolution, the lack of full ecclesiastical organization along traditional Anglican lines hampered its institutional development. As an episcopal church, it was without a bishop; as a church which affirmed the indispensability of a three-fold ministry, the almost non-existent diaconate was relegated to the very minor status that unfortunately distinguishes it to this day; the presbyterate of the church necessarily became, therefore, the one clerical order with which the laity generally had immediate acquaintance. This anomalous situation endured until the former colonial churches, their connection with England severed by the War, obtained an independent episcopate. The tenuous jurisdiction which the bishops of London had exercised over the clergy, mainly by means of "commissaries" sent in their name from time to time to oversee ecclesiastical affairs, ceased with the Revolution.

The "commissary" system had not proved successful, even though the commissaries were capable men of good intentions. The colonial clergy too often resented and opposed these episcopal representatives, and the laity and parish organizations were beyond their control. Inevitable, as also happened in the secular life of the colonies, the colonials met their ecclesiastical needs by experiments with new institutional devices. The latent trend toward self-government which the haphazard English system of colony planting unwittingly encouraged had its counterpart in the smaller sphere of the colonial churches. The enactments for the government of the Church in colonies such as Virginia and Maryland, where it was established, built up a body of legislation that furnished precedents of great help in the organization and growth of Anglican congregations elsewhere, and later in the organization of the Church on a national scope. When the secular authority did not act, the clergy and laity though often at odds as between themselves were compelled, as needs arose, to seek means of managing their own affairs. Voluntary conventions which brought about meetings of men if not always of minds were a saving resource from an exaggerated parochialism which otherwise would have met with slight impediment. To provide continuity from one convention to another, a further American development in the mainland colonies was the device of "standing committees" for the exercise of a certain degree of superintendence. These two institutions of domestic origin, local Conventions and local Standing Committees, were carried over into the post-colonial Church and became part of its diocesan structure. Such institutional features as these of the colonial Church, in its several

branches (so to speak, for there was no general, all-embracing organization throughout the colonies), were the basis for the constitutional balance among the three elements, lay, clerical and episcopal, which later became a special feature and innovation distinguishing the Protestant Episcopal Church.*

The colonial setting must be taken into consideration in a view of the position of the Anglican congregations and churches. Taking the English colonies as a whole, the Church of England population was ever a minority. Among the non-British elements (such as the colonies conquered from the Dutch) the episcopal system was not known, and among the preponderant dissenting and noncormformist British elements it had been known unhappily and was viewed either with suspicion or active dislike. The "prelatical" coercions of the sixteenth century and the early years of the seventeenth in England had not been forgotten, and this memory conditioned an attitude among non-Anglican colonials toward episcopacy (shared by some Churchmen), in the eighteenth century that might have better fitted a bygone day; for the Church of England, whatever its shortcomings in the "Century of Enlightenment" was not a persecuting Church.

Neither then nor for many years later were the institutions of the Church adequately adapted to meet conditions imposed by the expansion westward of the American frontier. A settled, ordered framework of secular society was the habitat best suited to the Anglican system,, and this handicap was not boldly overcome until the Church was forced to meet the facts of the American way of life if it were not to remain chiefly an organization isolated on the Atlantic seaboard.

Notwithstanding difficulties both external and internal, the colonial Church proved by its record that it was neither oblivious to its opportunities nor unaware of its responsibilities. A sound and honorable growth was in the making. Notably with the opening of the eighteenth century, a period of true vitality began with the work undertaken by the Society for the Propagation of the Gospel in Foreign Parts (1701). One of the ablest of the bishop of London's "Commissaries", Thomas Bray, founded the Society as a result of his work in the colonies, where he had discerned the crying need for an organization of that kind. For the next three-quarters of a century the majority of the Anglican ministers in the colonies apart from those where the Church was "established", were provided and supported by the Society. This fine missionary enterprise not only made possible an extension of Anglican churchmanship in the colonies, but also made for a measure of control and discipline hitherto lacking within the church itself. A drift away from Dissent and back to the Anglican formulary was also marked in the eighteenth century, exemplified by the return of President Cutler of Yale and several of his associates to that discipline.

Humanitarian and missionary efforts among the neighboring Indians and the negroes were initiated, with varying results of success and disappointment, but at the least were a testimonial that churchmen recognized some need of responsibility for others besides themselves, especially for those less fortunately placed. Another commendable cultural contribution was the lending libraries started in the colonies by the Society. Finally, the cause of education in the colonies owed the founding of William and Mary College at Williamsburg (1693) to the efforts of another Virginia "Commissary", Thomas Blair.

Obviously, a candidate for either confirmation or ordination to the ministry had to go to England to receive these rites. The expensive and often perilous voyage was not the deterrent that might have been expected, for native Americans came to compose a majority of the colonial clergy; but it could have hardly been less than a serious handicap for the Anglican community, lay and clerical.

The peculiarities of the system and its discipline, such as the oath of allegiance by the clergy to the Crown and the ministerial support and control exercised by the S. P. G. tended to make a large element among the clergy dependent upon the mother country and the Established Church there; while the laity, particularly the native-born, left to themselves as colonials acquired a detachment in greater or less degree from both.

Theological thought does not appear to have manifested any unusual tendencies. By and large, the colonial clergy reflected the points of view prevailing in the Church in its insular homeland. Calvinistic and Arminian views were alike represented in the thought and teaching of the pulpit. The effect of the Wesleyan movement in the latter years of the colonial period is not to be gainsaid, but at first was felt as a stirring within the Church not as a schism from it. The full impact of the great (and still potent) Evangelical Movement itself on the Episcopal churches was not generally felt before the close of the first quarter of the nineteenth century, although the "pioneer" of the Movement among the colonial Anglicans was Devereux Jarrett, who died in 1801, after a rectorship of nearly four decades in Bath Parish, Virginia.

(To be continued next week.)

*This shortened form of the full legal title is sanctioned by the usage of the Book of Common Prayer; see the Preface, as well as the rubric immediately preceding the Oath of Conformity in the Office for the Consecration of Bishops (p. 552).

Meditations In His Presence

"Who proceedeth from the Father and the Son." (From the **Nicene Creed**, page 71.)

The third Person of the Holy Trinity has suffered from man's limited powers of conception and expression. Man's mind ached and agonized over long centuries of search for an adequate word to express the moments of fulfilment in his longing after a living God. Light came as fast as man could push further into the unknown and bring back a load of truth. Only courageous men dared to journey beyond the small circle of the known. But a few of them did.

Amos found social justice as coming within the province of God, as did Hosea loving kindness and Jeremiah intimate private conversations with God. Then Jesus came and stirred up as never before the concept of God, and left the earth with but a few remaining who had caught in Him a glimpse of the fullest revelation of God ever given to man. A Father-God. Yes, that was now easy to believe. That Jesus was His Son, this too, demanded little additional difficulty. But what beyond this?

God had opened to man all he could bear of Himself as fast as man could take it. But with the passing of Jesus from earthly sight, the light of the past seemed to shake out its life and scatter hope and belief as dust from an exploded star. But soon, there was ample evidence that God's life had not departed, that the power of His presence was terrific and near. They could not see Him but they could feel Him. Was it God? Was it Jesus? Or was it the God through Christ revealed, who now stood among them as Spirit and blew upon them with new purpose? God's spirit was there—the Spirit of God, the Spirit of Jesus Christ, the Spirit of love, the Spirit of truth. Whatever of God man could receive was from all of God man had ever known. Holy Spirit became a name to express a conviction and an experience.

As men have been lifted up in power and great purpose since for righteousness, they claim it has all happened by God's Holy Spirit—who proceedeth from the Father and the Son and is known as the inner power of an ever present God, even Christ, our Lord.

J. W. KENNEDY.

Reviews and Ratings of Current Films

By the PROTESTANT MOTION PICTURE COUNCIL

Picture of the Month:

THE TREASURE OF THE SIERRA MADRE

Gold, and what it does to those who lust after it, is the theme of this powerful story. Toughly realistic in spots, "The Treasure of the Sierra Madre" is nevertheless as potent a sermon as we have seen in a long while. Here, in merciless clarity, is displayed the corroding effect of greed, the poison of suspicion, the consuming fire of selfishness —with retribution, swift and sure, falling upon those who sell themselves to the quest for riches.

Warner Brothers, the producers, are to be congratulated in bringing to the screen so forceful an exposition of the commandment "Thou shalt not covet."

"The Treasure" is often as rough and tough as the elemental motives of men surrendered to the gaining of gold. And the film is somewhat overlong. But so well-knit is its plot and so absorbing its suspense that one is hardly conscious of its two-hours-plus length.

Featured in the main roles are Humphrey Bogart and Tim Holt, as two down-on-their luck Americans in Tampico, and Walter Huston as an old prospector who tempts them to join him in a gold-hunt in the wild Mexican hills. The hazards they meet on their tortuous trip are second only to the growing tensions that tear at their partnership after they have found gold. Bogart particularly is driven half crazy with suspicion that the other two mean to kill him and keep all the gold. The deterioration of his character mounts as his greed and suspicion build up. And the film finishes in an exciting climax, completely satisfying to the moral sense, and a back-to-normal return for Huston and Holt after they lose their gold through the operation of a higher force.

All those in the main roles give creditable and credible performances. But to Walter Huston, the old prospector wise in the ways of men and strong enough to bear the irony of fate, belong the honors for a brilliant portrayal.

Because of its occasional brutal sequences, essential to the plot, "The Treasure may not be fit for children of tender years. But adults and young people will be able to take it—and with profit. **A, Y.**

OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young People 12 to 18;
C—Children under 12
(Films starred (*) were regarded as exceptional by our reviewers)

*CALL NORTHSIDE 777 **(20th Century-Fox).** Based on the true story of a devoted Polish mother who works as a scrubbing woman in Chicago for eleven years in order to save $5,000 to help clear her son of a murder he did not commit, this film has the reality of a documentary—plus fine acting, a well-knit plot, superior direction, and some excellent lessons in ethics. The contrasts between lawnessness and crime, political corruption and civic-mindedness are strong, and American justice is vindicated in an exciting way. The mother (Kasia Orzazewski) is a symbol of sacrificial motherhood whose faith in God and man is rewarded. James Stewart, as the reporter assigned to dig up the facts, and Richard Conte, as the accused, also turn in able performances. **A, Y.**

*THE PARADINE CASE **(Selznick Releasing Organization).** Skillfully directed by Alfred Hitchcock, this story of a woman accused of murdering her blind husband turns into a brilliant and absorbing play. It is handled with taste, woven with suspense mounting to a dramatic climax, and comes to a conclusion fully satisfying to the legal and moral codes. Human weaknesses are neither excused nor exploited. A distinguished cast includes Charles Laughton, Ethel Barrymore, Gregory Peck, Ann Todd, and the newcomer Valli in the name role. **A.**

*THE NAKED CITY **(Universal-International).** This is one case when criminals are not glamorized and crime is shown as a truly destructive force. It is also the story of how the police force of a great city detects it and tracks down the criminals. A well-developed story is gradually revealed as the detection closes in, and the film holds attention because of its authentic details, excellent photography and good acting —especially by Barry Fitzgerald as the chief detective. **A, Y.**

MY GIRL TISA **(Warner).** Set in New York at the beginning of the century, this picture shows with genuine feeling what "America the Beautiful" meant to newly arrived immigrants who believed in themselves, in each other and in the hope of unlimited opportunity for those who would sacrifice for it. Dramatically portrayed also are the evils of sweatshops and the swindling of unsuspecting victims by the "steamship ticket racket." The intense desire of the aliens to become citizens, what citizenship meant to them and can mean to all, is a good emphasis. The ending, wherein all difficulties are made to vanish through an intervention of the President of the United States, weakens an otherwise fine story. **A, Y, C.**

THE MIRACLE OF THE BELLS **(Jesse L. Laski Productions).** Heralded as a lesson in interfaith and goodwill, we find this picture to be the sentimental treatment of an overdrawn Cinderella story. The daughter (Valli) of a Polish coal-miner in a small Pennsylvania town makes good in Hollywood, only to die when reaching success. A press agent (Fred McMurray) who loved her brings her body back for burial from the small Roman Catholic church she attended as a child. What began as a publicity stunt ends as a posthumous acclaim for the young actress. A ground-settling crack brings about a "miracle" which is never properly explained to the people. The "good-will" message is telescoped hastily during the last moments of the film, leaving the audience with conflicting impressions. **A, Y.**

AN IDEAL HUSBAND **(20th Century-Fox).** A cross-section of aristocratic English life in the late 90's, this is a superb achievement in technicolor, exquisite interiors, beautiful outdoor settings and elegant costumes. The acting is well-nigh perfect, with clever dialogue and discerning insights into ethical conflicts, desire for power, and how far veneer will hold when a moral crisis comes. An excellent "comedy of manners." **A, Y.**

A DOUBLE LIFE **(Universal-International).** An intelligently conceived photoplay about a successful actor who identifies himself closely with his roles —until he plays "Othello," with dire results. Only a dramatic actor with the great skill shown by Ronald Coleman could succeed in this engrossing, plausible and understandable character portrayal. The use of music for shifting moods, plus realistic New York settings for authenticity, produce intense dramatic feeling. **A.**

TENTH AVENUE ANGEL **(MGM).** This is Margaret O'Brien's picture all the way, whether she skates down Tenth Avenue, cries because of childish disillusionment, or believes in "miracles" —in this case, a kneeling cow on Christmas Eve. An over imaginative child may take stories so seriously that they become reality, and their lack of fulfillment is a tragedy. This becomes the child's undoing until circumstances and individuals fall into their proper perspectives, as they do in this story. A clean picture in which good family relations are paramount. **A, Y, C.**

THE SIGN OF THE RAM **(Columbia).** Psychological melodrama, interesting if taken as pathological case history of a selfish, strong-willed invalid who nearly wrecks the lives of her husband and

step-children before her destructiveness turns upon herself. Over-possessiveness is well depicted in all its scheming extent. **A.**

THE BIG CLOCK **(Paramount).** A well-concocted and suspense-laden story for those who care for the murder motif. Consistently well-acted by Charles Laughton, Ray Milland and others, and there are some moral lessons surmised. **A.**

ALIAS A GENTLEMAN **(MGM).** Wallace Beery is at his blustering best as the reformed "jailbird" wanting to go straight upon his release from prison. That his old partners in crime do not allow him much peace is a foregone conclusion. His rough attempts at playing the gentleman are mixed with humor-producing blunders. **A, Y.**

HOLIDAY CAMP **(Universal).** Typical English middle-class people's activities in a recreation camp run on "mass lines." All concerned endeavor to pack every moment with manufactured entertainment. There is not a dull moment, and much is quite enchanting. **A, Y, C.**

A MIRACLE CAN HAPPEN **United Artists).** Would it be too much to ask that a moratorium be called on screen "miracles"? They are becoming a habit. We were unable to detect the miraculous in this case, unless it be the device to string together some slap-stick comedy incidents as answers to a roving reporter's query on ""How did a child influence your life?" Some good actors lend themselves to this series of "gags," but the merriment seems rather forced. **A, Y, C.**

Suicide and The Higher Life

By REINHOLD NIEBUHR

The suicide of Jan Masaryk, the foreign minister of Czechoslovakia and the son of its great founder, raises some interesting questions about moral dimensions of human existence upon which we reflect only occasionally.

The suicide of the son is usually interpreted in the western world as a kind of final and brave act of loyalty toward the father's heritage. For the father was a great democrat; and the son who sought to combine faith in democracy with friendship for a great non-democratic neighbor took his life when history proved that it was impossible to preserve his father's heritage.

If this was the motive of the act, it proves, what deeds of martyrdom in history prove, that there is a dimension of life, higher than physical existence, which is sometimes in conflict with physical existence. If it is true that men can, at times, preserve the integrity of their souls only by sacrificing their life, we have a proof of a dimension of existence which cannot be equated with physical survival.

We may have varying views of the nature of the "soul" or the "spirit" of man and of its immortality; but our response to the sacrifice of life for the sake of an ideal is strong proof of the reality of this dimension.

But the question which this act raises is whether it is ever right to put suicide in the same category as an act of martyrdom. Did not Masaryk's father write a pamphet in his early academic days condemning suicide? And have not both the Jewish and the Christian faiths condemned it? Must we not make a basic distinction between taking one's own life and martyrdom.

These moral distinctions are important, and on the whole valid. But no moral theory ever fits every specific occasion. The Catholic philosopher Jacques Maritain tells of devout Catholics in the French resistance movement, who were finally persuaded that, though suicide is generally wrong, it would be right to take one's own life rather than run the risk of betraying a comrade in the torture chambers of the Nazis. Suicide may, in other words, come very close to, or be identical with, an act of martyrdom.

We cannot of course be absolutely certain of the motive of an act of self-destruction. Even in Masaryk's case there is the possibility that his acceptance of a position in the cabinet of a Communist government involved him in what he recognized, in the still watches of the night, to be a betrayal of his father's heritage.

He may have taken his life in self-disgust. Or he may have simply found the tension between his ideals and the political realities too difficult. These scruples remind one of the legitimacy of the distinction between suicide and martyrdom. But the possibility that the act was the pure assertion of moral integrity remind one to be charitable in judgment and flexible in moral theory.

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MEMORIALS COMMEMORATING FOUR ARMY CHAPLAINS

Washington, D. C.—The most recent memorial to the four chaplains who sacrificed their lives when the troop transport, SS Dorchester, was torpedoed off the coast of Greenland in the early morning hours of February 3, 1943, is a three-cent postage stamp. The stamp honoring the four chaplains—George L. Fox and Clark V. Poling, Protestants; John P. Washington, Roman Catholic, and Alexander D. Goode, Jewish—is scheduled for release by the Post Office Department, Washington, D. C., May 28, 1948. At the first-day sales' ceremonies to be held at the White House the nearest of kin of the four chaplains will be honored guests.

Another tribute, dramatically portraying the last heroic moments of the four chaplains, is a painting by Dudley Summers, owned by and on display in the New York City Headquarters Office of The National Conference of Christians and Jews. The picture depicts the chaplains standing together on the bow of the battered and heaving ship with arms linked together and voices raised in prayer as the ship is about to make its final plunge.

Last year a therapeutic pool for disabled veterans was dedicated to the memory of the four chaplains at the Bronx Veterans' Hospital, New York City.

An interfaith memorial chapel is being erected in the crypt of the Baptist Temple at Philadelphia. Persons of every faith have contributed to this project, which is sponsored by the Philadelphia Interfaith Committee. The shrine, to be known as the Chapel of the Four Chaplains, will have a seating capacity of 400 and a three-sided altar, mounted on a turntable, for use by the three major faiths. A decorative painting behind the altar, showing the Cross, the Star of David and the Tablets of the Law; stained glass windows; tiled floors; warm-colored stone walls and oak-stained woodwork, will lend beauty and atmosphere to the chapel. Dr. Daniel A. Poling, father of Chaplain Clark V. Poling, has been minister of the Baptist Temple for many years.

The York County Branch of "The Association for Childhood Education," York, Pennsylvania, has established "A Living Memorial for Good Books" in honor of the Four Chaplains. This memorial provides for the purchasing of books for distribution to the school children of the County.

Distinguished Service Crosses awarded posthumously to the four chaplains were presented to the nearest of kin on December 2, 1944. The citations of each contained the lines, " . . . heroically and calmly moved about the deck encouraging the men and assisting them to abandon ship. After the available supply of life jackets was exhausted, he gave up his own. He remained aboard the ship and went down with it, offering words of encouragement to the last."

A postage stamp, a painting, a therapeutic pool, a memorial book collection and an interfaith chapel to date memorialize the heroism of these four heroic American clergymen who gave up their lives in the service of their country.

The Statment On Unity

The "Statement of Faith and Order" released last week by the Joint Commission on Approaches to Unity is a middle-of-the-road document that will not further the cause of Christian unity very much. It leans heavily, even to almost exact phraseoloy, upon the "Report of the Archbishop's Commission" familiarly known as "Doctrine in the Church of England." There are also decided traces of Canon Wedel's excellent book, "The Coming Great Church."

There is a hopeful note in one paragraph relating to the ministry, which is always the crucial point in discussions of Church unity. "When we refer to the historic episcopate, we are concerned with the essentials and purposes of the office of bishop and not with the incidental attributes of the office, or the details of the administration of the Church, which have changed from time to time and may continue to change." However, there will be much difference of opinion concerning what are "essentials" and what are "incidental attributes of the office." The Statement further "make(s) our own" part of the original Chicago Quadrilateral, "This Church does not seek to absorb other Communions." But then the next paragraph, also quoted from the Quadrilateral, says "Christian unity . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence!"

The Statement does a service by reminding the Church that both the majority and the minority reports of the Commission were "received" by the General Convention. Some falsely assume that the Convention rejected the majority report. It was never actually directly voted upon. Since the majority proposals still are, to our knowledge, the only practical proposals for bridging the gap between Anglican orders and those of other reformed Churches ever to be presented to the Church; and further, since they are in effect the same method which the Church of South India has since used, it would be tragic if they be forgotten. Those who disagree with them should offer other proposals, or revise these.

Unfortunately, the Statement contains no report on conversations and conferences under way. Even if the Commission was not prepared to issue any proposals at this time, the Church has the right to be informed. It is exceedingly bad strategy for the Commission to erect an iron curtain about its work.

Disunity is the great weakness of the Christian Church in the world today. Pray God our Church may take a place of true leadership in this area and not be satisfied with a pious form of good words. We hope that our American bishops going to Lambeth will speak courageously and forthrightly of the great yearning among the Churches of America for Christian unity.

Recall The Spanish Prayer Books

General Convention some time ago authorized the translation of the Book of Common Prayer into Spanish for use in our missionary work in Latin America. By a bad error of judgment, the translators were permitted to make certain specified changes. They were allowed to omit the word "Protestant" from the name of the Church on the title page, even though the Church definitely refused to make this change some years ago. This was permitted, however, on the basis that "Protestant" would be misunderstood in these missionary areas. This was a false argument and should not have prevailed. The truth is that certain missionary districts wish to deny as far as possible our Protestant heritage, and sought to bend the Book of Common Prayer to their purpose.

But then the original error was compounded by certain groups of translators who apparently deliberately misled the National Council by further changes in the Ordinal and the service of the Holy Communion. We say deliberately because these books were printed and shipped out of New York before any mention was made of these unauthorized changes.

At its February meeting, National Council sought to repair part of the damage. It admitted "irregularity" in translations not certified by the Custodian of the Book of Common Prayer. It asked the Standing Liturgical Committee of the General Convention to check the translation into Portuguese now under way. It declared that 'National Council will not publish or finance any edition of the Prayer Book which does not conform to the Standard Book of Common Prayer and is so certified by the Custodian of the Book of Common Prayer." The resolution closed with the statement that "The National Council deeply regrets that it has been unwitting party to the publication of the editions of the Book of Common Prayer in Spanish which do not conform to the Standard Book, and recommends that the fact of the actual or proposed changes in the edition of the Book of Common Prayer in foreign languages be brought before the next General Convention by the President of the Council."

One further step should be immediately taken. These psuedo-Prayer Books in Spanish ought to be recalled and repudiated. The cost involved is minor in

relation to the principle involved. If these books are permitted to circulate even until the next General Convention, untold damage will be done. The Church will be represented by an unauthorized book. Almost surely, in the not distant future, these changes will be used as a precedent for further changes, not only in missionary fields but here at home. We strongly urge the April meeting of the National Council to reconsider this matter and recall these books. There should be no prayer books in any language in use without the certificate of conformity of the Custodian of the Standard Book of Common Prayer! Let the National Council act to safeguard the Prayer Book!

The Risen Christ Among The Common Things

We doubt whether it is possible to explain satisfactorily the mysterious appearance of Jesus to His disciples after His resurrection. For those who describe them spoke a different language from ours, and lived in a different world. We are certain however of one fact, that the man who says that if these appearances were spiritual, they were not real, is guilty of nothing less than the sin against the Holy Ghost.

It is significant that in describing one of those appearances, the author of the Fourth Gospel, whose narrative usually moved on an exalted, mystical plane, presents to us a picture of the Risen Lord who is still interested in common things. He comes from the other world with no oracular pronouncement of eternal significance, no stunning and spectacular revelation, but says nothing that He might not have said at any time.

In his story in his twenty-first chapter, the Evangelist tells us that the Master, whom the disciples at first daily see through the mists of the lake, speaks three times. And we can best realize the simplicity of His utterances if we translate them literally into modern speech:

"Boys, have you caught anything?"

"You will do better on the right side of the boat."

"Bring some fish ashore and have breakfast.

This story reminds us of the fundamental meaning of the resurrection which some of us have missed. It did not prove that Jesus was immortal, and therefore His disciples. They were already convinced of that, and were quite sure that Jesus had found His eternal rest in Paradise. But the amazing revelation was that Jesus was still their ever-present Friend, who desired to walk by their side, sup with them at their tables, who was interested in how many fish they had caught.

Today we again on a stormy sea can see the form of our Friend through the mist. When He asks us how far we have succeeded in the task he has committed to us, we must confess that, though we have toiled all night, we have failed. He asks us to throw our nets on the other side of the boat, to learn to do His work in His way. And if we try His way, we shall find abundant success, and He will invite us to share with Him the strength and encouragement which He alone can provide.

But we cannot stolidly return to the "common things" as if nothing has happened. For they can no longer be common. That fishing party in the Galilean lake was vastly different from any other because sanctified by the presence and blessing of the Lord. And when we welcome our Divine Friend, the Risen Lord, among the common things of daily life, they are transformed and transfigured, and all our life—our business, our family and social life, our politics, become truly religious because in them we are partners of our Lord.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

ALBERT SCHWEITZER: An ANTHOLOGY. Edited by Charles R. Joy. Harper & Beacon. $3.00.

Albert Schweitzer is a great Christian who has given his generous talents to the world-wide mission of the Church. Scholar and medical doctor, musician and artist, he has given us an example of what a man may become when he gives himself fully to Christ. All of us will not read all that he has written, but all of us may gain great value from carefully reading this selection of his writings. The editor has drawn source material from practically all of Schweitzer's English translations and arranged them under various subjects to aid the reader.

R. C. M.

* * *

PRAYER. By Dr. Alexis Carrel. Morehouse-Gorham. $1.25.

The book is a translation of Dr. Carrel's La Priere, of which a part was translated and printed in the Reader's Digest early in 1941, but in a form much edited and cut down. Here there is given the translation of the entire French book—some 50 pages in length in English form.

The author writes persuasively and in simple language, easily understood by the reader, of such matters as: Definition of Prayer, Its Techniques, Where and When to Pray, the Effects of Prayer—psycho-physical and curative, and of the Meaning of Prayer. It is a book written by a layman for lay people. Here is a book to place in the hands of people who are sceptical or indifferent to prayer.

CHARLES F. WHISTON.

* * *

PROJECTED VISUAL AIDS IN THE CHURCH. By William S. Hockman. Pilgrim Press. $3.75.

This is one of the most valuable handbooks made available to religious educators in some time. It is the most thorough approach to visual aids which can be obtained. Thoroughly tested and adequate in its philosophy, it deals with general principles, and then applies them in practical detail to projected visual aids, giving instructions to the teacher, advice on utilization, telling how to use motion pictures in worship, suggesting ways of setting up the room and equipment, giving understanding of projection equipment, providing hints for promotion and administration, listing some unsolved problems, and outlining some programs. It is essential reading for anyone contemplating making any use of visual aids of this kind in the whole school or in class rooms.

R. C. M.

A Page for the Family *Mrs. E. E. Osgood, Editor*

HOW GOD LOOKS AT THIS WORLD OF TODAY

By Canon J. Douglas Paterson, Toronto

Until a second war upset things, for a time most people looked on the world situation quite hopefully. There were, indeed, some black spots, but they were far away; some things like race relationships, social barriers, needed adjusting which would be done some day; but on the whole we were getting on; this was a good old world, at least for "nice" people; we were progressive folk and given a little more time, everything would be all right.

God's view is exactly the opposite. Where we lament war, famine, spoiled lives, mental confusion, waste, divorce, and all the other evil things, God goes deeper and mourns one man's sin—the root cause of all the misery. This is to God a sin-sick world, a lost world, and this is the way we must regard it if we are to enter into God's plan and be agents in God's purpose of redemption.

"A LOST WORLD." We don't like the word. But then we generally don't like to be definite about anything. A blackhearted villian is an evil man, but on the other hand a man who is too white, too perfect, too faultless, may probably be uncomfortable to live with. We are not sure that we like either black or white—we prefer grey—not too goody-goody but certainly not too naughty. God knows nothing of grey. The Bible speaks of "going to the right hand or to the left." Paul tells us "the wages of sin is death, but the gift of God is life." The Judgment (Matt. 15) is "Come unto Me" or "Depart from Me." Jesus spoke of the lost coin, the lost sheep, the lost son. He told us "the Son of Man is come to seek and to save that which is lost." How could He come to seek "the lost" if He knew there were no lost souls? The Cross has a meaning only if there are lost souls, and if there is no other way by which they can be saved.

As we contemplate the text "The Son of Man came to seek and to save that which was lost" in the light of the Cross of Jesus three truths become chrystal clear:

1. This is a lost world.

2. This world is worth saving and can be saved.

3. No price—even the death of the Son of God—was too great for God to pay to save a lost world.

Once we get these clear in our thinking and accept them as God's truth, then the world's dark night is broken by the heralds of dawn, and rays of hope kill the blank despair and give us encouragement. So it was that Jesus told us of "the found coin," "the found sheep," and "the found son." By facing the facts that this is "a lost world" but that it can be a "saved world," the Lord Jesus gives us a picture of God's perfect world restored, and our part with the Lord Christ in its redemption.

THE CHURCH IS GOD'S SCHEME. Today the Church knows she has failed, but she is not defeated. She recognizes her failure frankly and the causes for her failure; she is conscious of her weaknesses but more conscious of the source of her strength. She cannot save the world but she can seek the lost and bring them to the feet of Him who can save the lost. She has at last found her relevancy in the world of today, even though it be a world pitted with every evil thing, and she is fast awakening to the task in the New Age. The Church has learned a lesson and her feet are on sure ground. Now she can go forward with no uncertain tread.

"Strong is the faith which God supplies
Through His Almighty Son."

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PRAYER BOOK PAGE BY PAGE CXVXX

THE CHARGE

After the conclusion of the prayer for the "Whole State of Christ's Church" there is in our present Prayer Book a very short and simple rubric as follows: "Then shall the Priest say to those who come to receive the Holy Communion."

The revisors of 1928 removed the long and very formidable exhortation from this place in the Communion Service and put it back, together with other rubrics at the end of the service, so that although it may still be used it is not obligatory, and can be abbreviated at the discretion of the clergyman. These rubrics and the Exhortation will be considered later when we come to them.

The Charge or Invitation to "Ye who do truly and earnestly repent you of your sins and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith," etc., is now considered a sufficient warning and admonition, followed as it is by the General Confession.

In fact the omission of the old Exhortation, which went into considerable detail as to the nature of self examination necessary is much more in line with the general principles of our church. We leave details of doctrine and conduct largely to one's individual conscience, and although this freedom may occasionally be abused it is generally recognized as being a wiser method of discipline than that of dictating to people exactly what they shall believe and how they shall live.

The whole thought of the Communion Service looks forward and not backward. It is not so much what a person has done as it is what one hopes and intends to do that is the important thing.

The Holy Communion is meant to be a source of strength for future living, rather than an act of repentance for past offences, and should be recognized and used in this way.

R. CARY MONTAGUE.

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THE UNHAPPY POSSESSORS OF A LITTLE RELIGION

By the Rev. R. G. Preston,
Rector, All Saints Church, Worcester, Massachusetts

We all know the line, "A little knowledge is a dangerous thing." The proud possesor of a few facts has not gained mastery over life but has often simply developed headstrong overconfidence.

The thought pertains to the field of religion also. We are tempted to paraphrase that line to read, "A little religion is a disturbing thing." Someone has put it in a popular way by saying that most Christians do not have enough religion to keep them from indulging in sin but just enough to keep them from enjoying it.

Two hundred years ago the English theologian, William Lord, stated it this way, "Whilst you are divided betwixt God and the world, you have neither the pleasures of Religion nor the pleasures of the world, but are always in the uneasiness of a divided state of heart. You have only so much Religion as serves to disquiet you, to show you the handwriting upon the wall, to interrupt your pleasures, but not enough Religion to give you a taste and a feeling of its pleasures. You dare not wholly neglect Religion, but then you take no more than is just sufficient to keep you from being a terror to yourself, and you are as loath to be very good as you are farful to be very bad."

People might well be a little more "fearful to be very bad." There is not enough wholesome awe in contemporary religion. But it is to be regretted that too many Christians are "loath

(Continued on page 16.)

News of the Church

BISHOP-ELECT BLOY'S CONSECRATION

April 21

Los Angeles, Cal.—Official announcement has been made from the office of Bishop-Elect Francis Eric Bloy, D. D., dean of St. Paul's Cathedral, Los Angeles, that the date set for his Consecration as third bishop of the Diocese of Los Angeles, will be Wednesday, April 21, at 10 A. M. at St. Paul's Cathedral.

Very limited information is available as to who will be present at the ceremony, but it is expected that the Orthodox Christian Churches, (Greek, Syrian, Russian, etc.) as well as many educational institutions and all officials of diocesan organizations and institutions will be heavily represented.

The Rt. Rev. Henry St. George Tucker, retired former Presiding Bishop, has been invited to be the Consecrator. It is expected that there will be at least 12 other bishops from all parts of the United States either taking part in the Consecration Service or in attendance.

Bishop-elect Bloy, 43 years of age, was born in Birchington, England, coming to this country when a boy, with his parents. His father was also a clergyman. When elected dean of St. Paul's Cathedral, eleven years ago, he was one of the youngest men to be so elected in the Church, and immediately prior to that he was first associate rector and then followed as rector of St. James By-the-Sea, La Jolla. At 43, Dean Bloy is one of the youngest men to be elected Diocesan in the Church.

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FOURTH CONFERENCE ON TOWN AND COUNTRY LIFE

Davis, Cal.—The fourth Conference on Town and Country Life, held March 29-April 1, was attended by 18 Episcopalians and one hundred others, including the Rt. Rev. Lane W. Barton, Eastern Oregon; the Rt. Rev. William F. Lewis, Nevada; the Rt. Rev. A. W. Noel Porter, Sacramento; the Rt. Rev. Sumner Walters, San Joaquin; the Ven. William F. Bulkley, Utah; the Ven. Rex A. Barron, Sacramento; the Rev. E. Dargan Butt, instructor in Problems of Rural Work at Seabury Western and C. D. S. P., and ten other clergy from California, Nevada, San Joaquin, and one layman, Joseph Scott, a professional social worker, who is in charge of Layman's Work in the Missionary District. Bishop Walters served as organist on several occasions.

The conference headliners included: Bishop Lewis, who led a daily meditation on the theme, "Men of God," which proved very soul searching and inspiring.

The Rev. E. Dargan Butt was in charge of a seminar on Evangelism, which was presented in a forceful style, stressing types of evangelism, the value and dangers in evangelism and the necessity for thorough preparation before beginning a program and an equally thorough follow-up.

The Rev. Henry S. Randolph, of New York (Presbyterian), represented the Home Mission Council with lectures on "The Rural Church Movement in America" and "The Rural Church Functioning in Its Community."

Interest in the Davis Conference was developed by Archdeacon Bulkley, chairman of the Rural Commission of the Eighth Province, and the Rev. Norman E. Young, member of the advisory board of Northern California-Western Nevada Council of Churches and provincial representative of the Episcopal Rural Workers' Fellowship.

The Episcopal group presented a list of recommendations to the conference which were heartily approved. Among the suggestions was that definite time be allotted to the various church groups to meet with their leaders in planning application of material presented in lectures and seminars.

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PRAYERS FOR PEACE

Richmond, Va.—The Chapel of St. Paul's Church, Ninth Street entrance, is open every day during the week between ten and four o'clock for prayers for peace.

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BISHOP SHERRILL REPORTS ON CIVIL RIGHTS COMMISSION

Philadelphia, Pa.—On March 18th the Rt. Rev. Henry Knox Sherrill came to Holy Trinity Church under the auspices of the Department of Christian Social Relations of the diocese and also of the Woman's Auxiliary Department of Christian Social Relations to give a report on the President's Commission on Civil Rights, his talk entitled, "To Secure These Rights." Preceding the convocation there was a period of intercessions given for the peace of the world by the Rt. Rev. William P. Remington, suffragan bishop of Pennsylvania. Bishop Sherrill was met by the Rt. Rev. Oliver J. Hart, bishop of Pennsylvania, the mayor of Philadelphia, the Hon. Bernard Samuel, and members of the Standing Committee and the Executive Council. Music at the service was rendered by a choir of the Youth Council.

Bishop Sherrill made very vivid in his report that the commission had given long and careful study to the report, no area of political issue was ever discussed and he laid it squarely on the hearts of each individual present to make it a very personal concern to see that in this time of Evangelism we made every effort for our fellow man to "secure these rights" and charged us to remember that in every instance the place to begin was with ourselves.

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SUMMER CAMPS AND CONFERENCES

Orlando, Fla.—The Diocese of South Florida will again hold several camps and conferences at its Diocesan Camp, Camp Wingmann, located a few miles north of Avon Park, Florida, on Trout Lake. The Board of Managers of Camp Wingmann have announced the following camps and conferences: Clergy Conference under the direction of the Suffragan Bishop, June 8-10; Laymen's Conference directed by Mr. Morton O. Nace, of Tampa, June 12-13; Adult Conference under the direction of the Rev. Martin J. Bram, rector of Holy Trinity Church, West Palm Beach, June 13-19; Camp St. Mark, for young people ages 15 to 18, directed by the Rev. John H. Soper, rector of the Church of the Redeemer, Sarasota, June 21-July 2; Camp St. Andrew, for boys ages 9 to 15, under the direction of Mr. Nace, July 5-16; Camp St. Mary, for girls ages 9 to 15, directed by Miss Alcesta Tulane, of St. Petersburg, July 19-30; Camp St. Francis, under the direction of the Rex. Gladstone Rogers, rector of Holy Cross Church, Miami, assisted by the Rev. John S. Armfield, vicar of St. Paul's Church, New Smyrna Beach, August 3-13.

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TORNADO STRIKES COLLEGE TOWN

President's Home Wrecked

Indianapolis, Ind.—The tornado struck Indiana early on the evening of Good Friday, while doing great damage to the small town of Coatesville, also severely damaged Danville, where our Canterbury College is located. Canterbury College is sponsored by the Diocese of Indianapolis and Northern Indiana.

While the college buildings escaped severe damage, the residence of President Edgar C. Cumings was completely wrecked. Dr. and Mrs. Cumings and their two young boys dived under a bed, and thus escaped injury. The top of the house was completely blown off, most of the walls caved in, and the house so damaged that it is beyond repair.

The Rev. James E. Savoy, Chaplain

of the College, who lived a few blocks away, was not aware of the fact that the tornado had struck Danville until an hour or more after the disaster. The Rev. Leonard C. Wolcott, who teaches in the history department of the college, was returning from a Good Friday service in Bedford, Indiana, and approached Danville from the south just as the storm struck. He had to abandon his car and ran, walked and crawled the half mile to his house, not knowing what had happened to Mrs. Wolcott and the children. While the roof of their house was wrecked and all windows broken, the house itself was not too severely damaged. Many of their neighbors had their houses completely damaged, and the Wolcott's house became a refuge for the night for many injured people, though they were without heat and light. An automobile from a garage more than a hundred yards away was picked up and deposited on the foundations of what had been the Wolcotts' barn.

Canterbury College, which was taken over two years ago by the two Dioceses in Indiana, is the Church's only co-educational liberal arts college and is seeking the support of the general Church. The President's house will have to be completely rebuilt, and any assistance that the Church generally can give will be very much appreciated.

RICHARD A. KIRCHHOFFER,
Bishop of Indianapolis.

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PRAYER BOOK USED IN CELEBRATING CEYLON INDEPENDENCE

New York, N. Y.—When Ceylon gained its independence, the religious observance of the event was observed with the Independence Day service from the American Book of Common Prayer.

Howard Spencer Hane, of the Hoosac School, Hoosick, N. Y., has a letter from a friend in Ceylon, an Anglican priest. He wrote that he used the copy of the Episcopal Book of Common Prayer which had been sent to him by Mr. Hane, "in celebrating the gaining of independence by Ceylon."

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BISHOP OLDHAM VISITS SEWANEE

Sewanee, Tenn.—"A third World War means the end of civilization, which is already tottering on the brink of destruction," the Rt. Rev. George A. Oldham, bishop of the Diocese of Albany, said in an interview at Sewanee, March 20, adding that "the Christian Church is our only hope."

Bishop Oldham, who has just returned from a tour of the Southwest Pacific and Australia, cited Germany, a country in which the entire moral rebuilding depends upon the small but vigorous group who opposed the Nazi state, and who are now attempting to bring order out of the ruins of that nation.

As a delegate to the World Alliance for International Friendship through the Churches, Bishop Oldham will attend conferences in Europe this summer, before going to the Lambeth Conference of the Anglican communion.

* * *

WONDERFUL WORK BEING DONE

New York, N. Y.—Henry F. Budd, of the National Council's Department of Finance, is in Shanghai, helping the Mission to cope with the financial situation in that country of excessive inflation. Mr. Budd had the opportunity of visiting Wuhu recently, and wrote the Council: "It was a pleasure to be in Wuhu for a couple of days and see the splendid progress being made by Bishop Craighill. He sings high praises for the great help made possible through the Reconstruction and Advance Fund appropriations. There is so much evidence of reconstruction work being done that I am sure Bishop Craighill has the entire situation well in hand, and knows exactly what he is doing and wants to do. There is no doubt that he is a very good leader in his district. It certainly was gratifying to me to see the wonderful work which they are doing up there."

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COUNCIL, PROVINCE OF SEWANEE

Albany, Ga.—The Church's work among Negroes was an important item in the discussion in the Provincial Council of the Province of Sewanee, meeting on Lookout Mountain, near Chattanooga, Tenn., March 30 and 31. A resolution expressing the "conviction that it is most important to the welfare of the whole Church that the Bishop Payne Divinity School be continued and supported," and "that it be improved and enlarged" was passed.

The report of the Committee on Negro Work, headed by Bishop John Moore Walker, of Atlanta, recommended a "modus vivendi" in dealings of whites with Negroes, which includes elimination of prejudices and establishment of frankness rather than condescension as a basis for relationships.

The Council members were guests of one of the group, Mr. Z. C. Patten, at his mountain-top lodge, "Witches Cabin." Only two members were absent.

Department reports indicated increased activity in Christian Education, Town and Country Work, Christian Social Relations, and College Work. Mr. Ted Gannaway, provincial member of the Presiding Bishop's Committee on Laymen's Work, outlined steps being taken, and planned, in that field.

Plans for the 1948 Synod, to be held October 5-7 in Augusta, Georgia, were formulated. Meetings will be in St. Paul's Church. The Presiding Bishop will speak twice, and Dr. Almon Pepper will be on the program.

Council sessions were presided over by Bishop Jackson, of Louisiana.

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CHINESE WOMEN SHOWING INDEPENDENCE

New York—For the first time in the history of China "the thoughts and ideas of women are forces to be reckoned with," writes Professor Liu En-lan of mission-supported Ginling College, Nanking, in a recent letter received here by the United Board for Christian Colleges in China. "Since the war," Dr. Liu declares, "Chinese women have become released from their traditional bondage as dependents and are becoming as essential as men in earning a livelihood for the family.

"Another change that has taken place in China is the political attitude of the people. Formerly they simply managed their own affairs, cultivating the land to feed the nation and doing business for the economic life of the country, and they left politics to their leaders. Today they themselves are concerned with the political problems and policies of the nation, and are also feeling concerned enough to enter into political activities. Women, too, are interested and are working to get seats on national and city political councils."

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HOSTEL IN APPRECIATION OF DR. CLAUDE LEE

Wusih, China.—March 16 was the fortieth birthday of St. Andrew's Hospital, Wusih, and was observed with special services and ceremonies. Locally St. Andrew's is known as "The Universally Benevolent Healing Courtyard."

Instead of the usual morning prayers, the Rev. C. T. Chiang, rector of the Church of the Holy Cross, celebrated the Holy Communion for the hospital staff in the Memorial Chapel.

A number of guests representing the other Christian churches in the city, and the official and business groups of the city were invited to meet the staff at tea. The company assembled at 5 o'clock in the newly-completed Hostel given by Wusih people in their appreciation of Dr. Claude M. Lee's services to the community. The building provides living quarters for the unmarried men of the staff and supplies a dining room and general meeting place for all the St. Andrew's personnel. In the Library, an engraved stone tablet was unveiled and presented to the hospital by Mr. P. Y. Tang, a mill owner, and other friends of Dr. Lee. The follow-

ing is an English translation of the inscription on the tablet:

"On this occasion, the people of Wusih have decided to erect a memorial tablet in commemoration of the long and valuable service rendered by Dr. Claude M. Lee, the founder of the hospital. The opening ceremony took place on March 16, 1908. At that time the country people of Wusih being accustomed to old ways of medical treatment, looked upon scientific medical methods with astonishment and scepticism. . . . (But) even in days of severe heat and cold, Dr. Lee made calls on his patients in distant quarters. He saved thousands of lives in the seventeen districts of Wusih, and his name as a miraculous doctor spread far and wide. Patients thronged to him thick and fast. Many country people respected him with idolatry and obeyed his orders with implicit faith. . . . As head of the hospital, Dr. Lee erected many new buildings, enlarged and improved upon their equipment and adopted the use of new, efficacious medicine. . . . He carried out his projects with prudence and perseverance. According to an old Chinese saying, 'Either be a wise minister, or else be a good doctor.'

"Among the western missionaries who have crossed the waters and founded hospitals in China for the benefit of the masses, Dr. Lee is a prominent figure. The ideal of universal love as represented by these missionaries can be found in the teachings of many Chinese philosophers in the past. If our fellow-countrymen could be more public spirited and forego their self-interest for the good of others, China would have a great future. The ideal of universal love which breaks down the barriers between man and man would serve as the best prescription for a country that is suffering from war and devastation. In recording the immortal service of Dr. Lee, let us express our hope for the dawn of a brighter day for China and for the world."

The Rt. Rev. K. T. Mao, assistant bishop of Changhai, replied briefly on behalf of the Church and the hospital, of whose new board of directors he is chairman.

The latter part of the program consisted of an address by Mr. Yih Tsin, well-known writer and lecturer in political economics, and a member of the Central Executive Committe of the Kuomingtang in Nanking.

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PHILIPPINE'S INDEPENDENT CHURCH

New York, N. Y.—Writing to Bishop John B. Bentley, National Council vicepresent, Bishop Norman S. Binsted, of the Philippines, refers to St. Andrew's Theological Seminary, housed in a war-surplus hospital building, as "the key to our whole future plan and policy in connection with our great venture of faith with the Philippine Independent Church."

Bishop Binsted said further that the three men from the Independent Church who have been in the Seminary since it opened in Manila, "have made a fine record and apparently feel thoroughly at home with our own men."

Ten more men from the PIC are expected to enter the Seminary at the beginning of the next school term.

* * *

PROGRESS IN RECONSTRUCTION

New York, N. Y.—Good progress in reconstruction in the Philippines is reported by Mission Architect John Van Wie Bergamini. He intends to move to Sagada in the near future, and start work on the church, convent, orphanage, kindergarten, hospital and school together with a couple of the Bontoc buildings and the residence at Besao.

"While in Sagada," Mr. Bergamini wrote, "I had a man trim the surface of the stone walls of the church to see how badly the fire had damaged them. They can be used by replacing a few of the damaged stones. We are getting a break on St. Peter's Church in Manila. Instead of signing a fixed contract we made it a 'cost plus' job, with the accepted estimate guaranteed maximum. We are saving 15% to 20% on the contract."

* * *

THE EPISCOPAL CHURCH HOME

Mother's Day

Richmond, Va.—Believing that The Protestant Episcopal Church Home as nearly as possible represents that haven of rest which our Church would like to offer to its gentlewomen who are no longer able to work for their own support, the Board of Managers decided to present the opportunity to its friends to help in the care of these ladies.

Mother's Day seemed an appropriate time to make our appeal because of loving memories cherished.

In the Spring of 1929 our first letter of appeal was sent out. Contributors to this Fund will be interested to know how the Fund has grown through the years. In 1929 gifts amounted to $200.00. In 1947 they had increased to $3,000.00.

Before sending the 1948 Mother's Day letter we are taking this opportunity of suggesting that rooms might be endowed as memorials to loved ones. The Home has limited accommodations and insufficient endowment to provide for those who might otherwise be accommodated. It has been abe to carry on only by supplementing the income from the Endowment Fund, with gifts made in response to the Mother's Day appeal, and contributions from the branches of the Woman's Auxiliary. These gifts are used for nursing care and unforeseen miscellaneous expenses required for the health and comfort of these ladies.

Twenty-nine ladies are now being cared for. There are as many more on the waiting list.

As a bit of history we are quoting from the issue of **Our Diocesan Work** of November, 1882. In the publication of that date the Rev. Alexander W. Weddell, then rector of St. John's Church, Richmond, wrote:

"We add this month to our standing record of Diocesan Institutions The Protestant Episcopal Church Home, No 517 N. Fourth Street, Richmond. This is a Home for elderly ladies in needy circumstances in which they can spend the evening of their days in peace and comfort, free from the cares and privations of poverty, and in the enjoyment of religious privileges.

"The admittance fee is $200.00 for any and all alike without discrimination.

"There is an Endowment of some $4,000.00 we think, and it is very desirable that this should be increased as soon as possible to such an extent as to make this Institution self-supporting.

(Signed) (Rev.) A. W. WEDDELL"

The Protestant Episcopal Home, which in the year 1909 was moved from 517 N. 4th Street to 1621 Grove Avenue, is now approaching its 75th anniversary and we hope that all of our Church people will show deep interest in its support.

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LEPER MISSION TO MEET

The Richmond Branch of The Mission to Lepers will meet Wednesday, April 14, at 3:30 P. M., at the Mayo Memorial Church House.

Mrs. R. M. Wilson will be the guest speaker. Mrs. Wilson was in Korea for thirty years as a missionary to the lepers. She is a very charming speaker.

It gives me great pleasure to report that $500.00 was collected as a tribute to Miss Evelyn Page Meriwether, former President of the Richmond branch of the Leper Mission.

The gifts ranged from one dollar to one hundred.

LOTTCHEN P. HARRISON,
Treasurer.

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BISHOP'S ADDRESS HEARD "IN ALL SORTS OF PLACES"

The private dining room of a Chinese restaurant was used for an Episcopal Church service on February 29, with the Rt. Rev. George H. Quarterman officiating.

A radio was set up to bring the Presiding Bishop's address on World Relief. The congregation numbered

eleven, the nucleus of a mission soon to be established. The offering for the Presiding Bishop's Fund was $46.00. Bishop Quarterman, writing to the Presiding Bishop, said, "I thought you might be interested in knowing that you addressed your people in all sorts of places, and that they responded."

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SEWING FOR SERVICE

Worcester, Mass.—Women of St. Matthew's Church, have a project which they call "Sewing for Service." In a period of less than six months they have mended, made over and made new, more than 400 pounds of clothing for Church World Service. Also they have sent packages of clothing to St. Mary's School for Indian Girls in South Dakota and the Rock Point School for Girls in Vermont.

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TO SEND TO CHINA

Kent, Wash.—The Guild-Auxiliary of St. James' Church, Kent, Diocese of Olympia, has "adopted" a Church school in Shanghai. Each member of the Guild, for a starter, helped fill a box of school supplies . . . pencils, erasers, paper, etc. . . . to send to China.

* * *

NATIONAL AND CHURCH CONFERENCE OF SOCIAL WORK TO BE HELD JOINTLY

New York, N. Y.—The National Conference of Social Work will meet in Atlantic City, April 17-23. One session is to be devoted to the relationship between religion and social work. The Church Conference of Social Work, sponsored by the Federal Council, will be held in conjunction with the National Conference. The National Council's Department of Christian Social Relations will have a corporate Communion. An invitation tea is to be given in cooperation with the Episcopal Service for Youth.

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OFFICE OF COMMEMORATION

A beautiful Office of Commemoration has been published by the Army and Navy Division. It is designed for use when the remains of service personnel are returned from foreign cemeteries for reburial in this country. It is based upon an Office of Commemoration prepared and used by the late Bishop of Massachusetts, William Lawrence, after the first World War.

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HIKERS' SERVICE

Members of various hikers' clubs attend an annual hikers' service at St. John's-in-the-Wilderness, Bear Mountain, N. Y. The service held recently was the 25th successive annual service. It was conducted by the Rev. Walter F. Hoffman, vicar, and was attended by several hundred hikers.

* * *

A fine statement of appreciation of a "Prophet With Honor"—the Rt. Rev. William Scarlett, bishop of Missouri—appeared in **Christianity and Crisis**, issue of March 1. It was written by the Rev. Clifford L. Stanley of the Virginia Theological Seminary, and is well worth reading.

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CHARTER DAY CEREMONIES

Hartford, Conn.—Trinity College celebrates the 125th anniversary of its chartering, on May 16. Delegates from other colleges, the city of Hartford, and state of Connecticut, Episcopal Church dignitaries, and many members of the alumni association will attend the Charter Day ceremonies. Alumni will hold special observances for the 125th anniversary on Commencement weekend, June 18-21.

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LAYMEN CONFERENCES

Provincial Conferences of Laymen, sponsored by the Presiding Bishop's Committee on Laymen's Work, are scheduled for Hotel Allerton, Chicago, April 10 and 11; San Francisco, April 24 and 25; Denver, May 1 and 2; Wilmington, Del., May 15 and 16, and Seabury House, May 22 and 23.

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TALK HEARD CLEARLY

Pass Christian, Miss.—Members of Trinity Church here turned out to hear Presiding Bishop Sherrill's address on World Relief better than one hundred per cent. The Rev. Willis G. Clark, rector, reported 101 communicants and 126 people in church that morning.

"We all heard the Presiding Bishop as clearly as if he had been in the chancel in person," Dr. Clark said, and the offering for the needy overseas amounted to $259.26.

100 GARMENTS OUTPUT OF LENTEN PROJECT

St. Monica's Guild Auxiliary of St. Paul's-by-the-Sea, Jacksonville Beach, Fla., undertook to sew for the Philippines as a Lenten project. They completed 100 garments, consisting of boys' shirts, girls' dresses, sunsuits, and under-garments. Also they sent a box of good used clothing to a Southern Mountain mission.

* * *

CHRISTIAN MISSION SCHOOLS IN DESPERATE PLIGHT

From the Jerusalem and the East Mission comes this statement: "Among the sorry facts of the times there is one that makes no headlines, but, for all that, weighs heavily upon the minds of all whose primary concern is the education of young Palestinians. That fact is the desperate plight of Christian mission schools. Some have no alternative but to close. Others, with a fair muster of pupils, either Arabs or Jews, are gallantly carrying on and, with depleted staffs, are working prodigiously to keep in touch with unhappy absentees, especially those preparing for examinations.

A Jewish boy wrote: "It is very unfortunate that I had to withdraw from school, but I cannot help it. Please remember me kindly."

An Arab boy wrote: "During my stay at the school it was hard for me to estimate its importance, but now I come to realize the deep loss I have reluctantly to accept."

* * *

Five basketball teams, the Vesper Players and a Men's Club, in addition to other usual parish organizations keep the parish house and gymnasium of Christ Church, Detroit, busy throughout the week. One of the major emphases of the parish program is to discover neighborhood needs and meet them.

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YOUTH START OWN NEWSPAPER

Young Church members in Mexico have started their own newspaper. It is named **Unidos en Cristo**, and is edited by Jose Ceballos, 116—11 Tacubaya, Mexico City, D. F. It is a mimeographed news sheet, a real credit to the "juventud" of the Missionary District of Mexico.

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One out of every ten persons in the Panama Canal Zone is a member of the Episcopal Church, a Church population density probably equalled nowhere, except among the Indians of South Dakota.

* * *

LIBERIAN GOVERNMENT GIVES 500 ACRE GRANT

The Government of Liberia has given the Episcopal Church Mission there a 500 acre land grant for the relocation of the leprosy colony from Masseteen Island in Fisherman's Lake near Cape Mount to more fertile lands and salubrious climate 35 miles inland. In December, 1947, the Liberian government granted the colony an appropriation of $1,500 and promised an annual appropriation for the work. The American Mission to Lepers provides an annual maintenance grant of $2,000.

* * *

RARE COLLECTION OF BIBLES IN DIOCESAN LIBRARY

Richmond, Va.—Gift of Viscountess Astor, a copy of the original edition of the Great Bible of 1539 has reached Bishop Frederick C. Goodwin, D. D., of the Diocese of Virginia, and has been placed in the diocesan library here.

The Virginia Diocesan Library now contains original copies of three of the four great early editions of the Bible. These are, the Great Bible of 1539, the Geneva Bible of 1650 and the Bishop's Bible published in 1568.

* * *

GLENDOWER CHURCH TO REOPEN

Scottsville, Va.—Christ Church at Glendower, Va., near here, was opened the first Sunday in April for services after being closed for the winter months.

Beverley Tucker, Jr., of the Seminary at Alexandria, from which he will graduate in June, preached at the morning service the second Sunday in April.

Post Haste . . .

ANOTHER SIDE OF THE PICTURE

The religious picture among the students of the University of Virginia is not as stark as might be gathered from reading the article by Chad Walsh in te November issue of The Church Review. No doubt Mr. Walsh reported accurately the attitude of a very small group of students, but this does not represent the vast majority. It could hardly do so in view of the fact that Madison Hall, the building of the first college Y. M. C. A. in the United States, is just across the street from the Rotunda and is the center of a strong religious program carried on by its 621 paid members.

Under the leadership of the Rev. Oscar Wooldridge the Y. M. C. A. sponsors a widely varied religious program. Voluntary services are held twice weekly by students in the little Gothic University Chapel on Wednesday and Sunday afternoons. Voluntary Bible classes are attended by 185 students. The Boys' Club, with a student staff of twelve, works regularly with a group of boys in downtown Charlottesville. A regular program of inter-faith meetings attracts 60-80 students each time. About 30 student-faculty meetings are attended by 300 students. A weekly series of lectures on Theology is participated in by members of the faculty and some of the more mature and thoughtful students. A series of student-faculty conferences on Religion in the Making has been held this year for the first time. The Professor of Religion, Dr. S. Vernon McCasland, is chairman of the Board of the Y. M. C. A. Assisted by the Rev. John Fischback he gives a program of courses in the college curriculum. Each year the Richards' lectures on religion are given by some distinguished man. This year President Colwell of the University of Chicago spoke on the source materials of the New Testament. Each year during Religious Emphasis Week college classes are suspended at a convenient hour to permit all students to hear some well-known preacher in a series of addresses on some religious topic. This series was opened about 1920 by Dr. Hugh Black. Among his successors have been T. Z. Koo, Arthur L. Kinsolving, H. St. George Tucker, Beverly D. Tucker, and "Scotty" Cowan.

The local churches, some in the immediate vicinity of the University and others in downtown Charlottesville, attract many students to their services and work effectively through their student organizations. Among these are the various clubs: Canterbury, Wesley, Newman, Westminster, Baptist Student Union, and the Hillel Foundation.

St. Paul's Memorial Church is located adjacent to the grounds of the University. The strength of the congregation is best indicated by the steady stream of students who go from the University to the Seminaries, especially the Episcopal Theological Seminary in Virginia. In the choir of St. Paul's, in the Sunday School, and especially in the missions in the nearby Archdeaconry of the Blue Ridge, students are active. In some years as many as 50 students take an active part in the mountain missions.

The large number of clergymen and missionaries who have gone out from St. Paul's through the years indicates a healthy religious atmosphere in the student community. This is hardly surprising in view of the large number of Episcopal students (1400 at the present time), and the type of leadership furnished by the rectors of St. Paul's. Three bishops are former rectors, Tucker of Ohio, Powell of Maryland, and Kinsolving of Arizona. Other bishops from the alumni include two recently elected, Gunn of Southern Virginia and Bland Tucker of Western North Carolina.

"By their fruits ye shall know them." No sterile soil could yield such a crop as this. It may be admitted that St. Paul's does not reach as many students as it would like, but may be as firmly maintained that it touches deeply those it does reach. Those who know the present rector, the Rev. Theodore H. Evans, will not be surprised at this. He continues a great tradition of service to the students of the University of Virginia and through them to the Protestant Episcopal Church.

IVEY F. LEWIS,
Dean of the University of Virginia.

* * *

Dear Fellow Episcopalians:

One of your Church colleges needs help! Canterbury College, in Danville, Indiana, founded on the roots of an old normal school two years ago by the two Indiana dioceses, is as much a part of the Church as you yourself, your parish, your diocese, or indeed the National Church.

Not all of your missionary opportunities are in foreign fields! Canterbury has 350 students, 60 of whom are Episcopalians coming from sixteen states. These students and the college faculty have the necessary faith to build this institution into one of the finest Church schools in the country.

But we need immediate and general help to minister to the spiritual needs of our students. At present our Chapel is a small room in a partially unheated building. We have chairs for only thirty people and the room is equipped very poorly. We do have, however, an organization of Episcopal students who want to convert a larger, more suitable room into an adequate chapel—they are willing to do the necessary work themselves.

You can help us in several ways. We could use anything in the way of extra furnishings available in your parish—old kneeling pads, pews, alms basins, hymnals, announcement boards, vestments, articles to administer the sacraments, linens—almost anything. Secondly, any contribution of money either for a specific article or for our general fund would aid us immeasurably, since the college has only limited funds at its disposal. A visit from you or your help in persuading students to attend college here would give us an encouraging expression of your faith.

Remember, this is a vital part of your Church. The college and our chapel deserve help. We believe that we can repay you by helping to develop graduates imbued with the faith of Christianity. This is your opportunity to put used or unneeded articles into use and see them create men and women who will endeavor to create a better world for all of us. I urge you to write to me and help me to build this newest of our Church colleges.

EDGAR C. CUMINGS,
President, Canterbury College.
Danville, Indiana.

Personal Notes

The Diocese of South Carolina has moved into its new Headquarters Building. Old Address: 142 Church Street, Charleston. New Address: 138 Wentworth Street, Charleston 6.

The Rev. William B. Lee, Jr., rector of Holy Innocents' Church, Auburn, Alabama, has accepted a call to become rector of Cople Parish, Hague, and of St. Paul's Church, Nomini, Virginia, effective June 15. His new address will be Hague, Virginia.

The Rev. Albert K. Hayward, rector of Truro Church, Fairfax, and Good Shepherd Church, Burke, Virginia, has accepted a call to become rector of Holy Comforter Church, Richmond, effective May 1. His new address will be 2110 Grove Avenue, Richmond 20, Virginia.

The Rev. Grant A. Morrill, Jr., formerly addressed at the YMCA, Hamil-

ton, Ohio, should now be addressed at 1 Victory Apts., in that city.

The Rev. Ernest W. S. Scully, formerly addressed at 8110 Kemper Ave., Los Angeles, Calif., should now be addressed at 8110 Kenyon Ave., Los Angeles 45, Calif.

APPOINTMENTS ACCEPTED

The Rev. Jmaes S. Butler, rector of St. Andrew's, Bryan, Texas, will become priest in charge of St. Stephen's, Sweetwater, and All Saints', Colorado City, Texas, April 1.

The Rev. Russell Dewart, rector of the Church of the Epiphany, Walpole, Mass., will become vicar of Grace Church, Chicopee, and St. Andrew's, Ludlow, Mass., April 1.

The Rev. John A. Furrer, formerly rector of St. John's, Bangor, Maine, is now rector of St. Margaret's, Belfast, Maine.

The Rev. George F. LeMoine, formerly a student at Virginia Theological Seminary, Alexandria, Va., is now assistant at All Saints', Chevy Chase, Md.

* * *

The Rev. Deitrich B. Cordes is coming to St. Paul's Church, Richmond, Va., as associate rector on May 1. Mr. Cordes, who was born in Pensylvania, received his A. B. degree from Mount Union College and did graduate work at Asbury Seminary, Drew University, Union Seminary, and Virginia Seminary. He served as a Chaplain in the Navy for five years during which time he traveled extensively in many fields of action and has given outstanding service in this capacity. Mr. Cordes is at present rector of St. Andrew's Church, in Lawrenceville, Va.

* * *

ORDINATIONS

Priest

The Rev. Charles Lee Burgreen was ordained priest on March 17, 1948, at Holy Trinity Church, West Palm Beach, Fla., by the Rt. Rev. John Durham Wing, D. D. The Rev. A. L. Burgreen presented the candidate, and the sermon was preached by the Rev. Martin J. Bram. Other priests taking part in the service were the Rev. Arthur J. Lively, the Rev. Tage Teisen, D. D., the Rev. Richard I. Brown, the Rev. Mason A. Frazell, and the Rev. J. DaCosta Harewood, D. D. Mr. Burgreen will be curate of Holy Trinity Church, West Palm Beach, Fla., and will be in charge of St. George's Mission, Riviera Beach, Fla.

The Rev. John Grinnell Harrell was ordained to the priesthood by Bishop Gooden, acting Bishop of Los Angeles, on February 21, at St. James' Church, Los Angeles, Calif. He was presented by the Rev. George West Barrett, and the Rev. Charles F. Whiston preached the sermon.

The Rev. Greydon P. Copeland, of Washington, D. C., was ordained to the priesthood by the Rt. Rev. James P. DeWolfe in the Cathedral of the Incarnation, Garden City, Long Island on March 16. He was presented by his father-in-law, the Rev. Robert L. Lewis, retired, formerly a curator and field representative of Washington Cathedral. The Rev. A. A. McCallum of St. Paul's Church, Washington, preached the sermon. Mr. Copeland, was born in Boston before his father, a Navy Captain, was transferred to Washington. He graduated in 1939 from Georgetown University. With the first threat of war he joined the navy in April, 1941. In 1945 the then Lt. Commander resigned from the Navy to study at General Seminary in New York City. While completing his studies he became associated with the Holy Trinity Church at Long Island, where he will live.

The Rev. Hugh C. McKee, Jr., was ordained to the priesthood by the Rt. Rev. Charles Clingman, bishop of Kentucky, March 22, at Christ Church, Bowling Green, Ky. He was presented by the Rev. William H. Langley, Louisville, and Bishop Clingman preached. Assisting priests were: the Rev. Dr. Robert M. Grant, Sewanee, Tenn., and the Rev. Robert C. Clingman, Louisville. Mr. McKee will become rector of Christ Church upon graduating from the School of Theology, the University of the South, Sewanee, Tenn., in June.

* * *

Deacons

Paul Kramer Abel was ordained to the diaconate by Bishop Sawyer of Erie on February 22 at St. John's Church, Sharon, Pa. He was presented by the Rev. S. C. V. Bowman, and the Very Rev. William Robert Webb preached the sermon. The Rev. Mr. Abel will continue his studies at Seabury-Western Theological Seminary.

Stanton Patrick Murphy was ordained to the diaconate by Bishop Mason of Dallas on February 10 in the chapel at Seabury-Western Theological Seminary, Evanston, Ill. He was presented by the Rev. John M. Young, and the Rev. Dr. Paul S. Kramer preached the sermon. The Rev. Mr. Murphy will complete his studies at the seminary.

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THE UNHAPPY POSSESSORS OF A LITTLE RELIGION

(Continued from page 9.)

to be very good." May we have a yearning for the abundant life "full measure pressed down and running over."

* * *

JESUS

The amplest gift God ever gave
is Jesus,
Who came to earth our race to save,
Man Jesus.
Endured the Cross, despised the shame
Brave Jesus
And gained the most exalted Name
Lord Jesus.
His reign extends o'er every land
King Jesus
His throne, a cross and God's right hand
Christ Jesus.
Our great High Priest, He ever prays
Friend Jesus,
That men find bliss in love's highways,
Dear Jesus.
He left a rich bequest of Peace
Our Jesus,
And wins for faith sin's full release,
Strong Jesus.
O preachers, teachers, Christmen dear,
Preach Jesus.
To men afar and neighbors near.
Preach Jesus.

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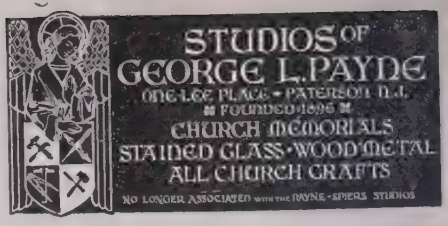
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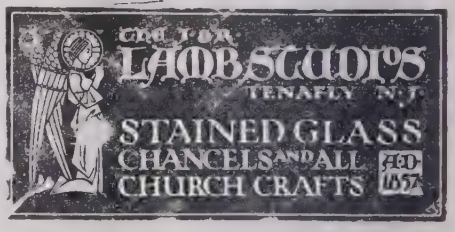

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April 17, 1948

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CHAPEL OF THE NATIVITY

Grace Cathedral, San Francisco, California

See page 10.

Post Haste . . .

GOD TAKES HIS TIME

Sir: There is much criticism by both friends and enemies of the Church, which is the whole body of the baptized, for taking nearly two thousand years to partly Christianize the world. As Christ promised to be with His Church He is thus criticized as well as Christians. People overlook the fact that God takes His time for His operations.

Even after our own nebula, the "Milky Way" was created and our star, the sun, had thrown off our planet, Earth, it took two billion years for Earth to be ready for man, and perhaps a billion of this for living cells to develop into intelligent men. Then came thirty thousand or more years before God revealed Himself to Abraham, a thousand more before He gave the ten great commandments to Moses, and some twelve hundred and fifty years more before He revealed through Christ that there are three Persons in the Godhead.

America was only discovered in 1492 and Australia after 1770. The "Cape to Cairo R. R." and exploration of the Congo and the Niger basins are matters of our day. The Valley of the Amazon still awaits airplane work. It took six hundred years for Christianity to establish its Creeds. Since the 5th century we have had Buddhism to contend with and Mohammedanism since the 7th, and both are well equipped for strenuous resistance throughout the whole of southern Asia.

Meantime Providence has brought about world political conditions that seem to promise great opportunity. Civilization is advancing rapidly, and these marvellous airplanes enable the Scriptures and missionaries to be literally dumped into every nook and cranny of the entire earth.

God the Father is providing, God the Son is leading, and God the Comforter is overcoming our ingrained pessimism by exalting the Mercy of the Holy Trinity.

ROBERT W. BARNWELL, SR.
Florence, S. C.

* * *

Of the 440 students enrolled at Ginling College in Nanking last semester more than forty per cent were Christians. Two students (daughters of the Indian ambassador to China) were Hindus; three were Mohammedans, and one a Buddhist. Nearly 200 of the girls received their college preparatory training in Christian schools. Most popular major subject was sociology, with English second and home economics third.

Personal Notes

APPOINTMENTS ACCEPTED

The Rev. George S. Bowden, vicar of Christ Chapel, Wortendyke, Midland Park, N. J., will become rector of St. Stephen's, Catasauqua, Pa., May 1.

The Rev. Arthur B. Cope, a post-graduate student at the General Theological Seminary, will become priest in charge of St. Clement's, Greenville, and St. Paul's, Farrell, Pa., June 1.

The Rev. William C. T. Hawtrey, formerly priest in charge of St. Andrew's, Waverly, Iowa, is now rector of St. Luke's, Fort Madison, Iowa.

The Rev. Elbert B. Holmes, priest in charge of All Saints', West Newbury, Mass., will become rector of Trinity, Weymouth, Mass., April 1.

The Rev. Wilbur J. Kingwill, formerly rector of St. John's, Lowell, Mass., is now rector of St. John's, Newtonville, Mass.

The Rev. John McKee, associate rector of the Church of the Ascension, St. Louis, Mo., became rector of St. Paul's, Orange, Texas, April 1.

The Rev. Doane E. Rose, formerly rector of Trinity, Grand Ledge, Mich., is now vicar of St. John's, Charlotte, Mich.

The Rev. Paul Moore Wheeler, formerly rector of St. Andrews, Torrance, Calif., is now rector of St. James', Newport Beach, Calif.

The Rev. Charles A. Crawford, formerly rector of Christ Church, Austin, Minn., has accepted a call to be rector of St. Paul's Church, Yuma, Ariz., as of May 1, 1948.

The Rev. Wilfred R. H. Hodgkin, D. D., formerly chaplain to Public Institutions, Diocese of California, San Francisco, Cal., has been priest-in-charge of Trinity Church, Oakland, Cal., since Jan. 1, 1948.

The Rev. Gordon M. Reese, formerly Canon to the Ordinary, Grace Cathedral, San Francisco, Cal., will be rector of St. Paul's Church, Salinas, Cal., after April 15, 1948.

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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The Rev. Vesper O. Ward, formerly Director of Christian Education, Dio-

(Continued on page 14.)

* * *

THE THIRD SUNDAY AFTER EASTER
The Collect

Almighty God, who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

* * *

APRIL

1—Thursday
4—First Sunday after Easter
5—The Annunciation
11—Second Sunday after Easter
18—Third Sunday after Easter
25—Fourth Sunday after Easter; St. Mark
30—Friday.

Vol. CXIV No. 16

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

On The Burma Road

AN AIRMAIL LETTER FROM BISHOP QUENTIN HUANG

The first Yunkwei Synod, in spite of distance and poor means of transportation (some delegates spent actually 9 days on the road), brought 10 clergymen, 9 lay delegates 8 woman representatives, and 2 bishops to Kunming from Feb. 22 to March 2. In addition, there were 6 special guests and 1 special speaker. On the first day we had a grand opening service with the Cathedral solidly packed and more than one hundred in the procession. In the afternoon the opening session of the synod was marked with a roll call of clergy, lay and women delegates, the election of the steering committee and the election of the new bishop of Yunkwei. The last was held again in the church with solemn ceremony; by the grace of God I was elected unanimously save one abstention.

For 10 solid days the clergy and lay delegates coming all over the Burma Road happily gathered together. The first few sessions were given to the reports of the work of our churches and our auxiliary institutions, such as, hospitals, orphanages. Every morning our regular sessions were proceeded by Holy Communion, while in the afternoons addresses were given by Bishop Hall from Hongkong on "The Church in China After the War," by myself on "Our Mother Church in America," and the workshops of Dr. Alice Gregg from Shanghai on adults, youth, women, children, lay-training and rural work. Daily devotional meetings conducted by Bishop Hall, dinners given by our friends and organizations, committee meetings or even regular sessions occupied all the evenings. Three mornings and one afternoon were devoted to the discussion and adoption of our new Constitution and Canons. Because of high enthusiasm, we need neither tea nor coffee to keep us awake; because of our harmony we required neither sugar nor candy to sweeten our mouths. "Thanks to Dr. Gregg, for she has opened our eyes to the field of religious education," mentioned some; "the same to Bishop Hall, for he has deepened our spiritual life, which certainly helps us make the synod so successful," commented others! After my report on "Our Mother Church in America," the rectors have been very much interested in Every Member Canvass, the Brotherhood of St. Andrew, the Girls' Friendly Society, Daughters of the King, etc. They all have expressed their desire to experiment along these lines when they get back to their stations.

To extend the Kingdom of God in Yunkwei, the synod has resolved that we should open two sub-stations, provided we have means and personnel; one in Pao Shan, Yunnan, at the request of the non-Christian magistrate and the other in Tsuni, Yunnan as an answer to the call of the sheep without a shepherd there.

Although Yunkwei is still a baby only 8 years old, it was resolved unanimously that every clergyman together with his vestry is to draw up a self-supporting plan according to the local conditions, no matter how hard it may be, so that we may save some from what our Mother Churches and friends give to us for more new evangelical work in these two provinces. More inspiring to us is that they have without the least hesitation decided that every church in the Diocese should give 10 per cent of its total income to the Diocese for missions. Again they have adopted unanimously a Forward Movement for Evangelism of doubling the church membership in a year. With God's help we hope and pray our dreams may be realized.

Most encouraged by the reports of the splendid work from the delegates of 3 Woman's Auxiliaries in Kweichow and one in Kunming, the delegates from the other churches, one and all, have voluntarily promised to organize at least one Woman's Auxiliary in each parish. They have passed a number of important resolutions concerning evangelism, service, spiritual life, and elected Mrs. L. C. King as the Diocesan Chairman of Woman's Auxiliary, with my wife the vice-Chairman. Under their leadership and with the high pitch enthusiasm of the delegates, we are deeply convinced that the woman's work will have a great future!

Thanks, praises and glory be unto God for He has poured His blessings upon our first synod. One of the Chinese proverbs says, "Favorable climate is not so good as advantageous position; advantageous position is not so good as human harmony." We, in Yunkwei, have in addition to the lovable climate and peaceful position in the Southwest China, also the human harmony as exhibited at this synod. During our ten days' sessions neither the clergy nor the lay delegates had any personal scratch; every one whole-hearted and enthusiastic attempted to solve all the problems with only one aim—for the glory of God and as the item of our synod all the clergy voluntarily rededicated themselves to God's work in Yunkwei with a solemn ceremony. Because of their spirit of harmony and cooperation, faithfulness and loyalty, both my wife and I have been made very grateful to God and very happy to bear our crosses.

Yunkwei hereafter is a diocese by which we mean in China only ecclesiastical autonomy, not in the same sense as it is in the States. It was organized into a district only 8 years ago. For the sole reason of making it every Christian's baby, Yunkwei has been made a diocese with a hope that all the Mother Churches and Christians will extend us a hand, as PECUSA and CMS and our many friends in the States have done. Daily we meet opportunities; daily heart-breaking we have to turn some down. At the synod requests and petitions for clinics, hospitals, churches, schools and taking care of orphans came in one after another. All the clergy and lay delegates in accord desire to establish one and only one Episcopalian High School in the Diocese of 245,000 square miles. May God help us in realizing this so that His future labourers will have a chance of receiving church education. We need missionaries, as doctors, nurses, teachers, preachers, youth workers; we need a few more scholarships to train the future church leaders, and we need some more assistance in taking care of our blind, deaf-mutes and orphans. Constantly we hear the Macedonian call—"Come over and help us." Indeed the harvest is plenteous, but the labourers are few. Kindly pray for us to the Lord of the harvest that He will send forth labourers into His harvest! May I have the honor of transmitting this call to you, dear friends!

Yours very faithfully,

QUENTIN K. Y. HUANG.

Kunming, Yunan, China.

A Brief History Of The Protestant Episcopal Church In The United States Of America

By MR. GEORGE V. BLUE, Washington, D. C.

PART TWO

The Colonial Revolution and the Church

The Anglican churches in the mainland colonies were particularly hard hit by the War for Independence. Even the shadowy connection with the bishop of London was now dissolved and the support of the S. P. G. was withdrawn. A large number of the clergy conscientiously adhered to the royal cause in view of their pre-ordination oath of allegiance to the King. In the exodus of loyalists during and after the War, great numbers of influential laity and a similar proportion of clergy were included. Congregations ceased to exist or were left destitute of pastoral care. In many of the former colonies, when the War was over, churchmen were a remnant rather than a Church with not much left them but their books of Common Prayer. It is only too easy, however, to over-stress facts which in themselves were sufficiently unhappy. There were centers where the corporate life of the Church was still strong; in all the former colonies there were Churchmen still loyal to their tradition, awaiting leadership; and fortunately there were leaders who nobly answered the challenge that the catastrophe of war and the needs of new times presented.

THE CHURCH IN THE POST-REVOLUTIONARY PERIOD

This period may be regarded as corresponding measurably to the "critical period" of national history, and the term holds good for the Church as for the Nation. The situation was even more desperate for the ecclesiastical body politic, as there was no semblance of a central organization. In the new States, formerly colonial entities, the remaining episcopal congregations were not only without the chief officer that gave them their distinctive status but seemed not to have much likelihood of obtaining one. That many able and prominent laymen remained to the Church was exemplified in the list of signers of the Declaration of Independence, and later on in the membership of the Constitutional Convention. They and the remaining clergy might have rallied about a bishop had there been one; but in the experience of most of the American churchmen a bishop was a foreign and almost fabulous creature.

Another tiny ecclesiastical minority, the Roman Catholics, were also lacking an American hierarchy, but their problem was essentially different. For the isolated Church of England congregations there was no question of any but a Protestant episcopal succession, if there were to be one at all.

Everywhere the churches were impoverished, and disestablishment as part of the post-war domestic settlement in those regions where the Church had enjoyed special legal privilege served at first to create further confusion. The separation of church and state effected in 1784 in Virginia nevertheless freed the Episcopalians from the hampering restrictions of secular control and put them in a position to set their house in order in their own way. Not the least among the Church's difficulties there, both before and after disestablishment, were the persistent attacks levelled against it by foes of the former Establishment. Some fifty of the clergy still remained in the Old Dominion out of a pre-War total of one hundred twenty-two. No one cause can be adduced to account for the decrease, but contrary to a common impression extreme loyalist sentiment among parish incumbents would not account for more than a third of it; an equal or larger number of the Anglican clergy in the colony, moreover, had been active supporters of the patriot cause during and after the War.

In South Carolina, although three-fourths of the parish clergy had sided with the patriot cause, the former English connection was for the time being a handicap to regaining popular goodwill. Perhaps the most serious impediment to the Church's revival was an intense parochialism which prevailed, encouraged by the local conditions of the times. The contrast with Connecticut was vivid. In Maryland the remaining clergy and the active laity, amid their own troubles, fortunately perceived that revival was closely connected with united efforts toward a reorganization that would go beyond the limits of the individual States.

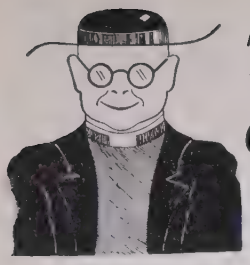
The churches in Connecticut, where fourteen clergy were still resident out of a former twenty, entered the "critical period" in the best condition of any in the new States, notwithstanding the political conservatism which had been marked among them during the War. The Tory principles of the leading presbyter, Samuel Seabury, were well-known. At the other end of the scale, Georgia emerged from the War with no Anglican clergy ministering there. All things considered, it was in the middle States, after Connecticut, where the fate of the former Church of England congregations seemed most immediately hopeful. The firm centers of the Church viewed as a whole were in New York and Philadelphia, although at one time during the War the only rectors in their respective colonies who carried on their functions were Provoost of Trinity parish in the former and White of Christ Church parish in the latter.

As early as 1780, the Reverend Dr. William White (who was also chaplain of the Continental Congress) had given serious thought to what independence would mean to the episcopal congregations. In 1782, he published the historically notable pamphlet **"The Case of the Episcopal Churches in the United States Considered."** This carefully studied presentation became virtually the foundation charter of the Church's federative constitution later on.

Three institutional problems of prime importance confronted the independent American churchmen: (1) unless there were to be thirteen separate Churches in the thirteen confederated—and far from united—States, a broader form of ecclesiastical union would have to be sought; (2) the Book of Common Prayer would have to be adapted to the realities of the American scene and the new political loyalty of American churchmen; (3) how to obtain the episcopate for the American churches by the consecration of native clergy to that office. The third point was singularly pressing, for here and there voices had bruited the possibility of continuing the Church without an episcopate, particularly one endowed with temporal powers. The general mind of the churches, however, was fixed on having bishops in the historic line who would confirm and ordain. The churches of Connecticut were the first to take effective steps by electing Samuel Seabury as their bishop and sending him to England to seek consecration.

Seabury met with a peculiar legal impediment to favorable action by the English hierarchy, as by law only a British subject who would swear allegiance to the Crown could be consecrated by the English bishops. The

(Continued on page 15.)



The Curate's Column

TWIGS AND ROOTS

There was a big mulberry tree in our back yard. We say "was" advisedly. It isn't there any more. We liked the tree when we first saw it. It gave good shade and served as a screen between us and our neighbors. However, it didn't take us a year to discover that our mulberry tree was not the blessing we had supposed.

When mulberry season rolled around the next summer, our tree bore fruit in profusion. The berries were the small seedy kind, unfit for human consumption, and hardly fit for that of birds, but there were so many of them. They fell all across the walk leading to the house, and everyone who came that way tracked them in on their feet. We had mulberry stains on the floors, on the rugs, on the furniture, on our clothes, on everything. To add to our discomfort, the breeze blowing across that moldy carpet of berries pervaded the place with a sickly, sour odor.

It was exasperating, and we decided to do something about it. We sawed off limb after limb, and branch after branch, until we had whittled that tree down to half its size. That, we thought, would eliminate at least half the nui cance. How wrong we were. The next year the remaining branches simply produced twice as many berries, and the plague was as bad as ever.

That was just too much. We knew drastic measures were required, and we took them. We did the job in the way we should have done it in the first place. We quit fooling with the branches and started working on the tree down where the roots were. When we had finished there wasn't any tree left except a pile of fire wood. Needless to say, we haven't been troubled with mulberries since.

After we had gotten rid of that nuisance, we began to wonder why this old world of ours hasn't gotten around to tackling its problems of evil in the same way we went after that tree. It strikes us that it would be more sensible and more productive than the way we are going at it now.

For ages, people have been working on the small sins and the obvious wrongs. They prune them off one by one, and hope that the suffering and pain of the world will be reduced in proportion. It doesn't look as though we are getting very far very fast with that method, and it is pretty clear that we never will. For each one we cut away, at least two others grow in its place. At that rate, the job is a hopeless one.

We just can't win that way, because the evils we fight against—lying, meanness, stealing, prejudice, oppression, murder, and all others of their kind—are just twigs and branches on the tree. They all grow out of the great evils which are their roots. These roots are under ground where we don't see them, or recognize them as evil. Not seeing what they really are, we even approve them and think that they are good. They are such things as personal ambition, the belief that we are better than our neighbors, the aim for power and reputation. These are all just plain selfishness and self-seeking, and that is the tap-root of all evil. All the sin and wrong, all the suffering and pain, all those ills the flesh is heir to grow out of it. They are nourished and sustained by it, and it makes it possible for them to produce the nauseous fruit which stains our world and gives it so foul a smell.

If we are ever to get rid of evil, we have got to stop pruning the twigs, and lay the axe to the root of the tree. The axe was given to us long ago: "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength; and thy neighbor as thyself." The mind of man has never given us so good a tool.

The Curate

* * *

A SMALL BOY'S GIFT

New York, N. Y.—A small boy, sitting in a small church, heard the Presiding Bishop's appeal for World Reliefin that memorable radio broadcast on February 29.

When the offering was received and presented at the altar, one of the alms basins bore that small boy's silver wrist watch . . . the best thing he had to give at the time.

* * *

OF INTEREST TO CLERGY

Sewanee, Tenn.—Of special interest to members of the clergy is the announcement that the Graduate School of Theology, University of the South, will be open again during the month of August under the direction of Dr. M. Boyer Stewart, of General Theological Seminary. Approximately thirty ministers can be admitted for the highly concentrated course which will give credit toward the degree of Master in Sacred Theology. The Graduate School will open on June 26 and last through August 28.

Meditations In His Presence

X. "Catholic and Apostolic Church."

(From the **Nicene Creed.**)

This means an all inclusive. all encompassing Christian fellowship—for all men everywhere by direct order of Jesus Christ, by direct inspiration from the Apostles. This is the Church. This is the Christian Church. We are a living, on-moving part of it. We who **are** part of it, a believing working part of it.

Is this our simple all embracing belief? Yes? No! Rather, it is the point where many stumble and stop. Catholic **vs** Protestant. Protestant **vs** Catholic. Roman Catholic **vs** Anglican Catholic and Eastern Orthodox Catholic. Protestant against ritual, against liberalism, against bishops, against a widely separated array of so-called evils. There are many distortions of the early Christian fellowship, from whence we should get a continuous stream of knowledge and power to combat the very evils which so easily beset us. The kind of apostolic succession that really matters, and spells life or death for any branch of His Holy Church, is the continued oneness of teaching and practice of Christ's word and way those first disciples discovered and used with such astounding power and results.

Hands on heads, bishops without interruption, quarrels and questionings, valid vs invalid ministries, and all the paraphernalia of ecclesiastical differences and blocks to reunion centered around the word "apostolic", fade into comparative insignificance when we envision the "coming great Church" moving heaven and earth, as did the Church of the Apostles. They with one accord continued stedfast in the apostles' teaching and fellowship about Christ and with Christ. This is true apostolic success in endless succession, world without end.

In His Presence we find truth revealed about His desire for us as Christians, as Protestants, as Episcopalians, and have found **that** truth revealed as an hearty desire to join forces around Jesus Christ and His way as revealed in the New Testament, and wherever else it has been successfully found and followed, by monk or saint or quietist layman. Wherever God's Holy Spirit emerges with power to change and redeem the souls of men, there we find true catholicity and true apostolic tradition.

J. W. KENNEDY.

* * *

Prayer for Peace

Thy Kingdom come. Thy Will be done, On earth as it is in Heaven.

Nunc Dimittis

To continue in Simeon's company is to have our feet set in a large room, one in which we are encouraged to cultivate personal religion of such a quality that its outworking will be seen in evangelistic and missionary endeavor.

Under the direction of the Holy Spirit, Simeon knew that he had seen One Who was to be the Saviour of "all people" (Lk. 2:10, 31).

Having seen the Lord's Christ, did he do anything other than sing about it? His friend Anna, after returning thanks, spoke of Jesus to all that looked for redemption (38). Noble Simeon probably did that too, and continued to joyfully witness until he finally departed this life in peace.

We, who know the God of our salvation in a greater degree than was possible to Simeon, have been brought into the company of Christ's disciples, (learners), and have been numbered among His friends (John 15:15). In such company our lives have grown, and our worship of God, in the congregation of His saints, has become more blessed—but in all such experiences, the friends of the Master must show outward results. The context of John 15:15 must not be overlooked. Such statements as those of verses 8 and 13 and 16 are for us, no less than verse 15.

To those who, because of years or infirmity can no longer take active part in well-loved organizations of the parish as of yore, there remain other expressions of service. "Fat and flourishing" we may not wish to be, but we should seek fulfilment of the companion promise in Psalm 92:14, "They shall bring forth fruit in old age." What form shall our Eventide-service take? Somehow it ought to be along Anna and Simeon lines; our witness should have an evangelistic accent as we gratefully tell of the great love of Jesus.

Spirit-directed commendation finds expression in a variety of ways. To Isaiah, a young man, the word was, "**Go**"; to Paul it was "**Witness**"; to aged John, "**Write**". (Isa. 6: Acts 26: 16; Rev. 1:19).

To that third method we now give thought, as something complimentary to the use of our knees, a bit of ministry born in the quiet of our prayer periods.

Musing on the great spiritual privileges of the friends of the Master, rejoicing in the realization that they had been constituted a kingdom of priests, (Intercessors), the Seer heard a Voice saying, "Write." (John 13: 1; Rev. 1: 5, 6, 19).

When Paul the Aged could no longer be an intinerant evangelist, he became a gospeller by his pen, and half of our New Testament came to us that way.

The Rectory library may include a copy of "**Letters to His Friends.**" Try and borrow it, and learn from such a glorious servant of the Lord Jesus as Forbes Robinson, something of this ministry by mail.

It needs not the pen of a ready writer to tell to others, in simple, convincing words, our own experience of the common salvation, and of the things accompanying it.

Yet it is not a ministry to be undertaken lightly. Letter writing can only be really used, as it becomes an outgrowth, an outworking, an overflowing of our own developing devotion to our Lord and His Word. Only as our letters are Spirit breathed can we avoid the appearance of being overrighteous and preachy—but, if this phase of lay minstry is offered to us by the Lord of our lives, we must not say Him Nay. It may be but a word, that the Spirit's Voice whispered, "Write"; but the worker passed onward unblessed and weak, whom we were meant to have stirred to courage, devotion, and love anew, because when the message came to us we were out of touch with our Lord. But to the soul, made sensitive through frequent prayer, there will open a field of most satisfying service. Known to us are lives without love, men and women burdened with heavy cares, friends in a distant land, perhaps a missionary, lonely and discouraged—well, there is our field of service. During our preparatory time in the quiet, we shall, as in Ezekiel 3:15, sit where they sit, until God-given understanding and sympathy is ours.

If, in deep humility, we will get under their burdens, and in some cases number ourselves with transgressors, as suggested in Isaiah 53:12, we become, not only people ready to make intercession for such, but the Master may graciously entrust us with one of His pens, and O that it might be a quill from the wing of the Holy Dove.

By our letters, our sympathy, our prayers, our kindness, we who are elderly or house-fast, and the other readers too, will thus make a way for the inflow of God's love into needy and loveless lives.

B. F. M.

The Miscalculation of Modern Man

By REINHOLD NIEBUHR

Modern man has conquered nature more successfully than any previous generation. But he has had no marked success in getting along with his fellowmen.

We live in a world of broken communities. We have not merely failed to organize a world community. That failure might be excusable, since the task has never been attempted before. But we are also failing to preserve the smallest, most intimate and oldest of all human communities: the family.

When modern man tries to explain these failures he usually asserts that they are due to our tardiness in applying the technics by which we conquered nature to the affairs of mankind. I should be more inclined to believe that our failure in getting along with our fellowmen is partly due to the fact that we use precisely the same technics by which we conquered nature in our human relations.

We think of our fellowman as a kind of guinea pig who can be manipulated and experimented with. We apply psychological technics to persuade him into causes which we regard as good for him. We tend to treat him as we treat the things and forces of nature.

Meanwhile our fellowman is a person. He is not an object but a subject. He has his own discrete identity and dignity which we have no right to violate. Each person is unique and can therefore not be understood through the scientific generalizations by which we know nature. Something of poetic insight is required to understand the complexity of his motives. And the clairvoyance of love is required to understand the mystery of his internal life. Relations between persons are not made easier by "scientific technics."

There are, of course, necessary political and social technics, required for the regulation of the common life of mankind. We need more, rather than less, scientific intelligence in trying to adopt our social institutions to the needs of a technical age. But in the ultimate instance personal relations are not governed by the mind.

Persons confront each other in the totality of their minds, hearts, and wills. The wisdom by which they understand one another is the wisdom of love and not of science. The love by which they overcome the frictions between one another must be informed by the spirit of forgiveness, rather than by the spirit of scientific objectivity.

Perhaps we are failing in our human relations because our conquest of nature has made us too proud and too filled with the sense of power. The spirit of love which oils the frictions of life must be prompted by humility.

(Copyright 1948 by Religious News Service.)

The Rev. Charles W. Sheerin

Charles W. Sheerin made an outstanding contribution to the life of the Episcopal Church during his all too short ministry. His career was a meteoric one. His abilities were quickly recognized, and he served a number of great parishes in Texas, in Virginia and finally in the nation's capital. His influence, however, went far beyond the parochial ministry. He was editor of **The Southern Churchman** from 1932 to 1938. His editorials were constructively evangelical, carrying on the great traditions of this magazine.

As vice-president of the National Council from 1938 to 1942, there was probably no diocese of the Church into which he did not go. He possessed a great flair for such promotional work, and he was recently called again to use his talent by serving as chairman of the campaign of the Virginia Theological Seminary for funds to rebuild and expand that great old institution.

His sudden death from a heart attack at the early age of fifty is a warning to the Church. We burn up our clergy by the impossible loads we place upon them. Our Episcopal Church is grossly understaffed. Though communicants have doubled since the turn of the century, the number of active clergymen has remained practically the same. An average Roman Church of comparable size to one of our larger churches will have three or more priests assigned to it, in addition to a number of nuns. A like Protestant Church will have a staff of four to eight trained full-time assistants to work with the pastor. We think such a parish is doing well if it has a curate and a director of religious education.

The Church militant has lost a devoted presbyter to the Church expectant. May God grant "Sherry" "continual growth in His love and service," and to his family, courage and consolation!

Radio And Television

On the whole, the Churches of America have failed in their use of radio. The recent broadcast of the Presiding Bishop was an ingenious, finely-conceived single broadcast. But the great sweep of radio has passed religion by. Feeble "Morning Devotions" unenthusiastically sponsored by local ministerial groups; the commercialized evangelism of fundamentalist groups; and the broadcast of actual church services, ill-adapted to the air, make up the great bulk of Protestant religious broadcasting. Time devoted to religious programs has the lowest listening audience of any programs on the air! The average person has little idea of the techniques and responsibilities of broadcasting and so misuses the time given to him by a local station, which, incidentally, probably does so only to be able to report this to the Federal Communications Commission as time given to "public service," over the anguished protests of the sales-manager of the station who groans trying to sell the following half-hour! All of which explains why religion gets such poor time on the air, and is constantly shifted about.

There is real hope in the recent organization of a "Protestant Radio Commission" formed under the leadership of the Federal Council. It is, however, greatly to be hoped that this new commission will work with (and possibly merge with) the already well-established "Joint Religious Radio Committee" which has done notable work both in setting up Radio Workshop groups for ministers and in producing outstanding religious programs, such as the first rate "All Aboard for Adventure" series for children, and "To You In America," produced for Church World Service. The Churches which formed the "Joint Religious Radio Committee" are all members of the Federal Council group.

We trust that the cooperation of our Church in this work will be whole-hearted, and that the proposed Episcopal network program will be coordinated with the planning of other Churches. If every Church sets up a separate denominational hour, there will not be enough hours of time available on the air, no matter how much money we might have to spend.

And now television is coming along! Unless the Churches wake up and move with unprecedented speed, we will be left out of this entirely! There have been sporadic telecasts, such as the one from the Washington Cathedral when the Presiding Bishop was installed, and at least one service from St. Paul's Cathedral in Detroit. But opportunity for such telecasts will end when television networks begin full-time commercial operation. For the expressed attitude of many in charge of net-work television is bluntly, "No place for religion on television!"

The Churches ought to accept this challenge! Radio and television stations often seem to forget that the air waves belong to the American people and not to the stations. The stations are merely licensed to use the air waves in the public interest.

But if the Churches are to receive an adequate amount of time on television, the Churches must do two things which they did not do in radio. They must be prepared to study the techniques of this new art fully, and to use them effectively. Further, the Churches must act quickly. Co-axial cables are being

rapidly laid between many cities. Their completion means the beginning of net-work television within a year on a nation-wide basis. Unless we move rapidly, we will be left out and the new miracle will develop without religion. Then it will be ten times as difficult to break into it.

Our Church with its dramatic liturgy has a great advantage in television. It might even be an avenue to a great liturgical revival in all Churches. We hope the new "Protestant Radio Commission" will move immediately into the new field of television, and make long range, sound plans to exploit this miracle of communication for the Kingdom of God!

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

THE LUTHERAN LITURGY. By Luther D. Reed. 692 pages. Muhlenberg Press, 1947.

Dr. Reed's admirable and illuminating book is more than a commentary upon the Lutheran Liturgy. It aims to fit the Lutheran services into proper relationship with the other historic liturgies, or more broadly into their place in the larger story of Christian worship. An introduction on the meaning of public worship is followed therefore by two chapters which sketch that larger story. They do it well. Obviously in such a sketch there can be no long discussion of the many obscure or controverted liturgical problems of the first centuries of the Church's life, but Dr. Reed is judicious in his judgments. It is important to remember that history is a field in which scientific objectivity is never completely realized. But the sketch which brings up to the Reformation is adequate and clear.

We come then to the core of the book and to the field in which Dr. Reed is master. The problems which Luther and the other reformers found in adjusting worship to the new life of the Church, Luther's own views; his attempts, some successful, some not; his influence on the liturgies of other lands Sweden and England especially; the "liturgical disintegration" after the thirty years war and the revision movements in Amercia culminating in the present Lutheran Common Service book—all are skillfully and sympathetically presented. The commentary follows with a vast store of illuminating detail. Non-Lutherans will be particularly interested in the discussion of Luther's handling of the Consecration in the Eucharist, the lack in his liturgy of the prayer which is universal elsewhere and the later Lutheran views on the matter. Episcopalians will be particularly interested in the study of the relation of the German experiments of the 16th century to the English Prayer Book. There are many points of contact.

It remains to note the helpful studies of music, the excellent comparative tables, the selection of Eucharistic prayers, the glossary and the comprehensive bibliography. The book is definite and authoritative in its own field and a welcome addition to liturgical learning.

EDWARD LAMBE PARSONS.

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THE ARTS OF THE CHURCH. By Richard H. Ritter. Pilgrim Press. $4.00.

Here is a book on church arts which may be used profitably by individual readers, study groups, committees on music and drama and worship, and by college and theological students. This is the announced object of the book, and the author has fulfilled his purpose. It is profusely illustrated, and has an interesting text. A philosophy of common worship undergirds the specific chapters on architecture, furnishings and fittings, music, literature, drama and the dance, painting and sculpture, and "the artist himself."

R. C. M.

PRAYERS FOR YOUNG PEOPLE. By Abigail Acker Johnson. Westminster Press, 1947. $1.50.

MORNING, NOON, AND NIGHT. By Frederick Ward Kates. Morehouse-Gorham Co., 1947. $1.25.

Nothing is harder to write than a good book of devotions. What may appeal to the author is only with difficulty and considerable alteration applicable to the devotional needs of another. One common fault must be said of both books —many of the prayers are far too long, and are rather essays than prayers. One can only compare them with the standard of all prayers—the Lord's Prayer—to sense their verbosity. Mrs. Johnson's book does have the merit of great simplicity of style, but it is very doubtful whether either book can serve the purpose which the author intended.

CHARLES F. WHISTON.

* * *

STOP LOOKING AND LISTEN. By Chad Walsh. Harpers. $1.25.

This is an imitation of C. S. Lewis, and a bad one at that. It scolds, it is dogmatic, and it assumes that if these unargued positions are not accepted the reader is a dolt. The author has just come out of unbelief, and as a new Christian he has all the answers. Perhaps you will like it.

R. C. M.

* * *

CHRISTIANITY AND PROPERTY. Edited by Joseph F. Fletcher. Westminster Press. $2.50.

Those who know Dr. Fletcher will recognize immediately that this book is full of dynamite. It is dedicated to Vida Scudder, and this provides an additional fuse. And the writers inclue Bishop Emrich whose reputation is built on his sound and radical Christian interpretation of society; Frederic Hastings Smyth, who combines an ultra-Catholic liturgical system with a Marxist view of society; Charles L. Taylor, Jr., the popular and liberal dean of the Episcopal Theological School; Edward R. Hardy, Jr., the expert historian; Charles Duell Kean, the energetic follower of Kierkegaard and Niebuhr; Paul Louis Lehmann, the only non-Episcopalian and a fine scholar; Miss Scudder and Dr. Fletcher. This is a sound, scholarly and penetrating book, the first to come from this school of thought which is likely to be widely read. Here are the uncompromising standards of a Christian society in relation to property, worked out without regard to the capitalist prejudices which have wrecked havoc on the modern Church. It is an historical treatment, beginning with the Old Testament and carrying down to the present day, providing information available in no other single volume.

R. C. M.

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THE CHRISTIAN HOPE OF IMMORTALITY. By A. E. Taylor. Macmillan. $2.00. 1947.

Here at last we have an American reprint of a book published in England some years ago, and which unfortunately had been but little known in this country. The author was the Professor of Moral Philosophy in the University of Edinburgh, and was one of the greatest Platonic scholars of the past generation.

The reviewer knows of no book which so decisively and sharply brings out the distinctive contributions which the Christian Faith has made to the problem of immortality. It is a book which all clergymen should read and reread, and alert laymen will also profit much from reading it. The content of Eastertide preaching would be very different were the teaching of this book mastered. For all its depth of meaning the book is simply written, and once started the reader will want to finsh it.

CHARLES F. WHISTON.

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE CHURCH'S MESSAGE

Rev. Canon J. Douglas Paterson, Toronto

With the picture as we have drawn it in the two previous articles clearly in our minds we accept the challenge and answer three important questions:

1. Has the Church a message for this day and age?

2. What is the message?

3. Can she put it across? and how?

1. WHAT DO WE MEAN BY THE WORD "EVANGELISM"?

(a) It is **more than** an intellectual presentation of truth. You may know the truth but not obey the truth. People must be made to know the truth, not what they think is the truth.

(b) It is **more than** applying the power of Christ through the Church to social questions. It does not properly rule out an aggressive attack on the evils of the day; not even on political and economic questions. International policies and affairs are keenly followed —the Church's influence and weight, is thrown on the side of right moral principles; but this is not enough.

(c) It is **more than** moral reform. A good woman may reform a bad man and probably will keep him on the narrow path. Many other splendid agencies are working magnificiently for the uplift of the fallen and degraded. Alcoholics Anonymous is one of these. The modern trend of Social Agencies, many under state control and others financed by our Community Chests, are doing a wonderful work, but in all of these there is something lacking if there is no strong religious foundation, and this is both the despair and hope of many who are leading in these good works.

(d) Having given the negative side now let us accept and study a positive definition. "To Evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church." The world wide Anglican Communion has generally accepted this definition first formulated 25 years ago, and we still put it forth as our answer to the first question, "Has the Church a message?"

2. The second question, "What is the message", requires the whole of the next article of this series.

3. Can the Church put across the message?

Once we are sure of our message we seek and find ways of putting it across to others. What works in one place may or may not work elsewhere. Personality enters into the situation—what one man does easily may be impossible even for his friend, but out of many efforts in many different kinds of places and with varying types of leadership certain principles of action have been discovered and are really successful when energetically attempted.

The most important discovery is that while we may preach to a crowd we must speak to the individual. Men are still "won one-by-one". When once we have understood this then we seek, as good physicians of the soul, to diagnose each one's individual need and then to apply the healing treatment suitable to the need. The prayer of many a faithful pastor today is not to be made a great preacher or a good organizer or leader, but "God make me a soul-winner; a workman who needeth not to be ashamed".

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PRAYER BOOK PAGE BY PAGE

CXVXXI

The General Confession for Communion Service

This prayer is of very ancient origin, and its use is of great interest. According to Evan Daniel in his book on the The Prayer Book page 369, "In the primitive Church at this point in the service, the priest confessed his sins in silence; so did the people. In the medieval English Church the priest and people confessed aloud." About the eleventh century adoration of the Virgin Mary and of other Saints had become so common that the Confession was addressed to them as well as to God. A very interesting sample of ancient English is found in Dr. Daniel's book on this same page, and we give a little of it as an illustration of the development of our language as follows: "Also ye shall knell adown apon yowr kneys, seyyng after me, y cry God mercy, and our lady seynt mary, and all the holy company of hevyn, and my gostelyche fadyr, of all the trepasse of syn that y have don in thowte, word, other (or) yn dede, fro the tyme that y was bore (born) yn to this tyme."

This prayer almost in its present form was included in the first Prayer Book of 1549 except that it was then to be said by the priest alone for the people. In 1552 it was provided that "a member of the congregation or one of the ministers should say it together". In the revision of 1662 its present use by the clergyman and all the congregation was introduced.

Its form is very similar to the general confession in Morning and Evening Prayer, except that in some respects it is not so much in detail, and is more fervent.

In spite of its antiquity the origin of our sins in "thought, word, and deed" follows modern psychological teachings, that this is the regular order of the development of conduct, and more and more we are realizing that deeds and habits go back to the realm of thought, and are the result of ideas or impressions that have been implanted in the mind, sometimes unconsciously.

In this way we come unexpectedly upon the realization that, even in its most ancient parts the Book of Common Prayer is amazingly up to date.

R. CARY MONTAGUE.

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TWO OR THREE TOGETHER

The other day at lunch several of us were talking about "Prayer Groups." It all happened because there was serious illness in a friend's family. This young woman said how wonderful it was because she could call this group of Intercessors in her Church and ask them to pray for this person.

There are many such small groups of Intercessors in our Churches. It is too bad that there are not more groups available for all when we need prayers for others. A group could easily be started if you wished to make this your contribution to the Church.

In one city there is a downtown chapel open from ten in the morning to five in the afternoon reserved for "quiet prayers". There are many groups here and there. Sometimes they meet in the Church and sometimes in the home. It might be a good idea to meet in a home where there is a shut-in. Many times this shut-in could feel that this is one great contribution she can make in the fellowship of the Church. We should use them more than we do.

The Southern Churchman has printed a selection of prayers in leaflet form for the use of such groups or for individuals. Copies may be had for the asking through the office, 101 N. Jefferson St., Richmond, Va. These suggested prayers, along with the Book of Common Prayer, may help you in forming a group of your own.

One of the things that I remember in England in the summer of 1939 was the many chapels marked for "Private Pray Use Only". Unless you wished to use them for prayer you were not, as a "sightseer", welcome. It was one place set aside for prayer.

I wished that we Protestants would use our churches during the week as our Roman Catholic friends do. It is

(Continued on page 15.)

News of the Church

RESOLUTION PASSED BY REGENTS

Meeting of Board, University of the South

Sewanee, Tenn.—At a special meeting of the board of regents of the University of the South April 1-2, the regents discussed at length the international crisis and the threat of war and passed the following resolution which was telegraphed to the Presiding Bishop of the Episcopal Church and subsequently released to the press. The full text is as follows:

"We, the board of regents of the University of the South at Sewanee, protest the feeling throughout the country of the inevitability of war.

We hold and proclaim that America must take the lead in stopping the spread of Communism, in preserving individual freedom and personal liberty, and in upholding the dignity of man. We must hope and strive to the utmost to accomplish this without recourse to war, and we must have faith that this can be done.

We must put our hearts and minds to the urgent task of studying the facts, finding a plan, and following a course that will attain these ends. We call ourselves, our faculty and students to this high objective.

For ourselves we regard the following as fundamental:

1. Acceptance by the United States of responsibility for leadership in world affairs.

2. A clearly defined foreign policy for the United States.

3. A strong Army, Navy, and Air Force.

4. A declaration of our deep desire for peace, but also of our determination to fight if necessary for the preservation of liberty and justice.

5. Economic aid to the non-Communist European countries as provided in the Marshall Plan.

6. A World Federation of Nations really capable of settling international disputes, stopping war and aggression, and preserving peace.

We reaffirm our belief in the redemptive power of the Christian faith, and we pray that we may know and do God's will.

(Signed)

Frank Gillespie, Chairman,
San Antonio, Texas.
Rt. Rev. Frank A. Juhan, D. D.,
Bishop of Florida, and Chancellor.
Rt. Rev. R. Bland Mitchell,
Bishop of Arkansas.
Rt. Rev. Thomas N. Carruthers,
Bishop of South Carolina.
Rt. Rev. John Long Jackson,
Bishop of Louisiana.
Very Rev. Pohn B. Walthour,
Dean St. Phillips' Cathedral, Atlanta.
Rev. Girault M. Jones,
Secretary, New Orleans, Louisiana.
Dr. Alexander Guerry,
Vice-Chancellor and President of the University.
J. ALBERT WOODS,
Alumni President, Jacksonville, Florida.
W. Dudley Gale,
Regent, Nashville, Tennessee.
Dr. James T. MacKenzie,
Regent, Birmingham, Alabama.
J. A. Setze,
Regent, Augusta, Georgia.
Edmund Orgill,
Regent, Memphis, Tennessee."

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CHAPEL OF THE NATIVITY

Second of Grace Cathedral's Beautiful Chapels Dedicated

San Francisco, Cal.—During brief but richly impressive services the Chapel of the Nativity, the second of Grace Cathedral's beautiful chapels in San Francisco, was dedicated on March 16, together with the chapel furnishings. of California, pronounced the prayers The Rt. Rev. Karl Morgan Block, bishop of dedication and made a short address. Assisting the bishop was the Very Rev. Bernard N. Lovegren, dean of the Cathedral.

The chapel furnishings include the mural, "The Adoration of the Virgin," painted by Jan Henrik De Rosen; a bronze and wrought-iron chancel rail; four large Gobelin tapestries made in France; a marble altar; a carved wood and gilt reredos flanked by four women saints, the statuettes of which were designed and modeled by Mary Emma Flood, daughter of Mrs. James Leary Flood, the donor of the chapel furnishings.

The chapel is dominated by the mural. Mr. De Rosen, the artist, is considered the greatest living muralist working in the medium of gold and silver. The artist describes the mural in part as follows: "The entire work is a revelation inciting to prayer. The Virgin Mother is enthroned against a dark blue sky flecked with tiny stars and her countenance is beautiful according to ancient eastern standards. Enthroned between heaven and earth, she unifies both and offers to the world her new born Son. There appear in the painting the three shepherds and the wise men offering incense, gold and myrrh, symbolizing the three stages of prayer —the worldly prayer, the inspired prayer, and the contemplative prayer. St. Joseph is portrayed in the manner and style of the early middle era of European history as he is shown carrying burning coals which turn into flowers, after a medieval French legend. The glacier in the picturesque landscape is a symbol of paganism. It melts under the radiant sun of Christianity into the clear water of life, satisfying the thirsty."

The marble altar and the reredos are surmounted by the pelican, symbol of Christ's own sacrifice on the Cross. The four women saints on the sides of the reredos represent Dorcas, who made garments for the poor; Lydia, the patron saint of dyers; Priscilla, whose hospitality was extended to the Apostle Paul, and Phoebe, who bore St. Paul's Epistle to the Romans.

In his address Bishop Block expressed the hope that the sanctuary would be used especially for private worship and meditation in the name of all Christian children and women, and that the chapel itself with its mural would be an inspiration not only to the members of the Cathedral but to the wayfarer who enters its portals.

The furnishings were dedicated in memory of James Leary Flood, Jr., the son of the donor.

* * *

CONSTRUCTION OF WASHINGTON CATHEDRAL MAY BE RESUMED

Washington, D. C.—Tentative plans for the resumption of building of Washington Cathedral were announced by Dean John Wallace Suter, chairman of the building and grounds committee, following a special meeting of the committee with the Cathedral Chapter on April 11. Final decision will not be made until detailed architect's plans and construction costs have been obtained, but it is hoped that work may be begun this summer.

The proposed building would mean further construction of the South, or Patriots' Transept, up through the triforium level, and would include the War Memorial Chapel. As tentatively envisioned this would mean continuing the present building from the east side of the present-portion of the transept, and include the Memorial Chapel.

The last building to be done on Washington Cathedral was the North Porch, entrance to the transept exactly opposite the proposed construction. The porch was dedicated in May, 1942, by the late James Edward Freeman, third bishop of Washington, under whose leadership large portions of the present edifice were erected.

During the war all plans for a building program were postponed, but in the late fall of 1945 plans for completing

the South Transept and erecting the War Memorial Chapel were made, and over the intervening months this project has taken form. In the spring of 1946 the completed portion of the South Transept was formally designated as the Patriots' Transept and hallowed as the site of the Memorial Chapel.

The cathedral architect is Philip Hubert Frohman, successor to the firm of Frohman, Robb, and Little, whose revised designs and working drawings of the cathedral have been used since 1920. The original drawings, accepted in 1907, called for a cathedral of the Renaissance style, but the first Bishop of Washington, Henry Yates Satterlee, determined that the cathedral should be Gothic, believing that this style is "far more conducive to the thought of prayer and worship than that of any other period, and unlike other styles owes its development entirely to Christian influences."

The War Memorial Chapel will enshrine the National Roll of Honor wherein are inscribed the names and service records of thousands of men and women who have served in the armed forces and allied services in the recent and past wars. Daily, names to be enrolled in this, the only known national honor roll, are received at the cathedral offices.

Many patriotic and veterans organizations have enrolled the names of all their service members. Every state in the union, Alaska, Puerto Rico, and Hawaii are represented. Although there is no requirement, other than the desire of the veteran or his next of kin, for inclusion in the National Roll of Honor, many of the stones which will be used in the actual construction of the chapel, have been given in memory of, or as a thankoffering for, the return of a serviceman whose name appears on the National Roll of Honor.

* * *

TAKING PART IN DR. BLOY'S CONSECRATION

New York, N. Y.—The Presiding Bishop has taken order for the Consecration of the Very Rev. Francis E. I. Bloy, D. D., Bishop-elect of Los Angeles, to take place at 10:30 A. M., April 21, at St. Paul's Cathedral, Los Angeles, Calif.

Former Presiding Bishop Henry St. George Tucker, D. D., is to be the Consecrator, with Bishop Edward L. Parsons,, retired Bishop of California, and Bishop Robert B. Gooden, retired Suffragan of Los Angeles, as co-consecrators.

The Bishop-elect will be presented by Bishops William F. Lewis of Nevada and Stephen C. Clark of Utah. The Rt. Rev. C. Avery Mason of Dallas will be the preacher. The Rt. Rev. Karl Morgan Block of California will read the Litany.

Attending Presbyters will be the Rev. Messrs. T. Raymond Jones of St. James' Church, South Pasadena, Calif., and Gilbert P. Prince of St. Paul's Church, Ventura, Calif. The Rev. George W. Barrett, St. James' Church, Los Angeles, will be Deputy Registrar.

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BISHOP AND MRS. CREIGHTON LEAVE DETROIT

Detroit, Mich.—The Rt. Rev. Frank W. Creighton, D. D., retired bishop of the Diocese of Michigan, and Mrs. Creighton, have left Detroit following the retirement of the bishop on March 31. They will soon take up residence in Washington, D. C. Meanwhile, Bishop Creighton will enter a hospital for a complete check over. His condition when he left Detroit was fairly good.

* * *

UNTRUE REPORTS ISSUED

New York, N. Y.—Shortly after 11 A. M. on Saturday, March 13, a grenade exploded in Saladin Street, Jerusalem, a few feet from the rear gate of St. George's Hospital, and a few inches in front of an Arab sentry box. So reports the Rev. Dr. Walter C. Klein, American chaplain, to the National Council.

Dr. Klein added that the missile, though noisy, inflicted no damage, but the Arabs were exceedingly vexed because at first it seemed self-evident that the grenade had been thrown from the roof of the hostel. The Arab spokesman, invited to inspect the premises, satisfied himself that there were no Jews on the roof and departed, expressing the opinion that the grenade had been tossed from Nablus Road over the relatively low roof of the northwest wing of the hostel. Early in the afternoon Arab snipers took up positions within the enclosure of the Tombs of the Kings, on Saladin Street, and opened fire on the Beit Israel Quarter. The firing continued until mid-afternoon." The next morning the following report appeared in the local newspaper:

In **The Palestine Post:** "About the same time (afternoon) Arabs were seen firing from the roof of a building in St. George's Close toward the Beit Israel Quarter. The fire was not returned by Jewish guards, but a mortar bomb fired by the troops landed in Shmuel Hanavi Street. There were no casualties."

In a later edition the report was corrected and said: "There has been no shooting from any part of St. George's Close in Jerusalem, **The Palestine Post** was told authoritatively yesterday, in contradiction of a report that the Arabs had fired from the Close at Jews.

"The Anglican authorities have taken every precaution against such things happening, we were informed, both at St. George's Cathedral and at the Bishop Gobat School on Mount Zion.

"There has been firing from the Tombs of the Kings, near St. George's, it was stated, and this may have caused the locality to be mistaken. The Arabs are maintaining a roadblock behind the Tombs.

"St. George's has also heard the equally untrue report from Arabs that Jews had been firing mortars from the roof of the Cathedral."

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CANADIAN AND AMERICAN YOUTH WORSHIP TOGETHER

Detroit, Mich.—A significant meeting of young people of the Episcopal and Anglican Communions took place in St. Paul's Cathedral, Detroit, on Sunday evening, April 4, when the annual service of the Episcopal Games League of Detroit was held. More than 150 members of the Anglican Young People's Association of Windsor, Ontario, attended the service, bringing the attendance to more than 400. The Episcopal Games League of Detroit sponsors interparish recreational activities. It is believed that this is the first time in at least local history that young people of these branches of the Anglican Communion have worshipped together.

The preacher at the service was the Rev. E. Charles Brown, rector of All Saints' Church, Windsor, who likened the American and Canadian youth living in good neighborliness along an undefended border (an example to the world of international harmony) to the two men walking along the Emmaus road together, unaware that Christ walked with them. He stated that the youth of these two great nations cannot walk beside each other and successfully emerge from the troubled conditions of the world unless they walk beside Christ. Youth has no future apart from Christ, he declared. To speak to them of anything or anyone without Christ is to talk of the thunder without the lightning, of daylight without the sun, of happiness without love, and of peace without purity.

Participating in the service also were the Rt. Rev. Richard S. Emrich, Ph. D., bishop of Michigan, who delivered a brief address of welcome; the Very Rev. John J. Weaver, dean of the Cathedral, who conducted the service; the Rev. Canon Robert D. Bohaker, of the Cathedral; the Rev. Gordon Matthews, executive secretary of the diocese; the Rev. R. M. Blachford, chaplain of the Games League, and the Rev. Max M. Pearse, Jr., assistant minister of St. Columba's Church, Detroit.

An inter-racial touch was the reading of the lesson by the Rev. Miodrag D. Mijatovich, pastor of the Serbian Orthodox Church, whose young people are affiliated with the Episcopal Games League and are active in the basketball events.

Following the service, a social hour

was held under the auspices of the York Club of the Cathedral, and an interesting panel discussion took place, presided over by John Booty, delegate of the National Youth Council to the Oslo Conference last summer. Speakers from the A. Y. P. A. went thoroughly into the work of that organization, and urged a coming together of the Anglican Young People's Association and the Episcopal Games League for worship, service and recreational activities. Speakers for the Games League gave a resume of the League's work and endorsed the suggestion of the A. Y. P. A.

A small committee representing each group will meet early in May to plan a permanent organization of the Anglican Young People's Association of Windsor and the Episcopal Games League of Detroit, with the hope that a similar movement may spring up in other places. Mr. Cliff Musson, counsellor to the Youth Council of the Canadian Diocese of Huron, and Mr. Lawrence E. Pickup, secretary of the Games League, were responsible for working out the details of this service.

* * *

PROTESTANT RADIO COMMISSION ORGANIZED

To Encourage Intelligent Use of Radio for Religious Purposes

New York—Formal organization of a Protestant Radio Commission, a cooperative agency of 15 major denominational and eight interdenominational bodies, was completed recently at the Federal Council of Churches of Christ in America's headquarters.

Commission spokesmen said the major purpose of the newly created organization is to encourage a wider and more intelligent use of radio for religious purposes; to maintain Christian standards of public decency and good taste in commercial programs; to serve as Protestantism's representative before the Federal Communication Commission; to represent Protestantism on inter-faith broadcasts; to further cordial relations with the radio industry; and to help ministers and church leaders to make more effective use of radio.

One of the first projects of the Commission will be to institute a comprehensive research study of the field of religious radio, and its relation to the church, it was announced.

A statement outlining the purpose and function of the Commission stated that for the first time in history the church has in radio "a God-given instrument whereby the Gospel of Christ may be brought to all men."

"In this day of crisis and opportunity, the church must speak with a united voice," the statement said. "A divided and competing Christianity cannot bring a united world. Earnest-minded Christians in all the Protestant denominations are calling for a concerted program of witness of the Lordship of Christ."

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FAMILY WEEK ENDORSED BY PRESIDENT

Chicago—President Harry S. Truman said in a letter endorsing National Family Week released here today that the place of God in family life needs to be emphasized more than ever.

Scheduled for May 2-9, National Family Week will be observed for the sixth consecutive year by Protestants, Catholics, and Jews.

The president's letter is addressed to an interfaith committee which sponsors the observance and was released here by Dr. Gerald E. Knoff, associate general secretary of the International Council of Religious Education, representing 90 per cent of Protestantism in United States and Canada.

"The most perfect economic and social environment conceivable cannot assure a sound home life where the spiritual foundations of the family are weak," Mr. Truman declared.

The chief executive referred to the National Conference on Family Life that will be held in the White House during Family Week (May 6-8). He observed that although the churches can use much of the material that will then be developed, their real contribution to the home will come in keeping its spiritual forces vital and vigorous.

"There is greater need today than ever in our history for emphatic emphasis on the place of God in our family life," President Truman stated. "National Family Week would, therefore, seem providential."

* * *

PHILIPPINE BISHOPS ISSUE STATEMENT

In Consecration of Three Bishops Independent National Church Is Secured

Manila—Three bishops of the Philippine Independent Church were consecrated Wednesday, April 7, in the Pro-Cathedral Church of St. Luke, Manila, with the Rt. Rev. Norman S. Binsted, bishop of the Philippine Islands, as consecrator, and the Rt. Rev. Harry S. Kennedy, bishop of Honolulu, and the Rt. Rev. Robert F. Wilner, suffragan bishop of the Philippines, as co-consecrators.

The Bishops consecrated are: Mons. Isabelo de los Reyes, Jr., Obispo Maximo, of the Iglesia Filipina Independiente and Bishop of Manila and Quezon Cities; Mons. Manuel N. Aguilar, Bishop of Lagune, and Mons. Gerardo M. Bayaca, Bishop of Tarlac and Zambales. On the day of the consecration a "Statement" was released, jointly by Bishop Binsted and Bishop de los Reyes. Full text of the statement follows:

This service marks the end of a quest, which began even before those who founded the Iglesia Filipina Independiente severed their connections with the Roman Catholic Church. The foremost leaders of the movement, including Don Isabelo de los Reyes and Mons. Gregorio Aglipay, never intended to forfeit their catholic heritage. It was only after earnest efforts to win reasonable privileges for the Filipino priesthood and to bring about certain desired reforms which would secure to their people a degree of liberty of action consonant with the intellectual and political developments had failed, that they and their followers reluctantly decided to declare their independence of Papal authority and to organize a national Church.

The Church in the early days of its history was influenced by the sudden impact of scientific, philosophic and modern religious thought and espoused certain tenets which were later discarded as inconsistent with the catholic faith. And, although it welcomed truth from whatever source it came, the Church generally never departed from the fundamental catholic faith as set forth by the Ecumenical Councils of the undivided Church. The doctrinal position of the Iglesia Filipina Independiente has been clearly restated in the Declaration of Faith and the Articles of Religion unanimously approved by the General Assembly of 1947.

The Church from the time of its organization has always had the threefold ministry of bishops, priests and deacons, but as at that time there was no living Filipino who had been elevated to the episcopate by the Roman Catholic Church, there was none to secede with the priests and laity and bring to the new Church Apostolic Succession, which had been retained by the historic branches of the Catholic Church, such as the Anglican, Roman and Greek Orthodox. This deficiency was recognized at the time and overtures were made by Bishop Aglipay to the Anglican Church and the old Catholic Church of Europe in the hope of obtaining Apostolic Consecration for himself and the other bishops of the Church. However, for various reasons these early negotiations were never carried through and the Church has waited until today to make up this deficiency in its orders. Today, through the action authorized by the House of Bishops of the Protestant Episcopal Church in the U. S. A., one of the Churches of the Anglican Communion, this gift of Apostolic Succession is conveyed to the Iglesia Filipina Independiente.

While the Iglesia Filipina Independiente will always cherish and maintain its independence and take pride in the record of its people in laying the foundations of national as well as

ecclesiastical independence, it rejoices that in this service of consecration the validity of its orders is secured and very close cooperation with the Episcopal Church made possible. It is expected that in the future by action of the two churches, a concordat may be concluded between them authorizing inter-communion. In the meantime the Episcopal Church has welcomed into its Theological Seminary the Seminarians of the Iglesia Filipina Independiente, and a Commission has been appointed by the Obispo Maximo to revise the Book of Offices of the Church to bring it more in line with those used in other branches of the Catholic Church.

The Iglesia Filipina Independiente, strengthened by the blessing of Apostolic Orders, faces the future with faith and confidence, resolved to continue its work in the spirit of the Blessed Apostles for the spiritual and moral elevation of the people of the Philippines and the general welfare of the Republic.

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SECURE LABORERS WITH HELP OF C.A.R.E. PACKAGES

New York, N. Y.—Late in 1947 Chaplain (Major) James H. Terry, senior chaplain at the 97th U. S. Army General Hospital, wrote from Germany telling that the old Catholics in Frankfurt had secured materials for a church building, but that "since the Germans are on such low rations, laborers consider a job on the basis of getting an extra meal. Laborers for this job could not be secured because Fr. Pfister could not get the extra food in sufficient quantities, though his parishioners, mostly elderly folk or youngsters, supplied what little they could."

The Presiding Bishop's Fund for World Relief was able to get a shipment of CARE packages, and the prefabricated church building, sent from Sweden, is now being erected and will be ready soon for dedication.

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PLANS FOR SPECIAL CONVENTION CANCELLED

McKinney, Tex.—After a survey of the financial resources of the diocese and a careful canvass of the parishes and missions, Bishop C. Avery Mason, of Dallas, has cancelled plans for a special convention to elect a suffragan bishop as proposed in his charge to the diocese at the last annual Convention in January. He is considering the appointment of an archdeacon or the use of a general missionary. Army chapels have been secured for the missions at Commerce and Garland, and are being renovated and rebuilt by these congregations for permanent use. Commerce is the center for a fine student work at the State Teachers' College, and Garland is a suburb of Dallas, which is growing rapidly and is an important addition to the Episcopal strength of the larger Dallas area.

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NEW DEAN ELECTED FOR ST. PAUL'S CATHEDRAL

Los Angeles, Cal.—Word has just come from officials of the Diocese of Los Angeles and St. Paul's Cathedral, of the acceptance of the Rev. John McGill Krumm to become the new dean of St. Paul's Cathedral, Los Angeles. He was elected by the vestry of St. Paul's in March, and will take over his duties as dean on April 20, the day before Bishop-Elect Bloy is consecrated. He will not be installed on this date, however, but will become dean officially at a date to be announced later.

The new dean was born in South Bend, Indiana, in 1913. Graduate of Pasadena Junior College; graduate of University of California, L. A., B. A.; graduate of Virginia Theological Seminary, B. D., 1938; graduate of Yale Divinity School, 1941-1943. Ordained to priest, December, 1938, by the late Bishop W. Bertrand Stevens, was vicar of St. Timothy's, Compton, Cal.; St. Ann's, Lynwood, Cal.; St. George's, Hawthorne, Cal. Was assistant at St. Paul's, New Haven, Conn., 1941-1943. Lecturer at Berkeley Divinity School, New Haven, Conn., 1942-1943. Visiting lecturer at Virginia Theological Seminary, 1942. Has been rector of St. Matthew's Church, San Mateo (Diocese of California) since 1943.

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MICHIGAN ELECTS REV. RUSSELL HUBBARD SUFFRAGAN

Detroit, Mich.—The Rev. Russell Sturgiss Hubbard, rector of St. Saviour's Church, Bar Harbor, Maine, was elected Suffragan Bishop of the Diocese of Michigan at a special Convention called for the purpose of such election, held at St. Paul's Cathedral, Detroit, on Thursday, April 8. Mr. Hubbard was elected on the second ballot.

The Standing Committee of the diocese, augmented by the addition of four other persons, was made a committee to receive nominations for Suffragan Bishop, and prior to the Convention had issued a report to the clergy and lay delegates, indicating that it would place in nomination the names of the Rev. Mr. Hubbard and also, from within the Diocese of Michigan, the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, and the Rev. Gordon Matthews, executive secretary of the diocese.

A preliminary "nominating ballot" was taken at the beginning of the business session of the Convention, following which a number of men withdrew their names.

The Rt. Rev. Richard S. Emrich, bishop of the diocese, presided at the Convention.

Earlier in the day, at a service of Holy Communion in the Cathedral, Bishop Emrich had been installed as the seventh Bishop of the diocese by the Rt. Rev. Benjamin F. P. Ivins, D. D., D. C. L., bishop of Milwaukee and president of the Province. The Rt. Rev. Herman R. Page, D. D., bishop of Northern Michigan, was the celebrant. The sermon was preached by the Rt. Rev. Lewis B. Whittemore, D. D., bishop of Western Michigan.

Bishop Whittemore spoke of the great need of a teaching ministry and a learning people. He mentioned the gift of teaching which Bishop Emrich has, and dwelt upon the need for such a gift just at this time when a new life is stirring the Church. He also spoke of the present "time of shock and crisis" in the field of religion, with the unfortunate action abolishing the teaching of religion in the schools, which he said "ignores the realities of the situation." "The whole emphasis of public education begins to be," he declared, "'Ye shall live by bread alone.'" In charging Bishop Emrich, Bishop Whittemore stated, "Never was there a greater chance for leadership, and my prayer for him is that he will use his gifts and power for the upbuilding of both the Church and the State."

Other Bishops present were the Rt. Rev. Richard A. Kirchhoffer, D. D., bishop of Indianapolis, and the Rt. Rev. Reginald Mallett, D. D., bishop of Northern Indiana. In the procession were also representatives of the mayor and Common Council of the City of Detroit, a number of clergy of other communions, representatives of the National Association for the Advancement of Colored People, the A. F. of L., C. I. O., Detroit Council of Churches, numerous diocesan organizations, and others.

Bishop Emrich was presented to Bishop Ivins by the Rev. James G. Widdifield, president of the Standing Committee, who also, on behalf of the diocese, presented Bishop Emrich with a beautiful sterling silver crozier, given in memory of the late Rt. Rev. Herman Page, D. D., fifth Bishop of the diocese, by Mrs. Leslie H. Green. The crozier was made by the well-known ecclesiastical silversmith, artist and craftsman, Arthur Neville Kirk, who was at one time associated with the Cranbrook Academy of Arts. It carries the seal of the Diocese of Michigan.

* * *

WORTHWHILE CAUSE

New York, N. Y.—The Rev. Frederick J. Warnecke, Editor of **The Southern Churchman** and rector of St. Mark's Church, Richmond, Va., contributed this:

Mr. Warnecke was obliged to leave the service immediately after Bishop Sherrill's broadcast on February 29, to catch a train. The local station, WRVA,

had sent one of its engineers to supervise the installation and to handle the public address system. As Mr. Warnecke passed the engineer, the latter put his hand in his pocket and made his contribution of $4.00. He is not a member of the Episcopal Church, but he said, "This seems like a worthwhile cause."

* * *

WINDOW DEDICATED

Harrisburg, Pa.—A chancel window was dedicated on Palm Sunday at a special service in St. Andrew's Church, State College, Pennsylvania, to the glory of God and in thanksgiving for almost thirty years of faithful and devoted service to the parish by the former rector, the Rev. Canon Edward M. Frear, and Mrs. Frear. The window, given by members and friends of the parish, depicting in eight medallions the great events in the life of Christ, was designed and made by the Henry Lee Willet Studios in Philadelphia. A reception in honor of Canon and Mrs. Frear followed the service.

* * *

NAVAJO INDIANS CONTRIBUTE

New York, N. Y.—Bishop Stephen C. Clark of Utah has told the National Council that $6.00 of Utah's contribution to the Presiding Bishop's Fund for World Relief came from St. Christopher's Mission, Bluff. This is a Navajo Indian mission. The people have scarcely any money, and many of them are actually on the verge of starvation. Said Bishop Clark, "When they will give for suffering in other parts of the world, it is a great tribute to their generosity and to Fr. Harold B. Liebler's devoted leadership."

* * *

GIFT OFFERED FOR MISSIONARY WORK

New York, N. Y.—The Presiding Bishop has received an offer of a gift for the Church's Missionary work, from a devoted Churchman of the Diocese of Massachusetts, who has given liberally in his own parish budget.

The amount offered is $16,000, and the gift is contingent upon there being two other people who will give $7,500 each, in addition to their regular parish giving. The maker of the offer will not only match the two $7,500 gifts but will add another thousand, to make the total of $16,000.

* * *

BAPTIST MINISTER CONFIRMED

San Antonio, Tex.—Dr. Charles H. Heimsath, Professor of Humanities in Trinity University here, a distinguished Baptist minister, was among the seventy-seven confirmed by Bishop Jones on the Sunday after Easter in Christ Church, San Antonio, the Rev. Samuel Capers, rector. Dr. Heimsath is preparing to enter the ministry of the Episcopal Church. He is the author of several books, one of which, "The Genius of Public Worship," was a recent Religious Book Club selection.

* * *

PALM CROSSES

Cortland, N. Y.—Following an annual custom, members of the Altar Guild and other volunteers of Grace Church here, met previous to Palm Sunday and made 600 palm crosses.

It is the parish custom to make enough crosses so that one can be placed on the tray of every patient in the county hospital and private clinics in the city, so that the sick may have some memento of Palm Sunday.

* * *

PERSONAL NOTES

(Continued from page 2.)

cese of California, and Canon of Grace Cathedral, San Francisco, Cal., after June 1, 1948, will be editor-in-chief of Curriculum, Department of Christian Education of the National Council, New York.

The Rev. Frank G. Ireland, rector of All Saints' Church, Brooklyn, Mich., became the rector of St. Peter's Church, Akron, O., on April 1.

The Rev. Arthur E. Pritchett, curate at St. Paul's Church, Akron, became the rector of St. John's Church, Mason City, Iowa, on April 15.

The Rev. Raymond E. Gayle, minister-in-charge of St. Mark's Mission, Shelby, O., undertook hi sduties in the Diocese of Eastern Orgeon on April 15.

* * *

RESIGNATIONS

The Rev. James P. Love, formerly priest in charge of All Saints', Cameron, and St. Thomas', Rockdale, Texas, has retired. Address: Box 114, Crestwood, Ky.

The Rev. Claude Swaim, formerly assistant at St. Mark's Church, Richmond, Va., is no longer there.

APPOINTMENTS

The Rev. George L. Gurney, formerly rector of Emmanuel Church, Elmira, N. Y., will be priest-in-charge of Epiphany Mission, Miami Springs, Fla., as of April 1.

* * *

MARRIED

Miss Edith C. H. Brown, of Chestnut Hill, Penn., daughter of Dr. and Mrs. Henry P. Brown, Jr., became the bride of the Rev. Carter Stellwagen Gillis, rector of Christ Church, Washington Parish, D. C., on Saturday, April 10. The double ring ceremony, held at the Church of St. Martin in the Fields, Chestnut Hill, was performed by the Rt. Rev. Angus Dun, bishop of Washington, and the Rev. Philemon F. Sturges, rector of St. Martin's.

Dr. Brown, father of the bride, formerly Chief of Surgeons of the Presbyterian Church Hospital in Philadelphia and for four years in the South Pacific during the war with the Navy, is now a medical missionary at the Episcopal Hospital in Kunming Province, China. In his absence the bride was given in marriage by her brother, Henry Brown III. Her sister, Charlotte, was her maid of honor.

Miss Brown, a graduate of Radcliffe College, has been Bishop Dun's secretary for the past four years. Mr. Gilliss became rector of Christ Church, Southeast, two years ago, after serving four years as an army chaplain. He spent 16 months in the European theater of operations.

The Rev. and Mrs. Gilliss will return to Washington at the end of April to take up residence at the rectory of Christ Church.

* * *

ORDINATIONS

Deacons

Harry Ellsworth Chandlee was ordained a deacon by the Rt. Rev. John Thomas Heistand, bishop of Harrisburg, in St. Paul's Church, Harrisburg, Pa., on Saturday in the Octave of Easter, April 3. He was presented by the Rev. Wayne M. Wagenseller. The preacher was the Rev. Powel M. Dawley, Ph. D. of the General Theological Seminary. The Rev. George H. Boyd read the litany. Mr. Chandlee is to be an instructor in St. Andrew's Theological Seminary, Manila, P. I.

The Rev. John Robert Orpen, Jr., was ordained deacon on 31 of March, 1948, at St. Stephen's Church, Providence, R. I., by the Rt. Rev. Granville Gaylord Bennett, D. D. He was presented by the Rev. Paul Van K. Thomson, and the sermon was preached by the Rev. W. Norman Pittenger, of the General Theological Seminary, New York. Mr. Orpen will remain at the General Theological for graduation in May.

The Rev. Carl Hazard Richardson was ordained deacon on 1 April, 1948, by the Rt. Rev. Granville Gaylord Bennett, D. D., at the Cathedral of St. John, Providence, R. I. The Rev. James Green, Canon Precenter, Cathedral of St. John, New York, presented the candidate, and the Rev. William M. Bradner, rector, Trinity Church, Newport, R. I., preached the sermon.

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Mr. Richardson will be Chaplain, Episcopal Students, R. I. State College, Kingston, and in charge of the Mission of St. John, Saunderstown, R. I., in July, in the meantime remaining to Seminary in May.

DEATHS

Rev. B. G. Burt

The Rev. Bates Gilbert Burt, a retired priest of the Diocese of Michigan, who had been in charge of St. Mary's Church, Emmerton, Maryland, for the past several months, died of a heart attack in the rectory of that parish on Monday, April 5.

Mr. Burt was rector of All Saints' Church, Pontiac, Michigan, from 1922 to 1947. Before coming to the Diocese of Michigan he had been dean of St. Paul's Cathedral, Marquette, in the Diocese of Northern Michigan, for 18 years, for a part of which time he was chaplain of the Marquette Branch Prison.

He was born in Wheeling, West Virginia, in 1878. He attended schools in Ironwood, Michigan, and graduated from Kenyon College, Gambier, Ohio. He was graduated as a special student from Seabury Divinity School in 1902, and was ordained to the priesthood in 1904 by the late Bishop G. Mott Williams. During World War I Mr. Burt was a chaplain in France. He was a past grand chaplain of the Royal Arch Masons in Michigan.

Mr. Burt made many contributions to the life of the parish and community wherever he served. He was a prolific composer of church music.

The funeral service was read at Emmerton on April 8 by the Rt. Rev. Noble C. Powell, bishop of Maryland. Interment of the ashes following cremation at Emmerton will be held in Marquette at a later date.

* * *

FAMILY PAGE

(Continued from page 9.)

not unusual for them to drop in for quiet prayer at any time.

Let us see if we can increase small Prayer Groups in our Churches. Let others know about them so that they can use them when they need prayers for others or for some special project for which we are laboring.

We shall be glad to help you start a group in your family, among your friends, or in your church.

MARTHA C. PRAY,
Consultant of Christian Education, Diocese of Virginia.

* * *

A BRIEF HISTORY OF THE PROTESTANT EPISCOPAL CHURCH

(Continued from page 4.)

impasse was circumvented when the bishop-elect, as a last resort, went to Scotland and received consecration at the hands of the Scottish episcopate (November 14, 1784), which was not bound by the legal restrictions Seabury had encountered in England. With Bishop Seabury's return to his State and diocese, the first Protestant episcopal jurisdiction in the United States formally came into existence, and the episcopal churches in Connecticut became the Church in Connecticut. The new bishop was in no sense, however, a bishop for all the American churches and could rightfully exercise no authority beyond his diocese. The problem of establishing the episcopal system was in no way solved; in fact, it was made even more complicated.

The major obstacle to preserving continuity with the English Church was removed when an Act of Parliament was enacted to permit the consecration of

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bishops who were not English subjects (1786), an action motivated at least in part by the desire to forestall further American consecrations by the Scottish bishops. The way was now open to further diocesan organizations in the new States; William White and Samuel Provoost were elected bishops by the churches in Pennsylvania and New York respectively, and were consecrated in London on February 4, 1787, by four bishops of the Church of England, including the two Primates.

Three dioceses had now been set up in the United States, co-terminous with the States in which they were located; but a very real danger was perceived of the possibility of independent diocesan entities which would anticipate a Church for the nation as a whole. Certain significant steps in the direction of a more general organization had happily been taken, however, even before White and Provoost had been consecrated. A convention of the Maryland churches in 1780 had adopted the appelative "Protestant Episcopal", a term which was already "in the air". As an appropriate name for an episcopal church which protested catholicity of faith, it was later accepted by general consent as agreeable to all schools of churchmanship; to Seabury as to White.

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The
Southern Churchman
April 24, 1948

12Aug48
Church Divinity
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Bishop Sherrill, Bishop Hunter, Mrs. Hunter and Bishop Clingman of Kentucky attending the Consecration of Bishop Hunter as Bishop-Coadjutor of the Missionary District of Wyoming at Laramie, April 7, 1948.

Post Haste . . .

SIXTY YEARS' SERVICE

Sir: I am glad you were able to use my article in your Easter issue and in a good place.

I am fairly well, but have been kept indoors most of the time since Christmas as snow and ice made it slippery and I did not like to risk getting a bad fall, but I hope to be able to get out more now that spring is about here.

I shall have been here sixty years in May and at a home-coming service last fall at St. John's I gave a talk to the people and I said that I expected that there were some present who had also been present at the service which I first held up there in the summer of 1888 and were then children, but were now grandparents.

After the service a woman came to me and told me that she had been present then as a child or quite young, and now had greatgrandchildren!

Rev. Mr. Semmes of Richmond is now at the Nursing Home near St. John's. I have seen him several times.

The Archdeaconry of the Blue Ridge is in fine shape with Bishop Mason in charge. We have a clergyman in every district.

I am glad I have lived long enough to see it doing so well and being so well taken care of.

FREDERICK W. NEVE.

Ivy Depot, Va.

* * *

EMINENTLY SANE

Sir: Congratulations on your editorial "What Is the South's Program"! I like your stand. And your views seem eminently sane.

REV. ROSS CALVIN.

Clovis, New Mexico.

* * *

SERIOUS SITUATION

Sir: Regarding the decision of the Supreme Court, and your editorial in the April 3 issue of The Southern Churchman, may I add that the most serious point in this situation, to me, is the basis on which the Supreme Court acted, namely, that the Constitution of the United States prohibits any unit of the Government, national, state or local, from doing anything to "aid" any religion. If this is carried out logically—and may we not expect the atheists to try to have this done?—it will make a spiritual revolution, backward, in our national religious life. It would mean no prayers in public schools, even at commencements; no government chaplains in either the armed forces or in government hospitals; no verse in our "Star Spangled Banner" having in it the words, "In God is our trust"; and of course, the withdrawing from circulation of all our coins with the words "In God we trust" engraved on them. Also there should be no more Thanksgiving Proclamations from the President and from State governors, for those proclamations do not urge us to give thanks to the nation—but to Almighty God!

So I say that this is a serious situation.

REV. THOM WILLIAMSON.

Narragansett, R. I.

Personal Notes

CHANGES OF ADDRESS

Chaplain C. W. Adams, formerly addressed at 451 W. Ocean Blvd., Long Beach, Calif., should now be addressed at Box 182, Point Loma, San Diego, Calif.

The Rev. W. B. Alorda, formerly addressed at 816 S. Plymouth Ave., Los Angeles, Calfi., should now be addressed at 808 S. Hobart, Los Angeles 5, Calif.

Chaplain (Lt.) Evert Conder, formerly addressed at 15 N. Garfield, Arlington, Va., should now be addressed at Box 1634, Central Station, Arlington, Va.

The Rev. George F. Dempsie, formerly addressed at All Saints' Convent, Orange Grove, Baltimore, Md., should now be addressed at Tokogakuin Orphanage, 2028 Doto-Cho, Sakai-Shi, Osaka-Fu, Japan.

The Rev. Lee A. Hanes, formerly addressed at 27 Valley View Ave., Summit, N. J., should now be addressed at 588 Grand Ave., Englewood, N. J.

The Rev. Arnold H. Hord, formerly addressed at 146 W. Walnut Lane, Germantown, Philadelphia, Pa., should now be addressed at the Delmar Morris Apts., Germantown, Philadelphia 44, Pa.

The Rev. Robert C. Hunsicker, for-

(Continued on page 14.)

* * *

CAUTION!

The Clergy are warned against a middle-aged woman bearing the name of Mrs. Enid Maxson, who claims to have been active in the Episcopal Church in San Francisco and in New Orleans. Should she make herself known, kindly communicate her whereabouts to the Rev. E. H. Eckel, 501 S. Cincinnati Ave., Tusla 3, Okla.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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FOURTH SUNDAY AFTER EASTER

The Collect

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou does promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

* * *

APRIL

1—Thursday
4—First Sunday after Easter
5—The Annunciation
11—Second Sunday after Easter
18—Third Sunday after Easter
25—Fourth Sunday after Easter; St. Mark
30—Friday.

Vol. CXIV No. 17

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Lambeth and Church Unity

THE VIEW OF THE CHURCH IN U. S. A.

By The REV. F. W. DILLISTONE, D. D.

This article is reprinted from "The Record," a magazine of the Church of England. Its author is a distinguished member of our own Protestant Episcopal Church. In printing the article, the editor of "The Record" added this introduction: "The following article by the Rev. F. W. Dillistone, D. D., is of special importance in view of the forthcoming Lambeth Conference. Its subject matter is a book by Dr. Louis A. Haselmayer, recently produced in America and shortly to be republished in this country. Anxiety is felt that it may be accepted as representative of the Episcopal Church in America, and thus do considerable damage to the cause of reunion. From a number of sources in the U. S. we have received assurance that this is not so, and that it represents only a section.—Editor."

Under the editorship of the Joint Committee on Doctrine of the American Church Union and the Clerical Union for the Maintenance and Defence of Catholic Principles, a book has been produced in preparation for the Lambeth Conference next July. The writer of the study is Dr. Louis A. Haselmayer, one of the younger scholars of the Protestant Episcopal Church who was for a time an Instructor at the General Theological Seminary in New York. As the Introduction makes clear, he writes as representing the "Catholic" group within the Church and, indeed, the two Unions under whose auspices the book appears represent the most extreme elements of Anglo-Catholicism in America. It must be realized at the outset, therefore, that "Lambeth and Unity" presents the convictions of only one section of American Episcopalians.

After an introduction which is in the nature of an apologia on behalf of the "Catholic" school of thought within the Anglican Communion—an apologia which speaks of being "harried and badgered since 1920 in every province . . . by a host of ill-conceived, hastily prepared and sentimentally fostered schemes for union between provinces of our Communion and particular Protestant bodies," of "having been through twenty years of distress of soul, mind, and spirit," of having been "forced by the circumstances of the times to become a party of apparent reaction, obstruction, and isolationism"—the author goes on to develop his party's approach to the problem of Christian unity in three parts. First comes the history of the Chicago-Lambeth Quadrilateral. This section of the book contains valuable historical material, showing how the Chicago Report of 1886 came to be framed and how the bishops at Lambeth in 1888 drew attention to it and adopted it in slightly modified form. Then the pronouncements of succeeding Lambeth Conferences are surveyed and the thesis advanced that there has been a general defection and loosening of standards since 1886 so that today "no clear theological or historical point of view about the Episcopate" exists.

Part II is entitled "Anglican Formularies: The Source of the Faith and Order of the Church," and this source is set out in a two-fold way. First there is "the Catholic faith of the historic Church as represented in a continuous and unbroken tradition up to the independence of the Church of England in the sixteenth century": secondly, there is "the explicit statement of Faith and Order set forth in the official formularies of the Anglican Communion itself." Further it is argued that "all doctrines touching upon the Faith and Order of the Church which have been promulgated in Canon Law (and by this is meant all pre-Reformation canon law with merely those exceptions effected by statutory enactments touching upon the Royal Perogative) are legally binding upon the provinces of the Anglican Communion"; quotations are given from the Canons and Constitutions of various provinces to support this view and its relevance to problems of reunion is pointed out. Finally, the "official formularies" are explicitly defined as (a) the Book of Common Prayer; (b) the Constitutions and Canons of the several provinces; (c) the 39 Articles (though these "are to be interpreted in the light of the teaching of the Book of Common Prayer"); and (d) the Catechism. "No doctrinal statement of Faith and Order can be Anglican unless it is drawn from Anglican formularies or consistent with their teaching."

Part III deals with "The Lambeth Quadrilateral and the Faith and Order of the Church." The main purpose of this section is to argue that the famous Quadrilateral must never be regarded merely as a reunion-formula. Rather it must be set within a particular doctrine of the Church and seen as part of the vital structure of the living sacramental organism which the Church in fact is. The doctrine of the Church, that is to say, must be authoritatively defined at the very outset: only so can the Quadrilateral be properly interpreted and explained. This leads to a very important paragraph which seems to me to constitute the core of the author's argument.

"The doctrine of the Catholic Church as a wondrous mystery proceeding out of the Incarnation of our Lord, a living sacramental organism, carrying its own authority in an historic continuity, a unity in which the Canon of Scripture, the Creeds, the Sacraments and the Apostolic Ministry are the constitutional form developing organically out of the germinal commission of our Lord, is the only justification for Anglican insistence upon the preservation of the Quadrilateral in a reunited Church."

The remainder of the book is devoted to a consideration of each of the four parts of the Quadrilateral in turn. By what can only be called a mixture of logic, literalism, and legalism, the attempt is made to commit Anglicanism to a fixed interpretation of Scripture and the Creeds, to an acceptance of the traditional Seven as Sacraments of the Church as well as to a rigid interpretation of the doctrines of Baptismal Regeneration, the Real Presence, and the Eucharistic Sacrifice, and finally to a particular theory or "theology" of episcopacy. In the last section great reliance is placed upon Bishop Kirk's book, "The Apostolic Ministry," and the conclusion is reached that the Catholic Ministry is "a sacramental life-giving organism safeguarding and reproducing in successive generations the reality of Catholic doctrine, discipline, and worship."

In my first reading of the book I gained the impression that the author was arguing for a rigid insistence upon the Quadrilateral as being essential to the very existence of the Church and I felt that even this was more than an Evangelical Anglican could allow. Now, however, on a second reading I find that Dr. Haselmayer wants far more than this. He is convinced that there has been a steady deterioration through successive Lambeth Conferences in the use made of the Quadrilateral. "The goal (i. e., in matters of union) has been changed from the restoration of unity by a return to the undivided principles of the Apostolic Church in which four inherent elements—the Quardrialateral—are absolutely essential and beyond question, to the manufacturing of union out of the diverse strands of modern Christendom in which the four points form a basis for discussion." To be quite blunt, what Dr. Haselmayer and his colleagues desire is that Lambeth shall commit the Anglican Communion unequivocally to the Chicago Quadrilateral. "The goal (i. e., in matters of theological definition or interpretation, and shall make it clear to all other Christian bodies that they must either come into the fold of the true Church on these terms or not at all. What the difference in principle is between the doctrine of Papal infallibility and the doctrine of the inerrancy of the Catholic Ministry I find it hard to see.

The fact is, as I have already suggested, that Mr. Haselmayer employs two chief methods in his work. The first is the method of a strict logic. Assume that the Church is a sacramental organism: it follows that whatever is true of an organism must be true of the Church; therefore there must be unbroken continuity of life, unbroken continuity of structure, unceasing differentiation of its parts and so on. Again and again it becomes clear that the underlying philosophy of the book is a philosophy of organism worked out in a strictly logical way. But as Dr. Charles Lowry has recently pointed out in a review of another book dealing with the subject of Apostolic Succession, formal logic becomes progressively less applicable the further removed any given subject matter is from the purely mental or abstract, especially when it comes to history and life, traditional logic is inadequate. (He refers to Temple's treatment of the whole matter in the Fourth Lecture of "Nature, Man, and God.") Thus even if Haselmayer's assumptions could be accepted (and I at least could only accept them with qualifications) it would still be questionable whether his conclusions must necessarily follow from his initial starting point.

His second method is the method of legalism, and when this is joined with a strict logic the result is certainly something hard to break. A constitution has been given by our Lord to His Church: that constitution must be codified and continued by the methods of constitutional law: a legally binding framework must be set up from which the Church must on no account deviate. This as least is the impression I gain from Dr. Haselmayer's argument. It is true that he allows, where possible, for varieties of interpretation and for primary and secondary standards. But generally speaking he seems to me to be saying that here is the law of the Church: depart from it at your peril!

In the light of the present world situation nothing is more distasteful than controversy among Christians. Though at first "Lambeth and Unity" may have stirred certain feelings of indignation, a more mature judgment is one of sadness or disappointment. It is so hard to see how any progress can be made in face of a manifesto of this kind. That it represents only one wing of the Protestant Episcopal Church I am convinced. (A reading of Canon Wedel's "The Coming Great Church" should be enough to show this.) At least we can feel that the book has brought out into the clear light of day the kind of position which Anglicanism must adopt if the methods of strict logic and rigid literalism are allowed to determine its nature, its constitution, and its final goal. Let us hope that Lambeth will make clear on its part that these are not the methods which belong to the true genius either of the Christian faith in general or of the Anglican tradition in particular.—The Record, March 12, 1948.

* * *

MOODY ALUMNI SERVING IN 88 COUNTRIES

Chicago, Ill.—With more than 2,000 of its alumni now serving as foreign missionaries in 88 different countries, Moody Bible Institute is well represented around the world. But a recent turn of events would seem to indicate that soon the world will also be well represented at the Institute.

Within the last few weeks applications for admission have come to 153 Institute Place from Costa Rica, Greece, Philippines, Egypt, Lebanon, Australia, Jamaica, Bulgaria, South Africa, China, Holland, Austria, Guam, Scotland, England, British Guiana, and Canada. While some of these countries are already represented in the present student body, enrollment also includes Hawaii, Guernsey Island, Ireland, Korea, India, and South America.

From the term beginning April 29, newcomers are expected to arrive from Holland, Hawaii, South Africa, Canada and Costa Rica.

Meditations In His Presence

"It is more blessed to give than to receive." (From the **Offertory Sentences.**)

Some would debate that statement. The receiving end is a wonderful location, especially in childhood. Times of gift-getting loom large in the eyes of the young. Perhaps, because the young must grow up and possess before they are able to give. Since selfishness is natural to us all it is not surprising to find adults with this question hanging close to the tip of their tongues, "What do I get out of it?" Much of the ruthless history of the business world can be described in terms of "get all, give nothing." But Jesus made it personally direct when He said for us to answer from experience or from foresight, "for what does a man profit if he shall gain the whole world, and lose his own soul?" (Matthew 16:26.) Jesus taught that only by giving can we receive food for soul growth.

Why is it so much more gainful to give than to get? I do not mean that poverty is more wonderful than riches, but I do mean that getting and having alone, often builds up walls around us so high we can see no one else beyond ourselves, and we die of spiritual poverty. The instinct for sharing, for meeting the needs of others, is a Christian instinct which comes only from rebirth—being born again from above, filled with new life, the Spirit Power of God possessed. This new life is like a spring of living water, welling up and spilling over, producing an over abundance of love and insight and joy, which must be shared.

To give—whatever we have, of money, of time, of talent, of wisdom, of experience—and to see that gift work its wonders in another or to imagine its far-reaching influence, such as money sent to a distant place, is to reap the quiet satisfaction of life usefully spent. What blessing could be greater or sweeter than to know we've been an instrument in God's hands for the spread of His Kingdom; that someone has received sufficient impetus from God through us to carry on, or to meet some hazard with courage and poise, or to walk into the dark of sorrow or frustration unafraid and not alone. Such blessings may abound for us all—when we grow beyond self as center and "gimmie" as a life philosophy.

Jesus Christ came not to be ministered unto but to minister and to give His life for all who have need of Him. We are His disciples and we must believe, and live to the full flow of that belief, His words as Gospel and true: "It is more blessed to give than to receive." And we prove it by giving it a try.

J. W. KENNEDY.

Evangelicals and Lambeth

By The REV. CHARLES D. KEAN

President, The Episcopal Evangelical Fellowship

Traditionally the Anglican Communion has nearly always appeared in the best light in its Lambeth Conference pronouncements. It was the 1887 conference which placed our whole world-wide fellowship on record as taking a positive approach to the problem of the divided church. It was the 1920 Lambeth Conference which issued "The Appeal to All Christian People." The 1930 Conference gave the green light to the United Church of South India.

While the actual pronouncements may look a little cautious from the hindsight of years, nevertheless it must be admitted that the statements listed above, and others, are prophetic compared to what Anglican Churchmen are yet ready to accept in practice. In other words, through the years Lambeth has borne witness to our faith in Christian Unity more adequately than the actual implimentation by the several Anglican churches of its pronouncements has done.

Evangelicals in the United States and elsewhere look forward to the 1948 Lambeth Conference for another great outpouring of the prophetic spirit in our Communion. We look for a strong re-affirmation of support for the United Church of South India, which we regard as the greatest achievement of Christendom since the Reformation. We hope for a solid, realistic and understanding statement on the subject of marriage, which will have some practical relevance to the pastoral problems we encounter. We hope for an approach to intercommunion with other Protestant churches which will be immediate and mutual.

The 1930 Lambeth Conference added the weight and influence of our world communion to those who believe that in a Christian family children should be planned for and provided for. We hope the 1948 Lambeth Conference will be even more forthright in its endorsement of what is a practical application of Christian respect for human personality.

In this era of world uncertainty, the Lambeth Conference can provide a badly needed note of moral stability, demonstrating to the world the conditions which must underlie any true peace. We look forward to a re-affirmation in terms relevant to our generation of the great social principles for which Lambeth has been famous which may point the way, in Christian fellowship, from the morass of the present to a brighter future.

The evangelical movement has always claimed to be the central tradition of Anglicanism. Any reading of the record of the past Lambeth conferences will bear this out. What the Episcopal Evangelical Fellowship stands for in the United States is no irresponsible disavowal of the traditions of our Church, but their preservation and application to the needs of our day.

The Protestant Episcopal Church in the United States of America feels itself part of a wider movement of common tradition, and it understands that tradition—as far as it can be articulate on controversial matters—as that of a liberal spirit seeking to relate the love of God to the needs of men. The Episcopal Evangelical Fellowship seeks to express that spirit concretely and specifically in programs and policies called for by our contemporary situation.

Evangelicals throughout the Anglican Communion have looked to Lambeth as generally expressing their faith on an international level. Evangelicals in America hope for the same results from the forthcoming Lambeth conference, and we hope also that the Bishops who attend it will understand and appreciate our great tradition of prophetic, creative, evangelical leadership.

International Relations and The Personal Touch

By REINHOLD NIEBUHR

A little item in the daily press a few days ago had a special ethical interest to at least this reader. It recorded that Mr. Henry Ford, II., having returned from a tour of his various factories in Europe, came to a very humane conclusion. He decided that the workers in his English, French, and German factories were not receiving enough food and that he would therefore send all of them supplementary rations.

I have no doubt that this is a good business proposition and that production in these factories will rise. Also, there is likely to be a long waiting list of those seeking employment in Ford factories.

It is doubtful, however, that young Mr. Ford embarked upon this venture purely as a business proposition. More probably he was moved primarily by sympathy for those who were working in his factories with inadequate rations. He was touched because he saw the situation with his own eyes.

Unfortunately we cannot all go to Europe or Asia to experience and see the difference between American abundance and the world's need. We have to rely upon our imagination; and our imagination has difficulty in envisaging situations beyond our direct experience.

This is one of the primary reasons why it is so difficult to achieve and to preserve a minimal degree of moral and humane relations between nations. The moral difficulties in which we find ourselves are partly due to the fact that modern technics have made nations and peoples dependent upon each other to a much larger degree than the same technics have brought people knowledge of one another.

No easy solution for this problem presents itself. There is a possibility that we will confront disaster long before the body of the world community is filled with anything which might be called its soul.

One immediate contribution which can be made to the problem is that those who have a more direct knowledge of the world's needs should not only act as Mr. Ford acted, but should also prompt the nation to a more responsible action toward the world than the average citizen would be inclined to countenance.

Passage of the European Recovery Program represents a genuine moral achievement in this direction, even though some of the motives which prompted it are not purely moral. On the other hand, we reduced taxes in the same week, and proved thereby that we hardly understood what kind of a world we are living in, how great our responsibilities in that world are, and what disciplines will be required to meet them.

The average citizen could hardly know this situation vividly enough to outweigh his natural desire for lower taxes. But our representatives must have known. Instead of helping to educate those who did not know, they submitted to the general pressure. That is not a proper functioning of "representative" government.

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A Brief History Of The Protestant Episcopal Church In The United States Of America

By MR. GEORGE V. BLUE, Washington, D. C.

Part III.

The first inter-State meeting of the episcopal churches was held in New Brunswick, New Jersey, in May 1784, at the instigation of the Reverend Abraham Beach, rector of the parish there. A second meeting took place in New York in October of the same year, when it was resolved that a general convention comprising clerical and lay delegates alike should be held in Philadelphia in 1785, and that as a preliminary step, State, i. e., diocesan conventions be organized. (The winds of unity were in motion; two years later, the national Constitutional Convention, brought about in much the same manner, assembled in the same city.)

The Convention of 1785 and its successor in 1786 grappled with the problems of a general convention and prayer book revision. The results of the latter were not liked by the laity, and the proposed constitution was unsatisfactory to the New England churchmen, none of whom, including Bishop Seabury, attended either convention. The mind of the Church was gradually taking form, however, and the Convention of 1786 performed one very important act in signing the credentials of bishops-elect White and Provoost, who had not yet gone to England.

The year 1789, it is worthwhile to observe, is notable as the date when crisis in both national and ecclesiastical unity was successfully bridged. The nation adopted the "New Roof" of the Constitution, and a federal organization for the country as a whole, bringing together the dioceses of the Scottish and the English lines, which for two years had been independent the one of the other, was effected by the Episcopal Churches. Constitutional concessions of a conservative nature were made to the New Englanders by the Convention of 1789 at its first session; the Constitution was accordingly accepted by the bishop of Connecticut and the delegation from that diocese, who thereupon took their place with their brethren. With Provoost absent, Bishops White and Seabury then met to form the first House of Bishops.

The Protestant Episcopal Church in the United States of America thus became the duly constituted ecclesiastical body for all congregations throughout the federal union who adhered to the traditional Anglican faith and order. The danger of a severalty of Churches was avoided, and one communion of ecclesiastical citizens was created similar to the common citizenry of the secular commonwealth under the national Constitution. The national Church was a voluntary union of sovereign dioceses, and the mutual independence and equality of the dioceses has been consistently maintained in the constitutional structure. The thesis may reasonably be advanced, however, subject to further research for confirmation, that the scheme of union which came into operation for the Protestant Episcopal Church in 1789 more closely resembles that which obtained for the States under the Articles of Confederation than under the Constitution, with its implications of centralized power which were to have an intensive development.

The new Constitution of the old Church, although necessarily a document drawn up to meet the exigencies of the time and circumstances (like the fundamental charter of the State) was an admirable example of draftsmanship. It deserves careful study. The expansion and extension of the Church have brought about certain changes that represent a development of basic features, but not departure from its radical principles.

Provision was made for a General Convention, to meet every three years, as the highest ecclesiastical authority of the Church. The Constitution and the canons enacted pursuant to it by General Convention are the supreme ecclesiastical law, and together with the Book of Common Prayer determine the Church's position on worship, doctrine and discipline. No bishop or diocese is above or beyond these authorities, which are at once primary and final.

General Convention itself was made to consist of the House of Bishops and the House of Deputies; the latter comprised two equal orders, Lay and Clerical. Legislation had to receive the assent, not simply of the two Houses, but of the three constituent elements, voting separately; although at first an unconditional negative was not conceded to the Bishops, the "veto" of the episcopal House was later recognized by action of General Convention. The House of Deputies was composed of an equal number of clerical and lay delegates elected by diocesan conventions, thus assuring strict equality among the dioceses. It was provided that diocesan conventions consisting of the clergy and elected representatives of the parish congregations should meet yearly under chairmanship of the bishop. As episcopal elections were to be by similar conventions of the clergy and lay delegates, the representative principle was thus fixed at the outset in the polity of the Church.

In 1790, the consecration in London of a third bishop in the English line brought the membership of the American episcopate to four. By an understanding with the Archbishop of Canterbury when White and Provoost were consecrated, any question of continuing the episcopal succession through consecrations by the bishops of the Protestant Episcopal Church was now removed. The first consecration in the United States was that of Bishop Claggett of Maryland (1792), in which, at the invitation of that diocese, the four American bishops took part. This was the only consecration in which Bishop Seabury participated, but it effectively cemented the union of the two lines of episcopal succession.

(To be continued.)

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TO ANTICIPATE POSSIBLE CONFUSION

New York, N. Y.—The Rev. Dr. Almon R. Pepper, executive secretary of the Presiding Bishop's Fund for World Relief, has sent a letter to the Bishops of the Church "To anticipate and clarify possible confusion about the participation of the Church in the current fund-raising drive for American Overseas Aid-United Nations Appeal for Children (AOA-UNAC).

"In some communities," Dr. Pepper pointed out, "local campaign directors may ask the churches as such to accept quotas or assume special responsibilities because of the participation of Church World Service in the AOA activities. You should know that no special responsibility rests on the churches because of this participation.

"The inclusive program of AOA-UNAC should make a strong appeal to the generosity of all Americans. At the same time Churchmen who have contributed to the Presiding Bishop's Fund which allocates its funds through Church World Service, should know that they are not being asked to contribute twice to the same program. The CWS participation in AOA is an important extra in a total appeal which is worthy of general community support. In this sense our clergy and laity may well give their support to the general community appeals."

The Viewpoint Of A Few

Dacre Press, the English publisher of "Lambeth and Unity," doubtless wants to sell books, but when it advertised this little volume, however, as "The American Viewpoint on Unity," it either felt that anything goes in advertising, or it was trying to mislead readers in the Church of England.

Few Americans are mediaevalists. Few Episcopalians, clerical or lay, refuse to accept the evolutionary nature of all historical phenomena—nations, institutions, industries, and even churches. While this book is reviewed elsewhere, it can be stated here that its premises are accepted only by a minority of the members of the Protestant Episcopal Church. We don't think in these terms.

Dr. Louis Haselmayer's book is actually the opinion only of the author himself and of the little group which share his position on the meaning of the Church and the nature of Church History. Episcopalians may not have agreed as yet as to the achievement of Church Unity, but few believe that our Church has a monopoly on all saving truth. Even fewer believe the unity movement since the Quadrilateral in 1886 represents a deterioration in churchmanship. Rather most of us feel it to be the modern earnest of the outpouring of the Spirit.

"Lambeth and Unity" has been widely circulated by the "American Church Union," and the "Clerical Union for the Maintenance and Defense of Catholic Principles." Copies have been sent to every Bishop likely to attend Lambeth. The appeal abroad has been on the grounds that this book represented a substantial section of American opinion. Actually, we have seen an amazing application of the art of propaganda to the Church.

There is no reason why those who oppose the United Church of South India and the other forward steps of the Anglican Communion toward a more inclusive fellowship should not express their opinions. We believe that freedom of opinion applies to the internal life of our Church. But misrepresentation is another matter. Dr. Haselmayer's book should not be described abroad as if it represented something we know it is not. Through it, a small reactionary group are trying to prejudice the decisions of the forthcoming Lambeth conference? We hope that our American bishops will remember at Lambeth the great longing in our Church for Christian unity!

C. D. K.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

DISTINCTIVE IDEAS OF THE OLD TESTAMENT. By Norman H. Smith. Philadelphia, Westminster, 1946.

This book, by the tutor in Old Testament languages at Wesley College, Leeds, is a strong plea for a new type of approach to the Old Testament. The author feels that having passed through a long period of analytical, historical criticism, it is now time for us to take a synthetic view. Again and again he points out that the religious value of the Old Testament lies not primarily in its Semitic backgrounds and origins but in the final outcome of an understanding of God which was vouchsafed to Israel; that the methods and purpose of the book's editor are fully as significant as the sources which he used; and the Hebrew religion, whatever its past, finds its supreme value precisely at those points where it departs from its background to achieve new and distinct insights. The carrying out of this thesis, however, is confined to an etymological study of particular words in the Old Testament, words such as holiness, righteousness, judgment, etc. These investigations, while exceedingly interesting and often bringing out the development of the several ideas involved, do not actually bring the reader to such new or brilliant concepts as the opening thesis of the book seemed to warrant. The volume remains, therefore, rather a compendium for the linguistic study of the Old Testament than a definitive statement of Old Testament theology.

A minor point is the author's impatience with liturgy and ritual. This expresses itself partly in an antagonism to the Anglican Communion and partly in a coloring of the author's Old Testament interpretations.

PIERSON PARKER.

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THE HEART OF THE YALE LECTURES. By Batsell Barrett Baxter. Macmillan. $2.50.

For seventy-seven years, the greatest preachers in the world have been giving Beecher Lectures on preaching. In this volume, the distilled essence of these lectures is provided with a running commentary on the art of preaching. The great series on content are ignored, but here can be found the best advice of the finest men of the pulpit concerning one of the most difficult arts of mankind: mediating God to men through the pulpit by means of personality.

R. C. M.

* * *

GEORGE MACDONALD: AN ANTHOLOGY. Edited and with preface by C. S. Lewis. Macmillan. $1.50.

This little book contains 365 choice selections from the writings of a Scottish cleric named George Macdonald, who was a failure as a preacher, a second-rate novelist, and a great Christian who has been the prime inspiration of C. S. Lewis, whose writings have had quite an impact on the religious thinking of Britain and the United States. These extracts contain a great deal of wisdom, some of it homely, some of it what would be expected of a writer in the past century, and some of it sufficiently unusual to merit the praise which Lewis gives it. But there is little of epigrammatic brilliance, and while it will help a sermon occasionally to quote from it, there will be no feeling that "this quote is a shining pearl." Followers of Lewis must have it, of course, and it is a good book for all who like anthologies.

R. C. M.

JESUS: WHAT MANNER OF MAN. By Henry J. Cadbury. The Macmillan Company. $2.25.

Henry J. Cadbury is already well known for his work, **The Peril of Modernizing Jesus.** In his latest volume, **Jesus: What Manner of Man** (Macmillan, 1947, $2.25), he does a splendid job of analyzing the teachings of Jesus. He does this by always keeping in mind his own warning: We must remember that Jesus lived, thought, and taught in a specific place and culture.

This book is the published form of the Shaffer Lectures for 1946, an annual series of lectures of the Yale Divinity School, but the method of handling the subject is far from a cut and dried academic discourse. It combines sound scholarship with a vivid and interesting style, which will appeal to all readers. The book is documented with references which should be readily available to anyone wishing to pursue the subject further. Dr. Cadbury avoids the incongruity, of which many authors are guilty, of writing a book for laymen with references which would tax the resources of the best theological library.

Dr. Cadbury's approach is new. As he says in the preface, he has deliberately chosen to follow the less familiar and less travelled roads. He has devoted the study to "how Jesus thought rather than what He thought." The book is written as an answer to several of the questions which are asked concerning Jesus in the Gospels: Whence this wisdom? Why speakest thou in parables? What is this new teaching? By what authority? etc. The answers given will help any reader to gain a fuller understanding of the Founder of the Christian faith.

While it must be remembered that the Biblical account of the life of Jesus has many gaps, which a modern biographer would have filled, we are reminded by Dr. Cadbury that these omissions are not as serious as many have claimed. Recent understanding of the life and contemporary literature of Jesus also helps us to formulate a better picture of our Lord than was believed possible a few years ago.

Particularly of value is the reminder that Jesus was using contemporary Jewish rabbinic thought forms and teaching methods, especially in His use of parables and His apocalyptic teachings: His basic assumptions were those of His age. These teachings are then shown in their universal applicability, and with a meaning for the present day.

On the last page of this all too brief volume, Dr. Cadbury reminds us that Jesus must remain an enigma which can never be fully fathomed, but certainly this book will repay any reader with a clearer understanding of Jesus and His teachings.

JAMES L. JONES, JR.

* * *

PROPHET IN THE WILDERNESS: THE STORY OF ALBERT SCHWEITZER. By Hermann Hagedorn. Macmillan. $3.00.

This is an almost unbelievable story of a modern saint who never lost his zest for life although he retired from the European world for an African post where he has labored for years as a medical missionary among the natives. A renowned authority on Bach, on the life of Jesus, on the meaning of history, Albert Schweitzer has fulfilled his destiny and become the outstanding Christian of modern times by his self-sacrificing work in the jungles. It has not been easy; it has been the most difficult kind of work; and he has stuck to it through all kinds of temptations. Mr. Hagedorn tells the story well, and the reader's attention never wanders. His great religious philosophy of "reverence for life" has come from his observations of the disintegration of European culture. Schweitzer was not surprised by Hitler's success because he could see symptoms of what Hitler stood for in every corner of the world. The book begins and ends with the unusual device of "Albert Schweitzer speaking," in which his most pertinent statements are placed together to focus on the judgment and hope which the Christian religion offers to mankind.

R. C. M.

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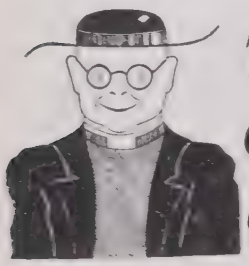
THE ABOLITION OF MAN. By C. S. Lewis. Macmillan. $1.25.

When one knows of the sufferings and sacrifices of C. S. Lewis, one wonders how he finds the time to write so much about so many things (unless a lot had been written before he hit the literary "jack pot"). This book is a stimulating treatment of literary criticism which hides behind a dangerously subjective value theory, and points to a universal objectivity of value found in the major religions of the world. The "abolition of man" refers to those who reject a theistic view of values. An appendix indicates the "way" (**Tao**) of life based on quotations from various religions.

R. C. M.



The Curate's Column

A MAN WITH A HOE

There is something about the smell of freshly turned earth which does things to us. It happens every spring when we pass the first plowed fields. We feel an irresistable urge to dig in the ground and plant things. We know that gardening isn't all fun It has its headaches and its heartaches—as well as those which settle in the back and legs. We know there will be hot days when weilding a hoe, or pushing a cultivator will be sheer torture. There will be rainy seasons when the weeds will get so far ahead of us that it will be a back-breaking job to get them out. Beside these there are the legions of bugs, beetles and worms which do their best to devour the fruit of our labors before we have a chance to taste them ourselves.

In spite of all these obstacles and difficulties, we get our tools together every spring, prepare our ground and plant a garden. In spite of heat and drought, and rain and weeds, and the ever-present bugs, we hoe and harrow, rake and spray all the summer through. The funny thing about it is that, in spite of everything, our garden always pays off.

Oh, it doesn't save us a great deal of money. Nobody expects that. Still, the vegetables you raise yourself always taste better than those you buy at the store. The radishes are more pungent, the lettuce more crisp, the carrots sweeter, and the tomatoes—wonderful. Then, there is the green corn. It is one of the greatest delights in life to set a pot boiling, then gather the ears of corn, plump them into the pot, boil them three minutes and eat them (well buttered) while they are hot. If you haven't done that, you haven't lived.

Raising a garden does a lot for your body—but it does even more for your soul. All the while you are planting, cultivating and gathering the fruits, you are working absolutely with God, and you are working in God's own way.

When you are raising a garden, you can't hurry things. You have to have the patience of God in waiting for nature to take its course. The seed time and the harvest are fixed and you cannot change them. Moreover you can put as much time and energy into the cultivation as you wish, but, unless God gives the sunshine and the rain in proper proportion, the effort is vain. Raising a garden has to be a cooperative proposition. You have to work with God in God's own way, or you don't get to first base.

Working together, you have the certainty that your work with God will bring you succulent vegetables. More than that, it will bring you the knowledge that you are sharing with God in creation.

We shall plow our ground this spring and plant a garden, for we know that, in spite of all adversities, we shall be helping God create something new and living; and that which we shall create will help Him to sustain and nourish those who shall grow to be like Him. It may even help us to be more as he would have us be.

The Curate

A Page for the Family *Mrs. E. E. Osgood, Editor*

SPRING JOURNEY

Out of this freeing door,
Through which for many months I have not passed,
I now fare forth at last—
In a wheel-chair—a new world to explore.
O, high adventure, joyous journeying!
Into the open air, into the Spring.

How wonderful—no roof except the sky!
I had forgotten that it is so high,
So high, so purely blue;
And that the view
Of field and wood and stream
Unlimited by window-frame could be
So wide. As in a dream, I see
A million grass-blades make the fresh-sprung lawn.
Renascent world, I, too, shall be reborn;

Jonquil, my spirit blooms with you;
Robin, my heart sings praise with you;
Brown elm, red maple, poplar clothed anew
In young, green lace—
My soul aspires with you,
Unfolding to your grace.
Cool wind is breath of Heaven on my face.

S. W. J.

* * *

THE GLORY OF THE GARDEN

Everybody loves a garden. When we have dug, and planted, and watered, what a joy it is to watch things grow. How much we enjoy their beauty, and rejoice to gather flowers and fruit. It may be said without undue exaggeration that the Bible is a garden book. It begins with a garden. It opens with Eden, that paradise of flowers and trees and human souls in their new-born virginity, that divine pleasance from which our first parents went forth with an awful ban upon them. The Bible ends with a garden. In the closing chapter of the book, St. John has a final glimpse of heaven, to some of us the fairest and tenderest of all his visions. It is a sweet place of lawns that slope down to a river's brim, where grow, on either side, trees whose shade is peace and whose leaves are healing.

Poetic Drama

The Bible begins with a garden and ends with a garden. But consider this also, that the intervening space between these two is adorned at many of its chief stages with gardens. The Old Testament is composed of histories and poetry and prophecies. In all its histories is there any point so critical and romantic as the time when the spies bring back the great cluster of grapes upon their shoulders? In all its poetry what lovelier passage is to be found than that love-song called Canticles, which, be it a bridal drama or a mystical allegory of God's love of His Church, is supremely beautiful; and it is set in gardens and fragrant with vines. In the books of the prophets is there any more momentous appearing that the coming of Him who advances from the wine-press; or is there any more exalted image of the coming of God, to which all God's seers pointed, than that in which the wilderness is seen to blossom as the rose and the desert as a garden of the Lord?—From the Scottish Guardian.

(To be Continued.)

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PRAYER BOOK PAGE BY PAGE CXXII

The General Confession for Communion Service

The language of this Confession sounds highly exaggerated and if we consider it as individuals it really is so. Probably no one who comes to the Holy Communion at the usual church service is so burdened by their sins that the load is "intolerable."

Perhaps some revision of this language would be wise, because, as it is it is apt to create the impression that we say a great many things in our prayers that we do not really mean.

Of course, however, the reason for this form of expression is that we are making a general and not a personal confession, and are referring to the sins committed by all mankind, which would include the horrors of concentration camps, and the wickedness of the most vicious criminals.

One advantage of this apparent overstatement in connection with our feelings about sin is that it affords the opportunity of impressing upon us the depth and tenderness of God's mercy.

Also the last clauses remind us of the real purpose of the whole Communion Service, which is to give us strength for the future and make as it were a new beginning in our spiritual life.

This thought is too often overlooked by persons who are inclined to think themselves "not good enough" to take the Holy Communion.

Of course no one is "good enough" to do so in the sense of being as good as we ought to be. On the other hand every one is good enough who has a sincere and earnest intention of trying to lead a better life, for the word "new" does not necessarily imply a completely different life, but only the strengthening of the good qualities of the life we are now leading.

The fact that we address God twice in this short prayer as "Father" reminds us too that we may expect of him those qualities of love, consideration and forgiveness that we know and depend upon in an earthly parent.

R. CARY MONTAGUE.

* * *

WHAT IS THE GOSPEL MESSAGE?

By Rev. Canon J. Douglas Paterson, Toronto

In our previous articles we have tried to present:

1. A clear idea of the world in which we live, both as man sees it and as God sees it.

2. A clear idea that the Church's job is to present the Gospel of Salvation to a lost world.

We now ask ourselves the question, "What is the Gospel Message"?

It is the good news from God to man. Not teaching about God, or sin, or the way of salvation, but a simple declaration of great facts which are true. John gives it to us in his two introductions. "In the beginning was the Word, and the Word was with God and the Word was God . . . and **the Word became flesh and dwelt among us"** (John 1: 1 and 14): "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life, **that . . . declare we unto you."** I John 1: 1, 3. The gospel message is a short simple statement of facts which all have to do with God, man, sin, and salvation.

(a) God is, God is love, God loves me. There is a God. He is a person. His will is goodness, justice, righteousness and mercy, and all this is for and on behalf of me. His purpose runs through all of life and His purpose is Love.

(b) God saves me from the penalty of my sin in the past. He does what I cannot do. My sin stays with me in memory and in fact. I may deplore it, mourn because of it, loathe it, but I cannot get rid of it—only God can do that. He has done (past tense) what no man can do for himself. God not only has forgiven my sin but He cleanses me from all unrighteousness.

(c) God saves me from the power of sin in the present. With new life comes new power. With a clean start temptation is more severe, more sus-

(Continued on page 16.)

Consecration of Rt. Rev. Wilson Hunter

Laramie, Wyo.—When Bishop Winfred Ziegler "took over" Wyoming in December, 1936, he came with the blessing of many who gave him the watchword of WIN WYOMING. And that is what he did. He never spared himself in his eternal quest of winning souls for Christ. It is, therefore, fitting that the man who now wears his Ecclesiastical mantle should also be so well-named—a Hunter; for Wyoming is a game-country, large game and small game—"wild life". And souls, too, come in that category of game. We are confident that this well-chosen man will continue the perpetual vigilance for the Kingdom so well begun by Bishop Ziegler, and will be a true hunter of souls.

April 7 was an historic day in Wyoming. Down the long roads, undeterred by mud holes of every spring, by flurries of snow, rain, and sleet, cars of laymen and clergy from all over this Missionary District converged on Laramie. By plane and train, too, came many dignitaries of Church and State. In St. Matthew's Cathedral, built by Bishop Talbot, the "Cowboy Bishop," a new bishop was to be consecrated—James Wilson Hunter—as Bishop Coadjutor of Wyoming, assuming the duties of Bishop Winfred H. Ziegler, whose ill health has forced him to relinquish the responsibilities of this jurisdiction.

On the evening before the consecration, hundreds foregathered at an informal reception for the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill. Two blanketed Indians, Arapahos, mingled with other laymen as they also welcomed Bishop Sherrill and bishops of many neighboring states, and their own beloved Bishop Ziegler, fortunately able to be present.

On Wednesday, the 7th, a hushed and reverent throng filled the Cathedral to overflowing when the Service of Consecration took place. A colorful procession (though rather wind-blown—for Laramie gave them a sample of its best!) of more than a hundred marched through the Church to the chancel and sanctuary to open the ceremony. Taking part in the procession, in addition to the bishops and other clergy, were Governor Lester C. Hunt, Governor of Wyoming; Dr. G. D. Humphrey, president of the University of Wyoming; the Cathedral vestry and the lay members of the Council of Advice, which has had interim authority in the district during Bishop Ziegler's absence in California since late November.

The Epistle was read by Bishop Stephen C. Clark, of Utah, and the Gospel by Bishop Conrad Gosner, of South Dakota. The Rev. Frank F. Kraft, rector of St. Thomas' Church, Rawlins, and Mr. G. R. McConnell, chancellor of the Missionary District of Wyoming, and the Rt. Rev. Lane W. Barton, of Eastern Oregon, read the various testimonials. The presenters were Bishop Clingman, of Kentucky, and Bishop Keeler, of Minnesota, and the attending presbyters were the Rev. Wilfred B. Myll, of St. Mark's, San Antonio, and the Rev. Marcus B. Hitchcock, of St. Mark's, Casper, Wyo. The Presiding Bishop was consecrator, with Bishop Ziegler and Bishop Jones, of West Texas, as co-consecrators, assisted by the seven other bishops present.

Attending Consecration of Bishop Hunter As Coadjutor of Wyoming, April 7, 1948. Left to right: Amy Willow, Irene Bearing and Luke Yokota (Japanese).

Although the solemn traditional ceremony is centuries old, it did not seem unrealistic, nor did it ignore the instability and gloom of the present-day world. Rather, the thoughtful sermon preached by Bishop Haines, of Iowa, pointed the way to the Only Power capable of guiding churchmen through these difficult times. "Because Christ has chosen us," he assured the 44-year-old Marylander, bishop-elect, "we possess the right to ask, in His name, that POWER be given us. A courier who travels into strange and dangerous country carries with him, as his security, credentials which carry the power of his native government. An American citizen on alien soil in the hour of his need has the right to summon to his aid all the power of his native government. Are not we, too, couriers of a King—citizens of heaven? Remember that **you carry in your person** the credentials of The King. Show them wherever you go. Let the disbelieving world know whose authority you bear, and by using your own right of access freely, introduce men to the unfailing Source of their unlimited power."

Realizing that these words were true, if in a lesser sense, of any sincere churchman, the congregation joined with fervor in the litany, led by Bishop Brinker, of Nebraska, and in the challenging message of the hymn

Go labor on! spend and be spent!
Thy joy to do the Father's will:
It is the way the Master went;
Should not the servant tread it still?

The beautiful, almost unearthly music of the Veni, Creator Spiritus, was sung over the bishop-elect as he knelt, having donned his new Episcopal habit. Bishop Haines sang the versicles.

With the solemn laying-on of hands the consecration was complete, the service of Holy Communion was resumed, and administered to the new bishop and his family. The service was greatly enriched by the dignified and beautiful singing of the Cathedral choir.

Chaplain to the Presiding Bishop

was the Rev. Donald G. Smith, rector of St. Peter's Church, Sheridan, Wyoming, and the Rev. Samuel O. Capers was deputy registrar. The very efficient master of ceremonies was the Very Rev. Dudley B. McNeil, dean of St. Matthew's Cathedral, Laramie, assisted by the Rev. Canon Raymond H. Clark, student chaplain at the University of Wyoming, Laramie. Following the service, a luncheon honoring the new bishop and his wife was held at the Wyoming Union of the University. Dr. J. H. Holland was toastmaster, and introduced the speakers: Bishop Jones, of West Texas, from whose jurisdiction Bishop Hunter has come; Bishop Sherrill, Governor Hunt, Bishop Ziegler, and finally the newly consecrated bishop—Bishop Hunter. The appropriate and often amusing remarks of all speakers were received with enthusiasm. Deeply sincere tribute was paid to Bishop Ziegler for his great work in Wyoming the past eleven years. All expressed the hope that his health would soon be completely restored.

A tea honoring Mrs. Hunter was held at Ivinson Hall in the afternoon.

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DIOCESAN MITE-BOX OFFERING HUGE SUCCESS

Fayetteville, N. C.—The diocesan service for the children of the Church schools of the Diocese of East Carolina which was held at St. Mary's Church, Kinston, N. C., on Sunday afternoon, April 11, under the auspices of the diocesan department of Christian Education succeeded even beyond the most optimistic hopes and dreams of those who planned it. A large number of the schools of the diocese were represented, there being particularly a large delegation from St. James' Church, Wilmington. The church was filled to overflowing and many had to remain on the outside.

The purpose of the service was the Lenten Mite-Box Offering for 1948. It represented the first of such services in the diocese, and by unanimous vote of all present a similar service will be held next year, possibly in a larger church or perhaps at Camp Leach.

The service was in charge of the Rev. Stephen Gardner, rector of St. Peter's Church, Washington, who acted as master of ceremonies in the place of the Rev. James F. Ferneyhough, chairman, who had to conduct burial services that afternoon and was unable to attend; the Rev. E. F. Moseley, rector of St. Mary's Church, Kinston, who superintended the arrangements and the music, and the Revs. Mortimer Glover, rector of St. James' Church, Wilmington; Harvey Glazier, rector of the Church of the Good Shepherd, Wilmington; John Hardy, rector of the Church of Advent, Williamston, and Roscoe Hauser, rector of St. Paul's Church, Greenville. Bishop Wright delivered a very moving and inspiring address which will long be remembered by all who heard him.

The total amount of the Lenten Mite-Box Offering reported at this service was $3,751.11. The parishes represented and the amounts reported were as follows: St. Paul's Beaufort, $73.97; St. James', Belhaven, $239.64; St. Paul's, Clinton, $17.79; St. Stephen's, Goldsboro, $70.00; Church of the Holy Cross, Aurora, $41.06; St. Thomas', Bath, $30.33; St. John's, Fayetteville, $330.20; Christ Church, Elizabeth City, $336.32; Christ Church, New Bern, $380.00; St. James', Wilmington, $389.00; St. Peter's, Washington, $300.00; Holy Innocents, Seven Springs, $30.80; St. Paul's, Vanceboro, $26.75; St. Luke's, Roper, $64.41; All Saints' Mission, Leland, $10.00; St. Paul's, Edenton, $32.00; St. Andrew's, Wrightsville, $18.50; St. Paul's Church, Washington, $10.00; St. Matthew's, Yeatesville, $169.00; Trinity Church, Chocowinity, $15.25; St. Paul's, Wilmington, $150.00; St. John's, Wilmington, $205.90; St. Mark's, Roxobel, $16.71; Zion Church, Washington, $75.00; St. Paul's, Greenville, $308.45; St. Mary's, Kinston, $209.22; Holy Trinity, Hertford, $71.30; Christ Chapel, Kinston, $50.70; Grace Church, Plymouth, $64.86; St. George's, Pikeville, $13.95; All Soul's Mission, Leland, $10.00.

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STATEMENT

By the Committee of the Christian Union of Palestine Addressed to All World Religious and Political Bodies

The painful and regrettable situation now prevailing in Palestine has prompted representatives of all Christian communities of the various denominations to hold a joint meeting for the purpose of discussing the abnormal position which the country has reached, realizing, as they did, their responsibilities towards members of their respective communities, spiritually, morally and materially. The meeting was attended by representatives of:

The Orthodox Patriarchate,
The Latin Patriarchate,
The Armenian Orthodox Patriarchate,
The Custodian de Terra Sancta,
The Captic Patriarchate,
The Vicar of the Melkite Patriarchate,
Metropolitan of the Syriac Orthodox Community,
The Vicar of the Armenian Catholic Patriarchate,
The Arab Evangelical Episcopal Community,
The Vicar of the Syriac Catholic Patriarchate,
The Arab Lutheran Community in Palestine.

Having given careful consideration to the situation now prevailing in Palestine, they decided to address this statement to all world religious and political bodies, in which they seek to give expression to their deep sorrow and strong indignation at the lamentable situation in which the Holy Land, the cradle of peace, has been placed as a direct result of the erroneous policy which has been imposed on the country and which has culminated in the partition plan.

It is our firm conviction that peace will not be restored nor would any endeavors made for the promotion of the "peace of Jerusalem" be crowned with success unless those bodies who undertake the determination of the future of Palestine would remove the causes which had made a battlefield of the Holy Land, re-establish the principles of justice and maintain the right of self-determination as envisaged in the charter of the United Nations Organization.

The Christian Union wishes to declare, in unequivocal terms, that they denounce the partition plan, being of the strong conviction that this plan envolves a violation of the sacredness of the Holy Land which, by its nature and history, is indivisble and represents an encroachment on the natural rights of the Arabs, the people of the country.

The Christian Union wishes further to declare that any attempt to enforce the erroneous policy by force will inevitably be doomed to failure, for "right" is a stronger weapon than "might."

In view of our close contact with the various classes of our communities, we deem it our duty to draw the attention of all responsible authorities to the fact that the Christian Community in Palestine of all denominations is in complete agreement, in principle and deed, with their Moslem Brethren in their endeavor to resist and ward-off any violation of their rights or any encroachment on their country.

We, therefore, appeal to all those in power and authority to make their best endeavors for the restoration of peace and tranquility to the Holy Land by revoking the partition plan, ensuring the unity of Palestine and promoting the welfare and prosperity of all its people.

Jerusalem, the 3rd of March in the year of our Lord 1948.

(Signed by): Representatives of:
The Greek Orthodox Patriarchate,
The Latin Patriarchate,
The Armenian Orthodox Patriarchate,
The Custodian de Terra Sancta,
The Coptic Patriarchate,
The Vicar of the Melkite Patriarchate,
Metropolitan of the Syrian Orthodox Patriarchate,
The Vicar of the Armenian Catholic Patriarchate,
The Vicar of the Syrian Catholic Patriarchate,
The Arab Evangelical Episcopal Community,
The Arab Lutheran Community in Palestine.

EVANGELISM PUT INTO PRACTICE

Columbia, S. C.—During Lent, 1948, the laymen of St. John's Church have made a serious effort to put into practice the Presiding Bishop's program of Evangelism.

Sponsored by the parish Committee on Evangelism, forty men of St. John's Church gave daily a five minute Lenten devotional period on radio station WKIX, consisting of a Bible reading, a brief talk, and several closing prayers. Most of these men had never appeared on the radio, and many of them had never before conducted a service in public.

The subjects varied according to the choice of the speakers, though "Forward" for Lent was the general guide. A typical portion of one of the broadcasts by one of our laymen was as follows: "I was in the office of a very prominent and successful business man some time ago to audit his books. He was not in when we arrived, so my coworker and I began our work. Shortly thereafter the boss returned to his office. After removing his hat and coat, he came over to us and asked if we cared to join his staff in their customary moment of prayer. He thereupon conducted a prayer of one or two minutes' duration, offering thanks for the many blessings of this life and asking divine guidance for the day. My first reaction was to dismiss the subject from my mind with the unspoken observation that here was a man who carried his religion too far. However, I could not get the incident out of my mind, and since then I have come to a conclusion that was shocking to me. It was that I had not gone far enough with my religion rather than the other way around. Of course, there must be a time and place for business as well as prayer. Neither is a substitute for the other, but it is most assuredly a fact that they are complimentary to each other, and that the hand of God is present wherever we go and is responsible for the many blessings of this life. The time and place for us to acknowledge our gratitude and thanks should be the focal point of our daily life."

The laymen held the Wednesday night Lenten services, using the Presiding Bishop's book, "Revive Thy Church, Beginning With Me." One of the six lay readers of the congregation held the devotional services, and another layman discussed the book, which was divided into five parts. These services were well attended and impressively managed.

Growing out of a discussion of visitation, the Committee on Evangelism decided that the members needed to know more about what they were attempting to do and so voted to establish a **School of Evangelism.** Since there was no pattern and no circular to go by, we have had to feel our way along. At first the committee felt that it was necessary to do something new in a concrete way. But it has gradually grown on the group that evangelism is the expression of the spiritual side of our life and, therefore, our first step was to quicken the Holy Spirit within ourselves and then the Lght kindled thereby would, of itself, shine and and lighten the way for others.

Various phases of evangelism have been taken up at these meetings, which are held Sundays at 7:30 P. M. in the parish house. A typical discussion was "The Approach to Evangelism Through Prayer." Both the devotional part of this meeting and the following discussion were conducted by women, but generally men and women take part. Then five or six present read special prayers. At the conclusion the rector summed up the final approach through prayer in about ten minutes.

This meeting, like the others, lasted one hour. And, after the final hymn, those present stood around and discussed their mutual experiences.

The rector of St. John's Church is the Rev. J. Kenneth Morris.

THEODORE M. JONES.

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DIOCESE OF HANKOW ELECTS BISHOP

New York, N. Y.—The Very Rev. Stephen Hai-Sung Tsang, dean of St. Paul's Cathedral, Hankow, China, has been elected bishop of the Diocese of Hankow in the Chung Hua Sheng Kung Hui, according to a radiogram received by the Overseas Department of the National Council. Tbe bishop-elect is now in the United States, but expects to return to China in the very near future. He will succeed the Rt. Rev. Alfred A. Gilman, who retired upon attaining the canonical retiring age, but has been in charge of the diocese pending election and consecration of his successor.

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APPEAL FOR PROTECTION OF JERUSALEM

Addressed to Austin, U. S. Delegate to U. N.

New York, N. Y.—Measures for the protection of Jerusalem as the Holy City were urged by Charles P. Taft as president of the Federal Council of the Churches of Christ in America in an appeal, April 15, addressed to the Honorable Warren R. Austin, head of the United States delegation to the United Nations.

Mr. Taft's plea, sent on the eve of the special meeting of the General Assembly of the United Nations, was made in behalf of the churches cooperating in the Federal Council. It strongly supported the proposal for a truce in Palestine as a whole, but at the same time focused attention on immediate steps to avert the particular danger of the destruction of Jerusalem.

"We have an especially deep concern," Mr. Taft wrote to Mr. Austin, "for the Holy City of Jerusalem, sacred around the world to those of all three faiths, and containing places whose destruction we cannot accept as permissible."

The Federal Council president asked that Jerusalem immediately be given the character of an 'open city," while the efforts to arrange a truce are continued.

As a specific measure for dealing with the problem, Mr. Taft proposed that the Trusteeship Council of the United Nations "be assigned immediate authority over the city with a corridor of free access from the outside to insure the inhabitants their life blood." He also asked that the necessary police force be provided through the United Nations.

Copies of Mr. Taft's letter were also sent to Trygve Lie, Secretary-General of the United Nations and to Francis B. Sayre, President of the Trusteeship Council.

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REV. G. R. MADSON CRITICALLY INJURED

Moultrie, Ga.—The Rev. G. Ralph Madson, rector of St. Paul's Church, Albany, and editor of the diocesan paper, The Church in Georgia, was critically injured on Tuesday noon, April 13, when his car, in which he was driving alone, crashed into a truck that came out of a side road. Mr. Madson was carried to the hospital at Moultrie, where, due to severe head and chest injuries, very little hope is held out for his recovery. However, at this time, he is holding his own and has shown some little signs of returning consciousness.

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BISHOP OF SPRINGFIELD DIES

Springfield, Ill.—Bishop Richard T. Loring, of the Diocese of Springfield, died April 16 at his residence. He had been ill several days.

Bishop Loring, 46, was installed as head of the diocese last October. The diocese includes 53 central and southern Illinois counties.

Before his election he served as rector of St. David's Church, Baltimore, and the Church of the Good Shepherd, Waban, Mass.

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LITURGICAL CONFERENCE

Dallas, Tex.—Leaders of the Second Liturgical Conference to be held at Camp Crucis in the Diocese of Dallas, May 11-13, are to be the Very Rev. William H. Nes, dean of Nashotah House; the Rev. Dr. William H. Dunphy, rector of St. Mark's Church, Philadelphia, and the Rt. Rev. C. Avery Mason. The subjects of the Conference will be "The

Sacramental Principle in the New Testament" and "The Sacramental Principle Today and Tomorrow." This will be a follow-up of last year's Conference, led by Dom Gregory Dix, and the unifying factors in Holy Baptism, Confirmation, and Holy Eucharist will once more be stressed. One hundred clergy, laymen and laywomen fro msix dioceses attended last year.

The Conference will start at noon Tuesday and terminate after lunch Thursday.

In September another Liturgical Conference will be sponsored, with the Rev. A. G. Hebert, of the Society of the Sacred Mission, Kellum, England, author of "The Parish Communion," as leader.

The Rev. Theo P. Ball, Athens, Texas, will be registrar for both Conferences, May 11-13 and September 22-24.

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CHURCH OF THE AIR

Dr. F. H. Olert, Detroit Council of Churches President, Speaker April 25

The Rev. Dr. Frederick H. Olert, pastor of First Presbyterian Church and President of Detroit Council of Churches, delivers a sermon titled "How Much Do You Owe?" on CBS "Church of the Air" Sunday, April 25 (CBS, 10:00-10:30 A. M., EST. From WJR, Detroit). Frank Wrigley directs the First Presbyterian Church choir in "Jesu, Priceless Treasure," "When I Survey the Wondrous Cross" and "O Love That Will Not Let Me Go."

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BRONX CONVOCATION HOLDING REGIONAL MEETINGS

New York, N. Y.—The Convocation of the Bronx is devoting three Monday evenings, April 12, May 3, and May 24, to a study of the general topic, "Your National Council." The large regional meetings are being held in the Church of the Holy Nativity, Bainbridge Avenue and 204th Street, and are sponsored by the Bronx Convocation Committees on Religious Education and Men's Work in cooperation with the Presiding Bishop's Committee on Laymen's Work.

On April 12 the Rev. Dr. C. Rankin Barnes, secretary of the National Council, spoke on the general theme, "Your National Council." On May 3 Lewis B. Franklin, D. C. L., treasurer of the Council, will speak on "The Program of the Council," and on May 24 there will be two speakers, Robert D. Jordan, National Council Director of Promotion, will speak on "The National Council and Promotion," and the Rev. Frederick A. McDonald, assistant secretary of the Presiding Bishop's Committee on Laymen's Work, will speak on "The National Council and Evangelism."

This is believed to be the first time such a number of ranking National Council officers have joined in such a project, endeavoring to acquaint a large number of Church people with the operation, program, and organization of the Council itself.

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BISHOP CONFIRMS PRISONERS

Philadelphia, Pa.—Eighteen men, inmates of the Eastern State Penitentiary, were confirmed by Bishop William P. Remington, suffragan of the Diocese of Pennsylvania, at a special service in the prison chapel. The men were prepared for confirmation and presented to the Bishop by the Rev. Alfred M. Smith, City Mission Chaplain.

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CONDEMNS FALSE STANDARDS

London.—"There is not the slightest reason why our method of advertising the Gospel should be either blatant or vulgar," declared the Bishop of London, the Rt. Rev. and Rt. Hon. John William Clark Wand, D. D. "Nevertheless," he continued, "it must be always fresh and sometimes new. I have no doubt that when printing was first used in Europe it seemed rather cheap and nasty to those who had learned to love the old illuminated manuscripts. Nevertheless the Church speedily took possession of the new method, and the Bible was one of the first books to be printed. Indeed it did not become widely known as a whole until it was printed. We live in an age which has invented a whole series of new methods of publicity."

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BONN BISHOPRIC TELLS OF FINANCIAL AID

New York, N. Y.—Mailed from Bonn, Germany, the Presiding Bishop's Fund for World Relief has received a communication from the Bishop's Office of the Bonn Bishopric, telling of financial and material aid received from the Episcopal Church, and of uses made of such assistance.

"Through the World Council," said the letter, "during the past year we had $15,000 designated for the Old Catholic Church by the Episcopal Church. This money made it possible to build a barracks church in Frankfurt; to get clothes for our pastors; to motorize six workers who have especially extensive jurisdictions; to pay for a pastor for refugees; to rebuild the parsonage in Cologne, in which the pastor has been exposed to wind and weather; and to make some provision of food to the pastors, who indeed have suffered actual hunger. You can see that the material aid placed at our disposal has helped to make our reconstruction possible.

"But we are still only at the beginning. The economic situation has not yet improved. The burdens of the Bishops are many and heavy. One must have a thousand hands and much more aid to dispose of, in order to meet the pressing needs of reconstruction.

"In Bonn and Munich, churches must be built again quickly if the life of the congregation is to continue. In Munich a part of our church is standing. The dean hopes soon to start building. In Bonn the Bishop and Church officials have approved an undertaking to build the seminary along with the church, parsonage and parish hall, as a unit.

"If we are not to lose countless refugees out of east Germany and the Warnsdorf Bishopric (Sudetenland) who today are widely dispersed in the Reich, the motorizing of pastors must be pushed vigorously.

"So it is very much a problem that we can solve only with the help of our brothers and sisters abroad. Indeed our Church has suffered great loss as our members are mostly city dwellers, and you know how severely the cities suffered in air raids. Since 1945 the Bishopric has had no income from its funds, nor have the members, who are impoverished. Payment of rents has not yet been resumed. How can we even lay the foundation of regular pastoral care if help does not come from our brothers? So I beg that you will extend our thanks to all who have helped us and will help further."

* * *

CALIFORNIA SEMINARIANS HOLD STREET SERVICES

Berkeley, Calif.—Theological students from the Church Divinity School of the Pacific have started a program of open-air preaching, calling it "The Episcopal Wayside Mission." After a period of prayerful preparation the open-air street meetings were undertaken in downtown Berkeley.

Following a short service in the nearby Church of the Good Shepherd, the group assembles around a portable organ, for a service of singing, preaching and prayer is held. Students and local clergy deliver the short sermons, and the order of service is varied in order to determine the effectiveness of the work.

* * *

PROPERTY RECENTLY ACQUIRED

Salina, Kan.—Several hundred thousand dollars of property have recently been acquired by the Church in the District of Salina.

Buildings nearing completion at the present time are the new Euclid Hall of stone construction at Christ Cathedral, the new gymnasium at St. John's School, and the new St. Andrew's Church at Liberal, Kansas. The new 40 acre unit of the St. Francis Boys' Home at Salina has recently been purchased for $9,000, including a building formerly occupied by the County Poor Farm. Its estimated value is nearly $100,000. This second unit of the Home will formally be opened on completion of a campaign now being carried on for renovating and for equipment. The

campaign seeks $85,000 which includes an item of $10,000 for the purchase of the spacious property now already being occupied by lease in Ellsworth, Kansas, comprising the first unit of the Boys' Home, and reported to be "full and overflowing."

Other recent acquisition of the Church at Salina are the Sudendorf Home lying between the old deanery and the new deanery giving the Church ownership of continuous lots south from Christ Cathedral. The new chapel at St. John's School, purchased from the government was recently dedicated. Plans are now being made for the rehabilitation of Vail Hall, main building of St. John's School, partially destroyed by fire in March.

Other major financial campaigns now being initiated in the District of Salina are the new Grace Church at Hutchinson and the proposed parish house and lengthening of the church at Garden City. A new vestibule is to be erected at Christ Church in Kingman.

* * *

AUSTRIAN BISHOP GRATEFUL FOR CLERGY VESTMENTS

New York, N. Y.—During 1947, the Presiding Bishop's Fund for World Relief called attention to needs overseas of vestments for clergy, linens, and communion vessels. The response was such that it became possible to make a good-sized shipment to the Rt. Rev. Stephen K. Torok, of the Old Catholic Church of Austria.

After considerable delay in transit, the shipment has reached its destination, and Bishop Torok writes, "We beg to give you our sincerest thanks for all these items which we distributed among our parishes in Vienna, especially those having been damaged by the air-raids and lost their equipment. The cassocks, collars, etc., were given to poor clergymen, especially to the refugees from Czechoslovakia who came to us and were admitted to minister in our Church."

Bishop Torok has written to each American donor of these gifts, and many of the clergymen who received supplies have written personal letters to the donors, as well as to the Presiding Bishop.

* * *

BOY SCOUT AWARD PRESENTED

Detroit, Mich.—The special Boy Scout award "For God and Country," won by a comparatively few number of Scouts, was given to Duane Wright, of St. Mark's Church, at the 11 A. M. service on April 11. The award was presented by the rector of St. Mark's, the Rev. Harold E. Wagner.

Duane Wright is a member of Scout Troop No. 246, sponsored by the Calvin Presbyterian Church. He is the first member of his troop to receive this important award, which is the highest of its kind given by the Boy Scouts of America. The award represents a boy-pastor relationship, and requires the passing of tests in Church history and doctrine, and the giving of 150 hours of service to the Church.

The address at the service was made by John Booty, a member of St. Paul's Cathedral. Members of Troop 246 and their Scoutmaster, Mr. E. J. Kempf, attended in a body and marched in the procession.

* * *

CHURCH PERIODICAL CLUB CELEBRATING SIXTIETH ANNIVERSARY

New York, N. Y.—Sunday, May 2, is Church Periodical Club Sunday. This year the day is of especial significance, for the CPC is celebrating its 60th anniversary.

Begun in 1888, when a small group of women in New York City began to forward their own Church magazines to clergy in remote sections of this country, who did not have access to these publications, the CPC has grown until it is now one of the cooperating agencies of the National Council, with branches in a majority of parishes throughout the country.

Today the CPC plays a vital role in the life of schools, missions and hospitals in this country and abroad. It furnishes books and magazines, technical libraries, toys, games and teaching materials that help countless institutions to carry on their work of teaching and healing. In addition, thousands of individual members forward their own magazines to people in isolated areas.

At the triennial meeting at Philadelphia in 1946, the CPC instituted a special project to replace the books of the Central Theological College in Tokyo, whose library had been destroyed in the war. To date approximately $3,000 has been raised toward this Fund, for which a goal of at least $5,000 was set.

Recognizing that the spread and development of Christian and democratic ideas is of vital consequence in today's troubled world, the CPC faces a greater opportunity for useful service than at any previous time in its sixty-year-old history.

Interested parishes where there may not be a CPC branch may obtain information from the National Office at 120 East 22nd Street, New York 10, N. Y.

* * *

MOODY'S NEW PRESIDENT TO BE INAUGURATED

Chicago, Ill.—Formal inauguration, ceremonies for Dr. William Culbertson, new president of Moody Bible Institute, will be held in Moody Memorial Church on May 13.

Main speaker for the occasion will be Dr. Harold S. Laird, pastor of First Independent Presbyterian Church of Wilmington, Del. A reception will follow in institute dining room.

Dr. Culbertson succeeds the late Dr. Will H. Houghton in the executive post. Other leaders of the 62-year-old Bible School have included Dwight L. Moody, founder; Reuben A. Torrey and Dr. James M. Gray.

* * *

SEEDS FROM FRIENDSHIP TREE

Episcopal-supported Hua Chung University in Wuchang, China, is the proud possessor of several seeds taken from a "friendship tree," which is the last surviving of 12 saplings belonging to George Washington.

To perpetuate the idea of friendship that existed in colonial days, seeds of this tree, which was presented to Washington by Col. "Lighthouse" Harry Lee in 1785, are now being sent to all parts of the U. S. and to the freedom-loving nations of the world.

Reports from Hun Chung indicate that the university plans to have a grove of these trees on its campus.

* * *

PERSONALS

(Continued from page 2)

merly addressed at 74 Trinity Place, New York, N. Y., should now be addressed at St. Paul's Chapel, 11 Vesey St., New York 7, N. Y.

The Rev. Frederick W. Brownell, rector of Abingdon Parish, Hayes Store, Virginia, has accepted a call to become assistant at St. Paul's Church, Jackson, Michigan, effective April 15.

Chaplain (Maj.) Edward W. Mize should be addressed care HQ. Ninth Corps, APO 309, care Postmaster, San Francisco, Calif.

The Rev. William S. Brace, formerly rector of Trinity Church, Edgefield, S. C., has accepted a call to be rector of Grace Church, Waycross, Ga., as of May 15, 1948.

The Rev. Malcolm Marshall will become rector of St. Margaret's Church, Washington, D. C., on June 1, 1948.

Mr. Marshall has been assistant rector of St. Alban's Church, Washington, since 1943. He has also been instructor of Sacred Studies in St. Alban's School and has been signally successful in work with young people and in his pastoral relations at St. Alban's Church and St. Alban's School, as well as at St. Philip's-in-the-Hills, Tucson, Arizona, where he was for three years.

Mr. Marshall was born in Massachusetts in 1911. He is married and has two children. He is a graduate of Phillips Andover School, has a B. A. degree from Wesleyan University, and the degrees of Bachelor of Divinity and of Master of Sacred Theology from Union Theological Seminary.

DEATHS

MRS. JAMES BOWEN FUNSTEN

Mrs. Ida Vivian Funsten, 81, wife of the late Bishop James Bowen Funsten, died at the home of her son-in-law and daughter, Mr. and Mrs. Roland S. Child, in Poughkeepsie, N. Y., on April 1, 1948.

Mrs. Funsten was the daughter of the late Mr. and Mrs. William Carter Pratt of Caroline County, Va. Bishop Funsten was the first missionary bishop of Idaho of the Episcopal Church. In the 20 years of his work there, he established St. Luke's Hospital in Boise and built many churches throughout his diocese in the early days of the church in that state.

Mrs. Funsten was state president of the Woman's Auxiliary in Idaho for many years and organized various hospital supporting services. She served on the board of Gallaudet Home, Wappingers Falls, and was an active member of the Woman's Auxiliary of Christ Episcopal Church in Poughkeepsie.

In addition to Mrs. Child, Mrs. Funsten is survived by three sons, William P. Funsten, San Francisco, Dr. Robert V. Funsten, University of Virginia, Charlottesville, and Stanard R. Funsten, Pasadena, Calif., nine grandchildren and three great grandchildren.

Funeral services were conducted on April 4, at Christ Church in Poughkeepsie, N. Y. by Dr. James A. Pike, rector. Mrs. Funsten's brother-in-law, the Rt. Rev. Robert Carter Jett, retired bishop of Southwestern Virginia, conducted the burial services in Hollywood Cemetery, Richmond, Va.

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WHAT IS HIS GOSPEL MESSAGE?

(Continued from page 9.)

tained, more subtle. The daily sins are more loathsome and repentance is more real, but God gives us victory. He is greater than the adversary, garrisons our hearts against every assault of the evil one. "Thou wilt keep him in perfect peace," even in the midst of the battle of life.

(d) God saves me from the presence of sin in the future. He never promises to keep me from temptation as long as life lasts, but He does promise to keep me in temptation, but beyond the visible life here He does promise me a life with Himself where sin is not and where temptation cannot come. Today heaven is becoming both more real and more practical, because we are getting back to the mind of the Author of all Holy Scripture.

(e) The Gospel offers a new way of life to be enjoyed in the fellowship of His Church. We long for "fellowship." The world offers us "good fellowship" which is a lesser thing. The picture of Acts 2: 41-47, is an extension of Luke 2:52. The heart of man craves the brotherhood of man which can only be found after we have discovered the Fatherhood of God. We want someone to care for us, help us, guide us, warm us, and love us, and we find in the fellowship of the Church both the love of God the Father, the love of the Elder Brother, and the love of all the brethren.

(f) The Gospel offers a new life of service to Christ the King in the fellowship of His Church. We are saved to serve and our service is under the Captain of our Salvation—in His cause, and with the whole company of Christ's Church militant here in earth. God has a purpose and now we share His purpose, and life has a meaning. As our life is not now solitary, so neither is our service a solitary service, and our oneness in Christ Jesus is for action.

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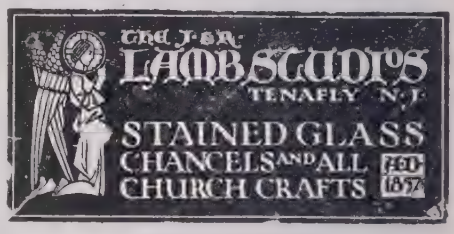

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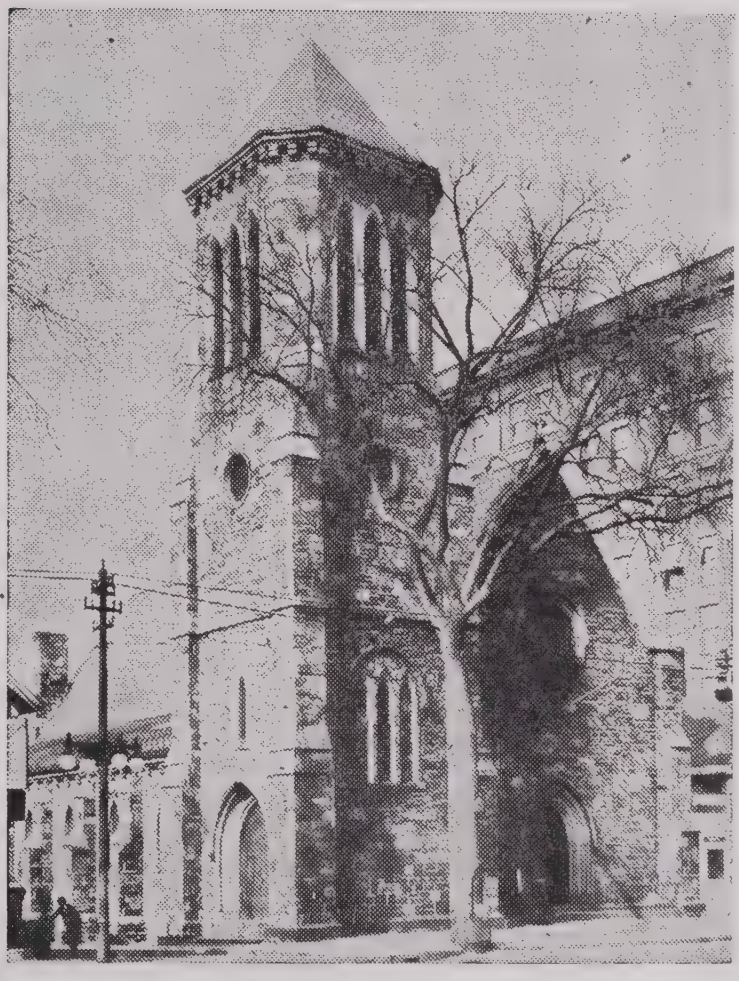

St. Stephen's Church, Portland, Maine, to Observe 185th Anniversary During Summer Months

See page 8

Post Haste . . .

RESENTS "PICK-FLAW GRUMBLE"

Sir: In the March 20 number of the Southern Churchman, under the Post Haste title is a letter, "Not Impressed." This communication is about as fretful and peevish an example of the pick-flaws grumble as might be found in a month's reading.

"The news"—is "so staid." No doubt it should have been couched in radio, soap ad. patter.

"The story of the Church of South India," was entirely too long, etc., etc. It is remarkable how short an amount of print about the things of God's Church can bore some who have their names on the church books. Thumb nail sketches even are wearisome.

And so the grouch goes on and on. One wonders how many hundred pages the writer of this complaint could read in a best seller and still ask for more. "Where your treasurer is there will your heart" (and your patience) "be also."

To those who have even a rudimentary sense of Christian proportion, the things of Christ and His Church are the "greatest issue" of time or eternity.

Reinhold Niebuhr also comes in for the respects of "Not Impressed."

I see that in the April 3 number Mr. Niebuhr falls for that hackneyed overworked word "Hysteria." It would seem that if individual or nation shows any more signs of animation than a dead clam its dubbed hysteria. Or if not, the pendulum swings to the opposite extreme which is labelled by that rather overworked detestable word "complacency." Certain words become a fad like a change in women's hats.

With prayers for the Southern Churchman and for the Evangelical movement.

WM. B. RAINSFORD.

Indian Head, Md.

* * *

WARNING GOT THE MAN

Sir: Let me thank you most sincerely for putting my WARNING in full in your April 3 edition. Believe it or not, the warning got the man.

I have received a letter from the Rev. Maurice H. Hopson, rector of Emmanuel Church, Bristol, Va., in which he tells me that he had read the article on the Friday night before the Merritts appeared on Saturday morning. He said that he had read my warning "but like so many 'warnings' one never really believes that the person or persons will call on them. After reading the article I forgot completely about it." But when he saw the Merritts the following morning, he was reminded of the article and re-read it and was then convinced that they were the people being sought. However, he had filled their tank with gas and they had already left town before the police whom he called got busy. Fortunately, he had copied the license number and the warning was sent out in teletype to the Virginia State Police.

(Continued on page 14)

* * *

SUMMER VACATTION EXCHANGES

The Southern Churchman will run free of charge the request of any parish for a clergyman for summer supply, and the request of any clergyman for such vacation work. In so doing, the Southern Churchman assumes no responsibility, and cannot undertake to enter into correspondence. Those interested must communicate directly with the parish or clergyman.

* * *

POSITION WANTED

The Rev. Kenneth H. Anthony, 368 Maple Avenue, Waynesboro, Virginia. Rectory and remuneration desired. Near lake or ocean.

The Rev. Dudley J. Stroup, rector of The Church of the Epiphany, 3rd and Catherine Sts., Rensselaer, N. Y., interested in obtaining August supply work in a coastal or seashore resort.

The Rev. Louis L. Perkins, P. O. Box 145, Auburn, N. Y.—cool Finger Lakes vacation country, would like to "swap" this summer the use of rectory 2, 3, or 4 weeks, with any similar parish, North, South, or West—not East.

The Rev. G. C. Stutzer, Okmulgee, Okla., visiting New York City from July 10 to August 9, will be glad to supply services on Sundays for a modest honorarium.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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THE FIFTH SUNDAY AFTER EASTER COMMONLY CALLED ROGATION SUNDAY

The Collect

O Lord, from Whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

* * *

THE ROGATION DAYS

Almighty God, Lord of heaven and earth; We beseech Thee to pour forth Thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving Thy bounty, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord. Amen.

THE ASCENSION DAY

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

* * *

CALENDAR

MAY

2—Fifth (Rogation) Sunday after Easter
3—Rogation Monday
4—Rogation Tuesday
5—Rogation Wednesday
6—Ascension Day
9—Sunday after Ascension Day
16—Whitsunday (Pentecost)
17—Whitsun Monday
18—Whitsun Tuesday
19—Ember Day
21—Ember Day
22—Ember Day
23—Trinity Sunday
30—First Sunday after Trinity

Vol. CXIV No. 18

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

A Brief History Of The Protestant Episcopal Church In The United States Of America

By MR. GEORGE V. BLUE, Washington, D. C.

Part IV

The work of the Church was now committed to a truly independent development. Spiritually, there was no lapse from its communion with the Church of England, a fact of greater importance than has always been ascribed to it; rather, it has been taken for granted, but it has afforded a continuing proof that scission is not schism and that a "political" unity is not an essential ingredient in the catholicity of organized Christian fellowships. Securely possessed of an historic faith and order, the Church was launched toward a future of unknown portent, in which responsibility for its lot was (under God) expressly its own.

The Period of Recuperation

The thirty years between 1790 and 1820 constitute that generation in the historical life of the Church between its organization and its expansion beyond the original Thirteen States. The strenuous efforts of churchmen to survive as a Church had succeeded, but a breathing spell was needed for the Church to find itself and for the new institutions to fix their roots firmly if ever they were to do so. From this point of view, perhaps it is as well that the old connection with England had not been closer.

The life of the Church centered in the parishes, for diocesan organization was necessarily at a minimum. The bishop could not be supported independently, and usually continued to be the rector of a parish, with no thought, however, of regarding his church as a "cathedral". Episcopal visitations were almost wholly confined to confirmations and ordinations. Between 1804 and 1811 no new bishop was consecrated, and more than one diocese (New Jersey, for example) remained without episcopal guidance of its own. But the old parishes took on new life and grew; new parishes were founded; scattered communities were not left wholly shepherdless; and out of such experiences as the annual diocesan conventions (which did not always meet!) and the triennial General Convention there began to develop the community of a broader corporate life and sentiment that transcended parochialism. It is true that lassitude and discouragement were not everywhere readily overcome. In a diocese destined to be one of the brightest ornaments of the Church, the persistent attacks of its foes appeared for a time to be too strong to be overborne; Bishop Madison virtually retired, oppressed by difficulties with which it seemed at the time beyond his resources to cope, to the presidency of William and Mary College, which he had held before his consecration.

The well-known comment of Chief Justice Marshall, himself a layman of the Church, that it was useless to try to revive anything so moribund as the Church in Virginia, voiced a pessimism which he lived to see splendidly confuted.

Side by side with the sturdy leaders who were carried over from the Revolutionary period, younger men had to arise in the Church who would aid and one day replace the heroic generation. This growth of new figures and development of new leadership was part of the work of recuperation that merged imperceptibly into another and broader period in the Church's life. The consecration of John Henry Hobart as assistant bishop of New York, of Alexander Viets Griswold as bishop of Massachusetts, both in 1811, and of Richard Channing Moore as bishop of Virginia in 1814, marked the advent of such leaders in the spiritual sphere of the Church when its physical rehabilitation began to exceed itself and become new growth. An example of this renewal is afforded by South Carolina, where no record exists of a single confirmation by the cautious first bishop, Robert Smith (consecrated in 1795). Under his successors, Theodore Dehon (1812) and Nathaniel Bowen (1818), the Church made notable progress. The most decisive manifestation of the Church's vitality, however, was its growth beyond the limits of the old settlements. The press of population westward carried with it a number of Episcopalians, along with others whose departure separated them from former ecclesiastical moorings. The labors of Bishop Hobart throughout the whole State of New York (he became diocesan head in 1816) were so fruitful that the adequate care of souls demanded more constant episcopal oversight. Likewise in Virginia (as well as elsewhere), the revival of congregations and their increase throughout the diocese posed the same problems. It was evident that a living Church was outgrowing the original frame work of institutions that had sufficed hitherto.

General Convention solved the problem by the enactment of constitutional provisions for the creation of assistant bishops and the division of existing dioceses. William Meade began an historic episcopal career in 1829 as assistant bishop of Virginia; Benjamin Onderdonk became Bishop White's assistant in Pennsylvania in 1827; and the diocese of Western New York was set off in 1838 from the original diocese.

In 1819, Philander Chase was consecrated as bishop of Ohio, a truly missionary field. With the advent of the Church's work into the trans-Alleghany country, the period of recuperation of the original seaboard congregations may be regarded as fulfilled. In historical perspective, it is clear that a period of larger responsibility, of missionary expansion was at hand, although it is equally apparent that this development was not prophetically perceived by the Church as a whole. A minority of ardent souls were then as always the vanguard who set the pace to meet the challenge of opportunity.

In the original States there was a further filling in that rounded out one period of progress as it began to merge insensibly with its successor; North Carolina, which was made a diocese in 1817, received its first bishop, J. S. Ravenscroft, in 1823; New Jersey gained its own bishop, John Croes, in 1815, after having waited thirty years as a diocese; and in 1832, Vermont became a separate diocese under the long episcopate of John H. Hopkins. The diocese of Georgia, organized in 1823,

still had only three presbyters in 1834; the first bishop was Stephen Elliott (1841). The former Spanish province of Florida, organized into a diocese in 1838, was without a bishop until 1851, when Francis H. Rutledge became its head.

Part II. The Middle Period

The Westward Movement and Internal Development

A point of departure from the emphasis on recuperation may be conveniently fixed at the establishment of the Foreign and Domestic Missionary Society in 1819 by General Convention. It signified that the Church had not only expanded beyond its recovery of lost ground, but looked to further expansion by extension. The period in which "manifest destiny" fired the imagination of the nation, had something of a counterpart in the spiritual field of the churches. To win as well as to hold the frontiers of the country and lands beyond the country itself for the Christian creed became the endeavor of the several Christian bodies on the old States.

A few of the Church's presbyters had already been included in the westward movement, and Bishop Chase, after an energetic episcopate in Ohio subsequently became the first bishop of Illinois (1835). He was succeeded in Ohio by Bishop Charles P. McIlvaine (1832), one of the great leaders in the Evangelical Movement which was now running strongly in the Church, quickening its spiritual life and intensifying its missionary zeal. A better plan for coping with frontier conditions was needed than the uncontrolled and often unaided efforts of individuals, even though devoted, and in 1835 the whole Church acknowledged and assumed the responsibility for a broader institutional organization. General Convention in that year declared the entire membership of the Church to be members individually of the Missionary Society, and effected an important innovation in providing by canon for the sending of "missionary" bishops (elected by General Convention and maintained by the Church) to special areas at home or abroad confided to their spiritual charge.

Thus was instituted in the polity of the Church the distinctively American system of missionary districts. One of its features has been the important provision that a missionary bishop may be moved from one district to another, or elected a diocesan bishop; whereas the translation of the latter from one diocese to another has remained forbidden in the Protestant Episcopal Church. The system deserves a careful comparison with that provided for territories in the political life of the nation and with the English colonial bishoprics.

Bishops had already been consecrated for Kentucky and Tennessee (Benjamin Bosworth Smith in 1832 for the former and James Hervey Otis in 1834 for the latter). The first of a great line of new "missionary" bishops was Jackson Kemper, elected (1835) to shepherd a vast region extending from Minnesota to Missouri, and including Indiana. In 1838, Leonidas Polk was elected missionary bishop for a mammoth southwestern district which included Texas—then a foreign country. Polk later became bishop of Louisiana (1841).

The Church had not been unmindful of responsibilities in other directions. Research has shown that in the southern dioceses particularly (where the problem was peculiarly imminent) there were clergy and laity who did not neglect the care of the souls of the colored inhabitants under their control. In a broader field, education had early enlisted the interest of church-people, particularly with regard to the training and preparation of clergy. After three years of intensive efforts, Virginia Theological Seminary, which began its notable work first as a regional institution, was founded in 1823; on what was intended to be a wider scale, the General Seminary in New York had already opened its doors in 1819; Bishop Chase founded Kenyon College at Gambier, Ohio (1824); Washington (now Trinity) College, Connecticut, was chartered under Bishop Brownell (1823); Hobart College, Geneva, New York, was established in 1822; and Bishop Doane of New Jersey was a pioneer in new fields when he founded St. Mary's Hall, Burlington (1837) for the higher education of women.

In similar vein, the scope of churchly activities was widened through women's guilds; boys' and girls' schools; Sunday schools; societies for missions and for propagating the Christian faith through the distribution of prayer books, Bibles and religious publications. Church periodicals of long or short life were plentiful; among the latter was the officially published **Spirit of Missions** (now **Forth**), founded in 1836.

(To be continued.)

Christian Action in the World Crisis

By REINHOLD NIEBUHR

Some of us, who get considerable mail from unknown friends and critics, are bombarded with letters at the present time. These letters suggest the kind of action the church or individual Christians ought to take to make a genuinely religious contribution to solving the world's problems and averting, if possible, impending catastrophe.

Some of the recommendations deal not so much with the problems of the world as with the personal problem of how we can live and act in order to extricate ourselves individually from the guilt of all the evil in which the world is involved.

This suggestion poses the interesting question as to whether the primary concern of the Christian man ought to be to free himself from guilty involvement in the moral ambiguities of the world, or whether his primary concern should be to help the world to more health by bearing the guilt.

On the whole, the letter writers prefer the second alternative. They want something distinctively Christian done to save the world. They want a special gesture of trust toward Russia in order to overcome the vicious circle of mutual fear in which we are involved. They want us to stop stock-piling atomic bombs; or they want to resist military preparations in general.

I feel there is a certain merit in these suggestions because it is important to counteract hysteria and to resist the tendency of regarding the problem of the defense of our civilization in purely military terms. Church groups should therefore meet in every part of the country and should earnestly pray and discuss these issues.

It must be pointed out however that the defense of a civilization is, in its very nature, a morally ambiguous task. There are certain lessons we learned in our encounter with nazism which we dare not forget. Insofar as we face military peril we have to counter it with military defense. We cannot simply say that moral goodness is the best defense.

In the case of an individual the matter is a little more simple. For an individual can always sacrifice his life rather than do some things which might be required for its defense. Not many individuals actually choose such an alternative. Yet there are heroes and martyrs who say "Here I stand; I can do no other."

Nations, cultures, and civilizations, on the other hand, seek to preserve their life. We may believe, as I do, that a democratic civilization has the duty, as well as the right, to preserve its values against the threat of tyranny. We cannot deny however that its values are not as pure as it claims them to be and that the means of their defense are not purely moral.

That is why we face greater moral perplexities today than ever before in relating the insights of faith to the necessities of a civilization.

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Reviews and Ratings of Current Films

By the PROTESTANT MOTION PICTURE COUNCIL

Picture of the Month: THE SEARCH

A profound sermon or a penetrating lecture can hardly be called entertainment, yet, this is both. "The Search" is in a class by itself because it tells, with few words and very little plot, how a child came to lose himself and how his soul was rekindled and found again. This inspiring, documentary-like story of displaced children in Europe is that of many children in the world today. In presenting it so dramatically, yet withal entertainingly, Metro - Goldwyn - Mayer has performed a real service.

Fundamentally, this is the story of a Czech mother (played by Jarmilla Novotna) and her persistent search for her son. Her nationality is immaterial; she is universal motherhood looking for and loving her child. The search takes her through children's centers all across Central Europe. Disheartened and heart-torn at the fruitlessness of her effort, but keeping her faith in eventual success intact, she loses herself in service to other mothers' children.

Among the nameless and hopeless children who have known suffering and despair such as we can hardly imagine, we see an empty little face, a young boy (Ivan Jandl), fearful, anonymous; as to his own identity, his mind is a total blank. Learning that he and other children are to be sent to rehabilitation centers, he escapes among the ruins of a German city with a French boy who had befriended him. Rescued eventually by a good-natured American soldier, he is gradually brought back to near normalcy. His memory, however, still eludes him until he begins to understand the meaning of the word "Mother." In a plausible and natural way, mother and son are reunited.

"The Search" is sublimely moving in its development, its ignoring of non-essential details in portraying what makes a life worth saving and worth living. Actually photographed in devastated European areas and displaced persons camps, the film has authenticity, is well directed, magnificently acted and well integrated as a story.

It is to be hoped that the work of UNRRA, so well depicted here, will be continued by other means until all the motherless and lost children of the world are again cared for. This becomes the task of all those who believe that the essence of everyday religion is sharing food and shelter with those in desperate need. What greater incentive can the Christian Church have, when observing Mother's Day and Family Week, than to make the love of God known to the motherless children and the childless mothers of the world through the avenues provided for such efforts?

This is a picture for the whole family. Our children should know what others have and are enduring and learn that, as long as children are suffering anywhere in the world, they have the privilege of helping them and sharing with them. **A, Y, C.**

OTHER CURRENT FILMS

A—Adults; Y—Young People 12 to 18; C—Children under 12

(Films starred (*) were regarded as exceptional by our reviewers.)

*THE PEARL **(RKO).** With the simplicity and power of a great parable, this picturization of John Steinbeck's short novel is, in our opinion, one of the finest pictures of the year. It has artistic beauty and is acted by an excellent English-speaking Mexican cast, headed by Pedro Armandariz in the role of a poor fisherman who finds the largest and most valuable pearl in the world. The powerfully moving story grows out of what happens to him as he tries to hold this treasure from greedy men, dreaming the while of what his unexpected wealth will bring: education for his son, improvement for his people, a fuller life for all. The film draws a fine distinction between the desirability of wealth for the good it can accomplish, and the lust for it as a means in itself. Photographed on the western coast of Mexico by F. A. M. A. Aguila Films, it has scenic backgrounds and emotional impact of an unusual order. We rate it "exceptional." **A, Y.**

B F.'S DAUGHTER **(MGM).** Chronicling a period in our immediate past, this is a dramatic romance with strong human interest. Though basically a serious study in social contrasts and trends, with special emphasis on the evaluation of life in general and the worth of marriage in particular, the film has enough moments of genuine comedy to lighten the tension. The main characters are so well portrayed that "audience identification" is readily achieved. **A, Y.**

ALL MY SONS **(Universal-International).** A fine portrayal of what happens to a man who puts his own intense desire to make money for his family above patriotism and love of others. It is a picture of social significance, bringing the ever-timely lesson that no real happiness can ever be achieved at the expense of another's misery. Edward G. Robinson, supported by an excellent cast, plays the difficult role of the misguided father exceedingly well. We feel, however, that a drinking scene is both inexcusable and unnecessary, since it is out of character for the women concerned; also that suicide does not right any wrong, nor does violence need to be resorted to between father and son, even to express rightous indignation. **A, Y.**

TO THE ENDS OF THE EARTH **(Columbia).** Two years of effort and tremendous expenditure were necessary to achieve this Kennedy-Buchanan production. Some regulations of the Production Code as related to the portrayal of the narcotic traffic were temporarily set aside to permit accurate filming. The U. S. Treasury Department's employment in the plot adds authenticity to this story of suspense. "To the ends of the earth" goes the U. S. Agent (Dick Powell) to trace the origin of shipments of opium and drugs to this country. He is helped in his search against this well-organized traffic by agents of every country, showing conclusively that we can be "one world against evil" for the protection of the whole human race. Emphasis is laid upon personal devotion to a cause. Good acting, a sustained plot and much excitement make the picture interesting and entertaining. **A, Y.**

SITTING PRETTY **(20th Century-Fox).** The trials and tribulations of the parents of three healthy boys in securing a satisfactory baby sitter. When the desired person materializes he proves to be not only a genius (by his own admission) but a specialist in nearly every profession, a yogi enthusiast and the writer of a "best seller." Clifton Webb, as the baby-sitter, handles his satirical role very skillfully, and the result is a thoroughly amusing comedy. **A, Y, C.**

FORT APACHE **(RKO).** This presents Henry Fonda as a post-Civil War commander of Fort Apache in Arizona, who leads the regiment in disastrous operations, antagonizes the Indians, and pays with his life for his mistakes. He is remembered later as a hero, and others follow to carry on the tradition. Drinking and rough acting by "tough sergeants" are relied upon for comic relief: much of the action seems to be overplayed, and some of the episodes are unconvincing. Good use is made of the martial music of the period for background effects. **A, Y.**

DEAR MURDERER **(Universal-International).** A well-acted murder drama, produced by Gainsborough Studios, which exposes guilty relationships arising from infidelity and leading to crime. A weakness of such stories is that they reveal no feeling of horror or sense of guilt in murder; this is not excusable just because the criminal is eventually punished. **A.**

LET'S LIVE AGAIN **(20th Century-Fox.)** If taken as comedy, this might

be funny; if not, it could be considered tragic even though it is not meant to be. The story concerns the jealous antagonism existing between two brothers. It leads one of them to the loss of his mental equilibrium. The question of "reincarnation" and its possible consequences is treated humorously. Mental sickness is treated in too light a manner.
A, Y.

THEY PASSED THIS WAY **(United Artists).** An exciting Western with the usual elements of good men, bad men, gamblers, posses and guns, but with the unusual twist of having not one shot fired, no one killed, no brawls. Ethical issues are clouded at times, but on the whole the film is on the side of service and the better life. Drinking is at a minimum. Beautiful desert photography; excellent musical backgrounds; splendid acting. **A, Y.**

BLACK BART **(Universal-International).** The story of a gentleman bandit (if there ever was such an anomaly) of the 1870's who stages a series of stagecoach robberies and eventually finds that "crime does not pay." Elaborately set in beautiful scenery and technicolored, with beautiful costumes, period dancing, skillful riding, this is nevertheless just another Western with trimmings. **A, Y.**

MAN OF EVIL **(United Artists).** An English version of the class struggle in the latter part of the nineteenth century, this is full of pathos, tragedy and a love story replete with adventure. It shows class pride as inherently insincere and selfish; it portrays domestic conditions in poor surroundings, and bridges the differences by a courageous love. The evil genius of the plot is James Mason in his most somber aspects, but the real issues are in social values rather than romance as such. Well acted in authentic settings. Too much drinking. **A.**

THE TALE OF THE NAVAJOS **(MGM).** Beautifully photographed in Arizona and Utah, this is a simple story of a Navajo boy and the son of a white trader who explore together the ruins of a mesa to find turquoise and discover a way to hidden, rich pastures. It is really too simple, as it gives an unrealistic picture of Navajo life and problems. The old folk-lore and superstitions, elaborated upon in the commentary, are the real stumbling-blocks in the improvement of the Navajos. This picture will not contribute to providing an equitable solution to the Navajos' very real difficulties. Its values are principally in its beautiful photography.
A, Y, C.

MEET ME AT DAWN **(20th Century-Fox).** This seems to be the English idea of what the French, in political and social circles, were like at the beginning of this century. It is farce-comedy—with emphasis on the farce—and is superficial in the extreme. Mildly entertaining. **A, Y.**

THE WOMAN IN WHITE **(Warner).** Wilkie Collins' melodramatic story of intrigue, set in the 1850's in England, has been transformed into a well-written screen play. Suspense is kept up; the musical background is exceptionally good. A "period piece" which may strain the credibility of our contemporaries, but entertaining in its own way. **A, Y.**

SUITABLE FOR CHURCH SHOWINGS

16mm Film Sources

Listed below are a number of subjects from different sources, all of which, except where otherwise stated, may be obtained through your denominational book-stores your local film library or visual aids dealer. It is suggested that you make your own reference catalog by clipping these reviews as they appear from time to time in these pages and elsewhere.

QUEEN ESTHER (50 min; sound). Recently we reviewed this new picture produced by Cathedral Films. Because of its great beauty and value as a teaching film with high entertainment qualities, we are calling it to your attention again. In these days of religious misunderstanding and prejudice, it is well to see this Bible Drama with its message that God never fails those who love and serve Him. A study guide and film strip are available to be used as teaching aids. Rental, $16.

SEARCHLIGHT ON THE NATIONS (30 min; sound). One of the best of the films recently produced by the U. N. Department of Public Information, this film is a three-reel exposition of the part played by the great media of communication—press, radio, films—in promoting understanding and material progress in the world today. Available in French, Spanish or English. Rental, $4. Address United Nations, Film Section, Lake Success, N. Y.

THE WORLD IS RICH (43 min; sound). British-made film designed to rally support behind the Food and Agricultural Organization of the United Nations. Slow-moving at first, but has definite emotional as well as informative values. Should be effective in showing how all arms of the United Nations must have the support of men everywhere. Rental, $6.

THE WAY OF PEACE (18 min; sound; color). Puppets and miniature sets are used to present this story. Narration, by Lew Ayres, tells of God's love for man and His efforts to overcome man's selfishness. Scenes depict Bethlehem, Jesus' teaching of love, and the Cross of Calvary. Recent events picture concentration camps and rocket-borne atomic warfare, with final scenes of the earth dissolving in space. The film should be followed by discussion or a message giving the positive side of ways to peace. $8.

THERE WERE THREE MEN (10 min; sound; color). About cooperative methods, this film's story is cleverly told by animation. The action involves a farmer beset by failure and the weather and a laborer struggling with the high cost of living who pool their efforts successfully, and thereby convince a skeptic. Order from The Cooperative League, 167 West 12th Street, New York, N. Y. $3.

BOOK OF BOOKS (10 min; sound). Produced under the supervision of the American Bible Society, this film shows how we got the Bible, the history of Bible manufacture, how Bibles were illustrated, copied by hand, then printed one page at a time on crude presses, down to the present modes of production and distributed. There is also a worship service, with the pastor reading Isaiah 34:16. Rental $1.50.

TWO THOUSAND YEARS AGO. A series of five films showing the kind of life lived in Palestine in the time of Jesus. The following subjects are available: **The Home, The School, The Day's Work, The Travellers,** and **The Synagogue.** Produced by the Education Committee of Christian Cinema and the Religious Film Society, these religious-educational documentaries can be rented for $6 each. Write to the United World Films, Inc., 445 Park Ave., New York, N. Y.

VISITATION EVANGELISM. Prepared on an undenominational basis, this black-and-white filmstrip with manual can be used to illustrate the procedures necessary in putting on a visitation evangelistic program in the church. Order from the United Christian Missionary Society, Indianapolis, Ind., $2.

THREE FILMSTRIPS (15 min. each). The three filmstrips are: **Widening Horizons,** showing women of Ginling, Yenching and Cheoloo colleges and their role in the New China: **The Woman's Christian College of Japan at Tokyo,** demonstrating the place of educated Christian women in the new democratic life of Japan; and **Vellore in the New India,** portraying the famous institution founded by Dr. Ida S. Scudder where training is given for health work in a land of 388,000,000 people. Order from The United Council of Church Women, 156 Fifth Avenue, New York, N. Y. $1 rental for set with commentary.

OUR AMERICAN HERITAGE. A series of six teaching filmstrips prepared by The Reader's Digest Educational Department as their contribution to the interest of the tour of the Freedom Train. Historical drawings, photographs, pictographs, cartoons and texts are used for the following strips which make up the series: **Birth of our Freedom; Freedom's Foundation; Freedom's Progress; Freedom Today, Vocabulary of Freedom; and Literature of Freedom.** Order

(Continued on page 16.)

Editorial . . .

The United Negro College Fund

There are in the United States thirty-six accredited institutions of college grade devoted wholly to the higher education of Negroes. These colleges train doctors, social workers, dentists, nurses, lawyers, ministers and teachers. Many of these colleges have very small endowment. Indeed, the total endowment of all of them barely equal that of Princeton University! Nor are their students ordinarily possessed of great resources, so tuition and other charges which contribute to income must be kept at a minimum. Some of these colleges are Church-owned and suffer from the typical financial stringency of such institutions.

Five years ago, under the leadership of Dr. Frederick Patterson, president of Tuskegee Institute, tweny-seven of these colleges joined together to form the United Negro College Fund. Today thirty-two Negro colleges belong to the Fund. Mr. John D. Rockefeller, Jr., who has been working with the Fund since its inception, is the distinguished chairman of the national board.

The purpose of the Fund is not to supply capital funds for buildings or endowments, but to supplement the income of these institutions for their annual running expenses. To state it thus coldly is not to understand that for some of these colleges, the financial support thus received from the Fund is the difference between continuing in operation and closing the doors of the college! Yet the total the thirty-two colleges ask is the almost incredibly modest sum of $1,400,000. This is a bit more than $43,000 on the average for each college! It is unthinkable that the Fund should not achieve full success.

Yet despite protestations throughout the South that education is the highroad to the solution of many of our perplexing racial tensions; and despite the fact all but one of these colleges is in the South, the support of the Fund comes mainly from the North. Here is a way in which every man and woman of good will can help constructively to solve our racial problems. Send your contribution this week to "The United Negro College Fund," 38 East 57th Street, New York City. This Fund must not be allowed to fail!

The Plight of Clergy Widows

Pensions for the clergy of the Church are slowly approaching a decent standard, though if inflation continues, the ability of retired clergy to live on their pensions will be seriously impaired. But in one area, our pension system is grossly inadequate. We refer to pensions for widows and orphans. The problem is particularly stringent when a clergyman dies in active service, leaving a widow with small children.

Widow's pensions in recent years have averaged less than $400 per year per pension. Orphan's grants, by rule, are limited to one hundred to three hundred dollars, depending on the age of the child. The Immediate Grant of $1,000 to widows whose husbands died while engaged in the active ministry has been a great boon for the sudden, unexpected expenses of death, but it does nothing to remedy the long term situation. Unless a widow has private means, she must face the necessity of seeking employment, whether she is qualified for it or not. This may well be complicated by the need of being both mother and father to the children.

The Church Pension Fund is not to be blamed for this. They have scrupulously obeyed the laws of the Church in this matter, and have done all they could to interpret those laws charitably. Increased pensions for widows could only be secured through the Fund by increasing the assessment rate. We doubt if the Church would accept this, though we believe this possibility ought to be explored by the General Convention.

An obvious answer is personal insurance. But in the case of many of the younger clergy, their salaries will seldom allow them to purchase insurance in the amount needed. $25,000, even at the optimistic return of 4 per cent, would only mean $20 a week to supplement a widow's pension. This would seem to be the barest minimum of insurance needed by a married clergyman, yet we venture to guess that only a small number of clergymen have this amount. For most of them, it is far beyond their financial capacity. Ordinary so-called "straight life" insurance in this amount for a man in the early thirties would be about $500 a year. Even term insurance, the basic insurance and cheapest of all, would be about $200 a year.

Recently we heard of a Methodist Church which insures its pastor for $10,000 term insurance, making his wife the beneficiary. Here is a fine solution. Even a small Church would be glad to expend $200 a year to help to relieve its rector of this grim worry. We wish the Church Life Insurance Company, the wholly owned subsidiary of the Church Pension Fund, would work out a possible term insurance policy for the clergy that might be bought by vestries to protect the wives and children of the clergy.

Why not give the amount to be spent to the clergyman as an outright salary increase? Well, why not do both?

St. Stephen's Church to Observe 185th Anniversary

Portland, Me.—Plans are being completed for the observance of the 185th anniversary of the organization of St. Stephen's Parish, Longfellow Square, Portland, Maine, during the coming summer and fall. The observance will take note of the 94th anniversary of the laying of the corner stone of the present church edifice, August 8, 1854, when special services will be held, and the formal organization of the parish in November, 1763. The observance will close with a special service on the first Sunday in December, marking the present rector's 20th anniversary.

St. Stephen's is one of the colonial parishes which combined to organize the Protestant Episcopal Church. It was first organized under the name of St. Paul, which name it bore until 1839 when it reorganized and took the name St. Stephen. Two of its rectors were elevated to the episcopate, the Rt. Rev. Thomas M. Clark and the Rt. Rev. William S. Perry. The parish records are complete from the beginning, having been saved from destruction in Portland's great fire in 1866, and they record the names of many who were prominent in the life of the city and state, and one or two of national and international fame, the most prominent being that of Commodore Preble. Not a few of Portlands streets bear the names of its one-time members.

According to the parish tradition, its earliest feeble beginning long antedated its formal organization. The captain of the first English ship to enter the harbor is said to have set up a wooden cross on what is now Great Diamond Island. It is inconceivable that he would perform such an act in claiming title to the country for his Sovereign without having a prayer, and as these seafaring men were accustomed to carry English Prayer Books, if for no other reason, that they might have a fitting service for burials at sea, the prayer or prayers read would be from the Church of England's Prayer Book. That is the date that Portland claims as its origin, and it would appear that St. Stephen's can properly lay similar claim to the same date. Anglican services were held after that date from time to time until the parish was organized.

Th peresent edifice is the fifth in which the parish has worshiped during its long life. It is of native stone, trimmed with Maine granite, and in an excellent state of preservation. It has been pronounced by Cram and Ferguson "a perfect example of early English Gothic," to which they added, "and it should be preserved forever right where it stands."

From the Portland City Guide, at the Public Library, I learn the following: The distinguished man of letters, Matthew Arnold, English poet, critic and esayist, travelled widely in America in the middle years of the 19th century, and visited Portland to lecture. When he saw St. Stephen's Church he exclaimed, "This is the only edifice of its kind I have seen in all my travels in America." The late Harriet L. Bradley, longtime member of the parish, told the present rector that she well remembered Arnold's visit, and that he stopped his carriage and entere dthe church, for a view of the interior. The architect was Charles A. Alexander, of New York City. Cram and Ferguson, authoritative ecclesiastical architects of Boston, have pronounced it "a perfect example fo early English gothic' and added, "it should be preserved forever right where it stands."

To respond in full measure to this suggestion is the present purpose of the officers and members of the parish. Once a parish of fashion and wealth it is now a "down town" parish, on Portland's principal business street. Its doors are open daily and it is much used by many who are of other communions than the Anglican. The board announcing the hours of services bears the Scriptural legend: "A house of prayer for all."

Historical Facts

In 1623—First English ship entered Casco Bay (Portland Harbor). Cross erected on Gt. Diamond Island.

1632—First settlement, founding of Partland.

1727—Rev. Thomas Smith became pastor of the first organized parish in Falmouth (Portland). He kept a diary, in which are recorded many interesting and amusing events. April 9—Yesterday six Purpoodock (So. Portland) men were put in gaol for their rates for Mr. Clark (the pastor). May 4—Eighteen more men were put in gaol for their rates.

July, 1763—"About this time two of the most respectable members of the new parish quarreled and fought in the street." (By way of getting off to a good start?) "A foundation for a church was thus laid, the pillars tremble."

1775—Our first edifice destroyed by a British war ship.

1791—Articles of incorporation granted by legislature of Massachusetts.

Maine becomes a state (1820). St. Stephen's 57 years old.

1839—Parish reorganized, name changed from St. Paul's to St. Stephen's.

1866, (July 4)—Our fourth edifice, brick, destroyed in the Great Fire.

1913—150th anniversary; Burnham Memorial organ installed.

A local merchant says: "St. Stephen's is a public institution." Most of the pews are made from two boards, one for the seat and the other for the back. Maine has but few if any pine trees today from which such boards could be cut.

The pulpit is of Haytian mahogany, the gift of the women of St. Mark's Parish, Augusta, Me.

The chapel altar of solid walnut, hand carved, is a memorial to the Rev. Asa Dalton, for more than forty-three years rector and for more than a half century rector and rector emeritus.

When visiting New England, visit Old St. Stephens.

* * *

NEW CHURCH CONSECRATED

Americus, Ga.—On Sunday, April 11, Bishop Barnwell consecrated Calvary Church, a beautiful new brick church. He also consecrated a new wooden altar, given by Uriah H. Davenport in memory of his mother, Mrs. Louisa Harhold Davenport, and of his sister, Miss Mary Caroline Davenport. It was designed by Cram and Ferguson and conforms to the reredos. Bishop Barnwell also confirmed the second class presented this year by the rector, the Rev. William C. Baxter.

Detroit, Mich.—The Rev. Russell S. Hubbard, of Bar Harbor, Maine, has announced acceptance of his election as Suffragan Bishop of the Diocese of Michigan.

REV. T. N. BARTH NAMED COADJUTOR

Nashville, Tenn.—The Rev. Theodore N. Barth, of Memphis, was elected on April 20, bishop coadjutor of the Diocese of Tennessee, on the eleventh ballot.

Twenty clergymen were nominated for the post. When the final ballot was completed, the Rev. Mr. Barth had received the required two-thirds vote; the Rev. Thorne Sparkman, of Chattanooga, was in second place both in lay and clerical voting, and the Rev. Robert A. Magill, of Lynchburg, Va., was third.

As bishop coadjutor, the Rev. Mr. Barth will be assistant to the present bishop, the Rt. Rev. E. P. Dandridge, and will be his automatic successor.

He will assume his new office when his acceptance has been approved by all bishops of the church. Tentative plans for the consecration services have been made to take place in the fall.

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE GLORY OF THE GARDEN
Part II

A Book of Gardens

The career of its Hero—our Lord Jesus Christ—begins and ends in gardens. It began in Nazareth, and Nazareth was a garden city. Surely all the poets and painters are right who show the child Jesus disporting Himself in gardens and pastoral places! Surely they are right again when they show His mother, Mary, before her time was come, and when it came, among the flowers of her garden. "The lilies stand before her as a screen"; herself, "an angel-watered lily, that near God grows and is quiet." So His career began; and it ended with gardens. We are apt to think of the climax of His career as a tumult of mad and murderous crowds. That is the outward history. Inwardly it is a sequence of gardens, awful orchards, so still that God Himself seemed sometimes to be dumb. It was in these the Atonement was prepared for the final Tree; in an orchard on the slopes of Olivet, in a garden in the valley called Gethsemane, in a garden where His tomb was hewn. It was in a garden He rose in glorious triumph, and it was there that He was first seen by her who said to herself upon her first glimpse of Him, "This will be none other than the gardener!"

A Lover of Gardens

We may say that our Lord's childhood in Nazareth, bedecked on all hands with flowers, as travellers declare it still to be, made inevitable His love of gardens. Again, this love must have been quickened anew and nourished by the literature of His nation. His movements in the crisis of His career reveal it further. But notice also how surely His uttered thoughts disclose His love of gardens. Are not certain of His most important parables grown from the imagery of orchards, and of the flowers and trees in them? We catch a voice therein which spake to those about Him saying, "Look to your gardens, men and women; they grow something more than irises and grapes; they bloom with the very truth of God concerning the heavenly kingdom!" He that hath an ear to hear can catch this further voice, "Even as these gardens is that Realm of the Father which I am come to establish in the earth!" Surely herein lies the fulfillment of His mission from God, the planting of a garden in the world in restoration of that first Eden which man had lost through sin. He would have His disciples as a garden in the earth, and His Church as a garden among the peoples.—From The Scottish Guardian.

* * *

REFRESHMENT

It was a wonderful experience coming together with young college women interested in vocational work in the Church. It is one thing that I wish everyone of you could have the opportunity to witness. It is refreshing. We hear on all sides the stories of undisciplined youth. So little is written or said about the young people who are thinking through their Vocation. There are those who are thinking in terms of how they can use their lives for the "Glory of God" and not for selfish ends. These days when all life is thought of in terms of "getting for self," it is refreshing to see some young people thinking in terms of doing for others. Girls from many states and colleges on the Eastern seaboard met together. They had an opportunity to learn about the Church and her work.

Leaders skilled in their own fields as social service, directors of Christian Education, college work, and overseas work gave a fine presentation of their work. These young people spent a good deal of their time in discussing their faith. They are alive to the issues of the day. They wanted to know the "answers." They were keen to find out how they can serve. They were willing to think in terms of their studying and summer experience. It is good to know there are young people interested in the Church's work.

Now it is up to us to try to let our young people know how they can serve the Church. More such conferences should be held. On your local church program this would be a good starting point to stimulate your young people. Many of them do not know how they can serve. They do not know about the Church Army, the Church Orders and the other opportunities in parishes and church institutions.

This can be done in the Diocesan Summer Conferences and Youth Weekends. Let us try to give to our young people, both boys and girls the opportunity to know how they can serve their Church. We need workers. There is a dearth of them and many opportunities. Let us remember there are young people with high ideals and aims. Open their eyes and let them see the Church at work and how they can best serve her.

MARTHA C. PRAY,
Consultant of Christian Education
DIOCESE OF VIRGINIA.

PRAYER BOOK PAGE BY PAGE
CXXIV

THE COMFORTABLE WORDS—The second sentence of this group of four gems of comfort is taken from our Saviour's discourse to Nicodemus, as recorded in St. John's Gospel, and the translation is almost identical with the King James Version.

The wording is a little misleading in that it does not sufficiently emphasize the oneness of the Father and the Son.

In this connection it is often amazing the way that a child will bring to our attention something that its elders have overlooked. For instance, once a little girl said to her father, "Daddy, did God send His Son into the world to die for us?" "Yes, my dear, so the Bible tells us." The quick reply came, "Well, I don't believe it, for, if He had been a good man He would have come Himself."

That is the important thing to remember that God did come Himself, for the whole meaning of the Incarnation is that God planted a part of Himself in a man, and took upon Himself our infirmities, and our sensitiveness to suffering, both physical and mental, that He might know every detail of our lives, not by heresay, but by experience.

St. John emphasizes this identity of Jesus with God in many places, but perhaps most strongly and clearly in the opening words of his gospel, "In the beginning was the Word and the Word was with God, and the Word WAS God," here we see that the oneness of Christ and God was so complete that it fulfilled the little girl's statement that "He would have come Himself." He did come Himself and so knows and feels our every experience, including all the details of bodily suffering and mental anguish which is the glory of the Christian religion.

R. CARY MONTAGUE.

* * *

WHAT MY CHURCH MEANS TO ME

Before I was born my church gave my parents ideals of life and love that make my home a place of strength and beauty. In helpless infancy my church joined in consecrating me to God.

My church enriched my childhood with the romance of religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my church taught me become radiant, insistent and inescapable.

Bringing The Message To Meet The Need

By The REV. CANON J. DOUGLAS PATERSON, Toronto

No. V.

To provide the cure for a sick world many people and systems proclaim that they have the remedy and they demand that control be given to them and all will be well. The Communists make this demand and they are both sincere and energetic. The Church of Rome at the other extreme makes its position clear and with good reason. A Labor government in Britain has a program, and, in seeking to gain its ends, it has not hesitated to destroy much that is good and valuable, and to build up what has not yet proved to be a workable system. Our own political parties each believe that they should be entrusted with the problem, and they hold out rosy prospects for "a better day that's coming bye and bye." Last night our (Canadian) radio announced that "Mr. Truman had thrown his hat into the ring." As Christians and as a Christian nation, and as a Church we must do just that. We believe that Christ Jesus alone is the solution and we must present Him as the Healer of the open sores of the world.

We need to be very wise in seeking to present the Lord Jesus.

(a) **With Understanding:**

Many times we ail because we not only do not know the real need of those we minister to, but we do not even try to learn. Before a physician attempts to treat a patient he diagnoses the case, and only when he thoroughly knows all about the disease does he apply the remedy. It may take a long time and demand deep probing, but no success can be expected until after a most careful and skilled examination. If that is true of the physician of the body does it not equally apply to those who would be the under-physician of the soul. No teacher accepts a new pupil in her school until tests have shown the scholar's grades and ability. The child must not be held back nor advanced too quickly. The teaching given must be suitable to the development of the child. We who would be teachers of God's children must know their spiritual development. Sermons preached to the whole congregation by a wise and skilled preacher will have a word for the child, for the woman, for the adolescent, and for the business man, and all will profit, but to the general dispensation of food there must be added the individual prescription to meet the individual need. The wise pastor or Sunday school teacher knows the spiritual need of each member. There is little value in exhorting that person to grow in grace who has not yet entered into the grace of our Lord Jesus Christ. It is not profitable to keep on preaching, "Ye must be born again" to the sincere believer, who, perhaps long years before, entered into a living fellowship with his Lord. On the other hand it may be very necessary and profitable to speak definitely on the subject of sin in the believer (e. g., Epistle for Lent iii) and so develop a saint from a merely faithful Christian life to a fruitful life in Christ. As a man expects to see the increase of his business from year to year, as our school system sees promotions from grade to grade, as our bodies show the growth and development, or decay, as time passes on, so we must see the steady growth in grace in the whole membership of the Church of Christ. We will see this if we do our Lord's business with wisdom and understanding.

(b) **With Definiteness:**

The Book of Acts gives us many lessons in successful preaching. There is only one theme, "They preached unto them Jesus." Only on one occasion—at Athens—do we find it otherwise, and that is the only failure. But the preacher learned his lesson so it was not a total loss, and afterwards he said, "I determined to know nothing among ye save Jesus Christ and Him crucified." "There is none other name under heaven given among men, whereby we must be saved." Therefore our message is clear, to the world of unredeemed men and women we have no other message but just the Lord Jesus Christ—the Saviour of the World and the only Hope for the world.

Not only must we be definite in our message, but we must expect a definite decision. We must not be content to present our case and leave people to think it out. We must strike when the iron is hot and demand a clear cut answer. Genesis 24 gives us the example: the story needs 57 verses to give us the wooing of Rebeckah by a wise father (Abraham) and a faithful servant, but it only takes three lines in my Bible to preach the challenge and the decision: "They called Rebeckah and said unto her, 'Wilt thou go with this man?' and she said, 'I will go.'"

Today very many people are ready to be pressed into a decision for Christ and it is very helpful to them if we are wise in pressing our case to a decision.

(c) **With Winsomness:**

Jesus had a way with people, sometimes very tender and sometimes very harsh; sometimes very vague and sometimes very definite; but He always met a person's real need in His teaching and commended Himself by His attitude. Oh! that we, His followers, were more like Him. God deliver us from cant. We are not to be handing out "softsoap," and "sweet platitudes," or "empty epigrams." Sometimes we must speak out; sometimes condemn an evil thing and say harsh things, but we can always do it in love—we must speak faithfully, fearlessly, and frankly, but love must burn in our hearts even toward those we condemn with our lips.

(d) **In the Power of the Holy Spirit:**

What we cannot do He can do. "When He the Spirit of Truth is come He will convict the world" (1) of sin, (2) of the righteousness of God, (3) of judgment to come. It is a wholesome exercise for any preacher to sit down and write a sermon which will present to a congregation the loveliness of Jesus or, say, convict his hearers of their own sin. We despair of ever doing these things. Yet it is divinely possible when the Holy Spirit of God takes possession of our bodies and speaks through our lips, for men to be so convicted that they come asking, "What must I do to be saved?" and then again through us find the Saviour, the altogether lovely One. The Lord Jesus Christ is where they find the answer to their every need, and the salvation and rest of their souls.

* * *

CATHEDRAL CHORAL SOCIETY PERFORMANCE

Washington, D. C.—The Cathedral Choral Society will present a complete performance of the Bach Mass in B Minor at the Washington Cathedral May 6 at 8:30 P. M. The public is invited.

Soloists will be Nell Tangeman contralto, Ruth Diehl soprano, Edwin Steffe bass, and William Hess tenor. Violin soloist will be Jan Tomasov, oboi d'amore, Lois Wann and Engelbert Brenner, and harpsichord, Ralph Kirkpatrick. Paul Callaway will conduct. Chorus, soloists and full orchestra will take part in the great Mass, which had its first Washington performance by the same organization last year.

Find out about

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News of the Church

SHRINE MONT CLERGY SEMINAR

Orkney Springs, Va.—The nineteenth annual Shrine Mont Seminar for Clergy of the General Church will be held for the eleven full day period from July 26 to August 6, 1948.

As heretofore the Rt. Rev. H. St. George Tucker, LL. D., will be the Honorary Dean. The dean will be elected at the Seminar's first session.

The Rev. Churchill J. Gibson, D. D., rector of St. James' Church, Richmond, Va., "The Anglican and his Prayer Book," ten lectures.

The Rev. George J. Cleaveland, Canon Librarian of the Washington Cathedral, "Personalities of the Reformation of the Church of England." Ten lectures.

The Rev. Stephen R. Davenport, rector of St. Stephen's Church, Oak Ridge, Tenn., "The Great Affirmations of the Christian Faith as Enshrined in the Creeds." Ten lectures.

The Rev. William Christian Roberts, M. A., rector of Trinity Church, Towson, Md., "Reformation and Present-day Theology." Five lectures dealing with Martin Luther and five dealing with modern theologians.

The Rev. Churchill J. Gibson, D. D., Chaplain.

The Rev. George J. Cleaveland, Director of the Seminar.

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RESOLUTION OF APPRECIATION FROM JAPAN

New York, N. Y.—The Synod of the Diocese of South Tokyo, Japan, adopted a resolution conveying to the Church in the United States its thanks and appreciation for help given to the Church in Japan:

"The Synod of the Diocese of South Tokyo, of the Nippon Seikokwai, which is now being held on this 2nd day of February, 1948, being the Feast of the Purification of the Blessed Virgin Mary, expresses cordial thanks for the deep love shown, and the wonderful help given to us by the Mother Church in the United States of America since the end of the war. This Synod wishes to express its resolution to respond to the good will of the American Church by restoring the destroyed churches of our country and by spreading the knowledge of the Gospel with all our strength."

The message was signed by the Rt. Rev. Light Shinjiro Mayekawa, chairman of the Synod of South Tokyo, and the Rev. Goro Hayashi, secretary of the Synod.

In his response, Presiding Bishop Sherrill assured the Japanese Church of continued help, and also that the message will be made known widely throughout the Church here, and "it will mean much in drawing our two churches closer together."

* * *

NATIONAL FAMILY WEEK MAY 2-9

Nashville, Tenn.—Problems involving the relationships between parents and their children will be treated in six radio broadcasts over more than 800 stations as a part of the observance of National Family Week, May 2-9. The broadcasts are written and produced by Carlton E. Morse known to radio listeners as the author of "One Man's Family." They are made available by The Upper Room, the world's most widely used devotional guide. On local stations they will be presented as public service features usually with the sponsorship of local church or civic groups.

The theme for this series was worked out last summer at the National Family Life Conference. The series is entitled Families Need Parents. The individual dramatic episodes are The Children's Bill of Rights; By Precept and Example; Keeping Up With the Younger Generation; Junior and the Divine Plan; As the Twig is Bent; and The Importance of Children.

Written from a religious and Christian viewpoint the programs are nonsectarian and non-denominational. Each is aimed squarely at some problem in the field of parent-child relations. The series will be available later for use by churches, church schools and other study groups as an audio aid.

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REGENTS UNI. OF SOUTH WIRE PROTEST

New York, N. Y.—The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, releases a telegram to him from the Board of Regents of the University of the South, Sewanee, Tenn., protesting the constant iteration of expectation of war. Said the message:

"We, the Board of Regents of the University of the South at Sewanee, Tenn., protest the feeling throughout the country of the inevitability of war.

"We hold and proclaim that America must take the lead in stopping the spread of Communism, in preserving individual freedom and personal liberty, and in upholding the dignity of man. We must hope and strive to the utmost to accomplish this without recourse to war, and we must have faith that this can be done.

"We must put our hearts and minds to the urgent task of studying the facts, finding a plan, and following a course that will attain these ends. We call ourselves, our faculty, and students to this high objective.

"For ourselves, we regard the following as fundamental: 1. Acceptance by the United States of responsibility for leadership in world affairs; 2. A clearly defined foreign policy for the United States; 3. A strong Army, Navy, and Air Force; 4. A declaration of our deep desire for peace, but also of our determination to fight if necessary for the preservation of liberty and justice; 5. Economic aid to the con-Communist European countries as provided in the Marshall Plan; 6. A World Federation of Nations really capable of settling international disputes, stopping war and aggression, and preserving peace.

"We reaffirm our belief in the redemptive power of the Christian faith and we pray that we may know and do God's will."

The message to Bishop Sherrill was signed by the Rev. Girault M. Jones, of New Orleans, secretary of the Board of Regents; Frank M. Gillespie, San Antonio, Texas, chairman; Edmund Orgill, of Memphis; J. Albert Woods, Jacksonville; J. A. Setze, Augusta, Ga.; W. Dudley Gale, Nashville; Dr. James T.

ORDER TAKEN FOR CONSECRATION REV. L. L. SCAIFE

New York, N. Y.—Presiding Bishop Henry Knox Sherrill has taken order for the Consecration of the Rev. Lauriston L. Scaife, bishop-elect of th eDiocese of Western New York.

The Consecration will take place at St. Paul's Cathedral, Buffalo, N. Y., at 10:30 A. M., May 13, with the Presiding Bishop as Consecrator and Bishop Cameron J. Davis, retired bishop of Western New York, and Bishop Edwin J. Randall, retired suffragan bishop of Chicago, as co-consecrators.

The Bishop-elect will be presented by Bishops Granville G. Bennett, of Rhode Island, and Horace W. B. Donegan, suffragan bishop of New York.

The sermon will be preached by Bishop Austin Pardue of Pittsburgh, and Bishop Harold E. Sawyer of Erie, will be the Litanist.

Attending Presbyters of the Bishop-elect will be the Rev. Roelif H. Brooks, rector of St. Thomas' Church, New York City, and the Rev. Samuel N. Baxter, Jr., member of the clergy staff at Calvary, Pittsburgh.

The Rev. J. Jay Post, rector of St. Mary's Church, Buffalo, will be Deputy Registrar.

Mackenzie, Birmingham; the Rt. Rev. Frank A. Juhan, bishop of Florida, chancellor of the University of the South; Dr. Alexander Guerry, vice-chancellor; the Rt. Rev. Thomas N. Carruthers, bishop of South Carolina; the Rt. Rev. John L. Jackson, bishop of Louisiana; the Rt. Rev. R. Bland Mitchell, bishop of Arkansas; the Very Rev. John B. Walthour, dean of St. Philip's Cathedral, Atlanta.

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PLIGHT OF TEACHERS IN CHINA'S CHRISTIAN COLLEGES

New York, N. Y.—Faculty members in many of China's Christian colleges are having to use up all their savings, sell their ancestral property and family heirlooms, or sacrifice prized possessions such as stamp collections, furniture, and professional libraries, in order to exist on salaries which have less than fifteen per cent of the buying power of ten years ago.

According to a report from the United Board for Christian Colleges in China, these professors, because of the inflation, earn less today than coolie ricksha boys. Scores of them are suffering from serious malnutrition and vitamin deficiencies, but the majority of them, despite the offer of more lucrative positions elsewhere, have remained loyal to the Christian colleges.

A few have done manual labor, formerly done only by servants. Others have sold all their clothing, except one suit. Most of them have gone without heat in their houses, even in the coldest weather, and some, despite the loss of "face," have had to let their wives augment their meager incomes by working in stores or schools.

For too many, corn meal, every meal, has been the basic daily fare, and a half pound of meat per week for a family of five has been the rule rather than the exception.

American teachers, who, in these inflationary days are constantly lamenting the low buying power of their salaries, still are more fortunate than their fellow-teachers in China.

* * *

CANTERBURY CLUB ORGANIZED

Ashland, Va.—Randolph-Macon College's Episcopal students organized a Canterbury Club in historic Washington Literary Hall on April 26.

Mr. William Robertson, assistant coach at Randolph-Macon, has been designated as faculty advisor of the club, and the Rev. Samuel B. Chilton, of Ashland, and secretary-treasurer of the Diocese of Virginia will serve as chaplain.

The organizing chairman is Randolph-Macon College Freshman Billy Barker, of Richmond, and he has urged all Randolph-Macon Episcopal students to be present for the organizational meeting.

AN ANNOUNCEMENT

After serving the clergy, churches and the laity uninterruptedly for the past twenty-three years, J. M. Hall, Inc., regrets to have to advise its many friends that it cannot accept orders for specially-made vestments after May 15. Materials by the yard and other products in stock may be purchased as long as they are available, up to June 30, 1948.

If anyone is interested in purchasing this productive business as a going concern, please write to Mr. James E. Bennet, 140 Nassau St., New York 7, N. Y.

J. M. HALL, INC.

The Canterbury Club is a college organization of Episcopal students in colleges and universities all over the United States.

* * *

DIOCESE OF KENTUCKY CONVENTION

Bishop Clingman Makes Strong Plea For Personal Evangelism

Louisville, Ky.—The 120th Diocesan Convention convened April 13-14 in Calvary Church. The Rt. Rev. Charles Clingman said in delivering his annual address, "that in this 'tragic time' brute force must be met with brute force." "I long ago discarded the last vestiges of pacificism," he told the congregation assembled.

In a strong plea for personal evangelism, Bishop Clingman said that he is even more certain that brute force alone—the force of arms—will not and cannot bring abiding peace.

The Hitlers and the Stalins, he charged, have demonstrated their hatred and fear of the message of the church.

"Do we need another tocsin to call us to war—the unending war of good against evil?" he asked. "Our loyalty to Jesus Christ . . . is the secret of the permanence of all we hold dear."

The Bishop said that he was pleased with increased activities of the laymen of the diocese, calling this work "one of the most hopeful signs on the horizon of the church in my entire ministry, which now covers 40 years."

In this connection he quoted a saying of Billy Sunday: "If the Episcopal Church ever wakes up, look out." There is evidence, he said, that the awakening has begun.

Bishop Clingman called for studies by the Convention of two church practices:

1. Should the Burial Office be read always in the church or home or is it proper to have it read in a "funeral parlor," and should great masses of flowers be brought into the church?

2. Is it proper to have a paid wedding director present at the rehearsal in the church?

New Churches

In September, 1947, he said the new St. Andrew's Church and Parish House were dedicated; the new Church and Parish House of St. Francis-in-the-Fields, Harrods Creek, which is now under construction, would be dedicated in September; and that a new congregation was being organized in the fast growing suburb of St. Matthew's, east of Louisville.

The highlights of the second day of the Convention were elections and reports and the adoption of resolutions presented by the Committee on the Bishop's Annual Address. The outstanding resolution adopted was to procure professionals from our National Headquarters to make a survey of the whole Diocese of Kentucky, giving an overall picture of needed missionary work within the Diocese, integrating into the survey, the need of a Conference Center located in the center part of the Diocese .

The Department of Finance presented a $13,900 diocesan budget which was unanimously accepted.

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LIBERIA HOLDS GENERAL CONVOCATION

Monrovia, Liberia.—The 25th General Convocation of the Missionary District of Liberia was held at Trinity Pro-Cathedral, April 14-18.

Convocation opened with a celebration of the Holy Communion by Bishop Bravid W. Harris, followed by an all-day clergy conference led by the Bishop.

The second day was devoted to regular routine business, the Bishop's address, and reports from the Council of Advice, Committee on Missions, the Treasurer, and the Committee on Canons. Reports were heard also from the Archdeacons, from the heads of St John's School, the House of Bethany, St. Timothy's Hospital, and Julia C. Emery Hall. In the evening there was an address by Archdeacon S. D. Yudusie, and reports on the District quota.

Friday was devoted to the Woman's Auxiliary and the General Sunday School Union, with a Communion service, business meetings, presidents' addresses, and reports from Auxiliary Branches and Sunday Schols.

Saturday, April 17, was made a notable day in the Convocation because a pilgrimage was made to the site of the new Cuttington College at Gbanga, and ground was broken for the building. Addresses were made by President Tubman of the Republic of Liberia, and by

R. H. O'Hara Lanier, United States Minister to Liberia.

On Sunday, the closing day, there were Church services morning, afternoon and evening, with final reports from some of the committees, and appointments to various committees for the coming year.

* * *

CONFERENCE FOR MEN INTERESTED IN MINISTRY

A three-day conference for young men interested in the ministry will be held at Bexley Hall, the Divinity School of Kenyon College in Gambier, Ohio, April 30-May 2.

Among the outstanding speakers will be the Rev. William Jones Gordon, the young bishop-elect of the Missionary District of Alaska, who will speak on "The Missionary Call." Other speakers will be the Rev. Arthur W. Hargate of Trinity Church, Toledo; the Rev. Robert F. McGregor, of Christ Church, Oberlin; the Rev. Nelson M. Burroughs, of Christ Church, Cincinnati; the Rev. Eugene H. Buxton, of Holy Trinity, Bellefontaine, Ohio; David Loegler, of Bexley Hall; Dean Corwin C. Roach and the Rev. Oscar J. F. Seitz, of Bexley Hall. Almost all the fields of the Church's work will be discussed—college, missionary, rural, and city pastorates.

Last year fifty young men from eight states attended the Conference. It was considered so worthwhile that this year the College Work-Commissions of the dioceses of Ohio and Southern Ohio and the Church Society for College Work join Kenyon College and Bexley Hall in sponsoring the Conference.

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MISSIONARY APPOINTMENTS

New York, N. Y.—Appointment of two missionaries for Manila, P. I., and one for Anvik, Alaska, is announced by the Overseas Department of the National Council.

Mr. H. Ellsworth Chandlee, senior at the General Theological Seminary, and soon to be ordained, will be a member of the faculty at St. Andrew's Seminary in Manila. He is a member of St. Paul's Parish, Harrisburg, Pa., a graduate of Dickinson College. He has worked in missions in New Jersey, as seminarian in charge and as student assistant.

Mr. J. Frederick Harriman, another General Seminary senior, will be ordained in the near future, and will go to the Philippines during the summer, for similar work at St. Andrew's Seminary. He is a graduate of the University of Wisconsin.

Mr. B. Franklin Peterson, also a General Seminary senior, will take up work shortly at Christ Church, Anvik. He is a member of Trinity Cathedral, Trenton, N. J., a graduate of State Teachers' College, Trenton, and will be ordained upon graduation from the General Seminary in the near future. During the war he served as a radio operator with the Field Artillery. Mr. Peterson is a brother of the Rev. Mainert J. Peterson, rector of the Church of the Epiphany, Ventnor, N. J. He will be married in June, to Miss Emma B. Huff of Elizabeth, N. J.

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FIRST QUARTERLY REPORT OF COLLECTIONS

At the close of the first quarter of this year (1948) the books show a 112% payment of the amount due on Expectations. Although 9 dioceses, 3 domestic missionary districts, 3 extra-continental and 4 overseas missionary districts have paid nothing the generous overpayments of 61 domestic and one overseas field make this good report possible.

In themselves the statistics mean nothing but they carry the assurance that funds will be made available for appropriation payments as needed.

PRESIDING BISHOP'S FUND FOR WORLD RELIEF

The response to the Presiding Bishop's appeal for this world-wide relief fund was magnificent. Many parishes and dioceses have already made remittances. Others are urged to do so as soon as possible because we have already paid out practically all our receipts to Church World Service, and they need more money.

WORLD ASSEMBLY DAY

To Be Observed on Whitsunday, May 16

New York, N. Y.—Protestant and Orthodox Churches throughout the United States will be observing Whitsunday—May 16, 1948—as World Assembly Day, it was announced by Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches.

The observances will be in honor of the First Assembly of the World Council of Churches, meeting in Amsterdam, Holland, in August of this year. 135 churches in 39 countries will be represented at the Assembly, including major Protestant and Orthodox bodies in the United States.

Special interdenominational services will be held on Whitsunday at the National Cathedral, Washington, D. C., under the sponsorship of the Rt. Rev. Angus Dun. Mass religious observances of World Assembly Day will take place in St. Louis, Mo. and Los Angeles, Calif., under the sponsorship of each city's Council of Churches.

"These three services," Dr. Leiper explained, "will be the focal points for smaller ecumenical services in other communities throughout the country."

Pointing out that Whitsunday is cited in the Book of Acts as the anniversary of the Christian Church, Dr. Leiper declared that "in the stretch of Christian history, those hundred and twenty individuals who met at the original Pentecost in Jerusalem have now grown to include the 135 churches representing millions of believers whose delegates will meet at Amsterdam this August."

"We have every hope that this Assembly will mark a great renewal of faith in the original concepts of Christian brotherhod," Dr. Leiper concluded.

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—Book of Common Prayer, p. 320.

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Virginia Theological Seminary,
Alexandria, Va.

CALL MEMBERS OF DIOCESE TO PRAYER

Philadelphia, Pa.—The Rt. Rev. Oliver J. Hart, bishop of Pennsylvania, and the Rt. Rev. William P. Remington, suffragan bishop, issued "A Call to Prayer for Peace" to be observed from April 12-17. In the call were these words: "This is a time for Christian people to be on our knees confessing our sins, listening to Christ's commands and asking the God of the nations to preserve us, both friends and enemies, from the consequences of stupid and senseless hate. We plead the Cross of Christ through whose redeeming power the world must be saved. We therefore call upon all members of the Episcopal Church in the Diocese of Pennsylvania, together with our friends and neighbors of other Churches, to join with us in this Vigil of Prayer."

In most parishes the church building was kept open throughout the period, and on April 15 an intensive all-day vigil was arranged with clergy, laymen and laywomen filling assigned appointments for leading in prayers and meditations throughout the entire day. A special litany was written and authorized for use by the Bishops.

* * *

POST HASTE

(Continued from page 2.)

Merritt was caught in Lexington, Va., and he is due to arrive here tomorrow.

You will be interested to know that the warning appeared in abbreviated form in other Church papers, but even so, two clergy in the West have written to me of reading the article and realizing that they had been taken in by the same man.

Again thanking you,
Faithfully yours,

(REV.) PHILIP P. WERLEIN.
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Personal Notes

The Rev. Junius J. Martin, rector of the Church of the Holy Apostles, St. Louis, Mo., will become rector of All Saints' Church, Brookline, Mass., on June 1. Res. 1789 Beacon St., Brookline 46.

The Rev. Kenneth E. Clarke, assistant to the dean of the Cathedral Church of St. John, Wilmington, Del., has accepted a call to become rector of St. Anne's Church at Middletown, Del., effective April 15. The Middletown church has been without a rector since the resignation of the Rev. Dr. Richard W. Trapnell, Feb. 1 because of illness.

In addition to his work at St. Anne's Church, Mr. Clarke will teach Old and New Testament, Church history, and an introductory course on the Church at St. Andrew's School at Middletown.

Mr. Clarke, a graduate of the University of the South, Sewanee, Tenn., who received a bachelor of divinity degree from the School of Theology there, became assistant at the Cathedral Church last March. He was ordained to the priesthood last Dec. 7, with the Rt. Rev. S. Harrington Littell, a native of Wilmington, and former missionary bishop of the Episcopal Church in Honolulu, officiating.

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Since coming to St. John's, Mr. Clarke has been in charge of the youth work and religious education at the Cathedral and a member of the Christian education committee of the Diocese of Delaware.

New Parish House

About $75,000 of a recent legacy of $200,000 will be used in a new building program after Mr. Clarke takes up the work at Middletown. A new parish house and chapel of ease will be constructed immediately.

DEATHS

DR. THOMAS S. GATES

Dr. Thomas S. Gates, lawyer, banker, educator and churchman, died suddenly at his summer home at Osterville, Mass., April 8, and was buried from the Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, April 12.

Born in Philadelphia, March 21, 1873, was educated at Germantown Academy, Haverford College, and the University of Pennsylvania and University Law School, where he graduated in 1896. For 14 years he had been President of the University of Pennsylvania, and at the time of his death was chairman of the Board of Trustees. Besides his business and professional career, he found time for active service in many civic organizations as well as in the Church.

In 1946, Dr. Gates served as chairman on Arrangements for the meeting

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of the General Convention, housed on the campus of the University of Pennsylvania. He was a trustee of the Church Pension Fund and a member of the Joint Commission on Theological Education, trustee of the Philadelphia Divinity School and a member of the Cathedral Chapter of the Diocese, to mention just a few of the many posts he held in parish, diocese and national church.

* * *

REVIEWS AND RATINGS OF CURRENT FILMS

(Continued from page 6.)

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The
Southern Churchman

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The Very Rev. Francis Eric Bloy, D. D., prior to being Consecrated in St. Paul's Cathedral, Los Angeles, California, on 21st April, 1948, listens to Bishop Avery Mason's Admonition.

The Rev. T. Raymond Jones, Rector of St. James' Church, South Pasadena, is on lower right.

The False Hope of National Messianism

By REINHOLD NIEBUHR

Just before his recent death, the great exiled Russian Christian philosopher, Nicolai Berdyaev, published a book entitled, "The Russian Idea." The book was, in a sense, an anti-climactic end of the philosophical and theological labors of one of the great souls of our time.

It was an examination of Russian Messianism, of the curious belief which persisted in Russia for centuries that the salvation of the world would in some sense finally depend upon Russia. There is, of course, nothing wrong in Berdyaev's historical examination of this idea. What makes the book a disappointing conclusion of a great life is that Berdyaev took the idea so seriously.

His acceptance of the idea betrayed him into a serious discussion of the problem, whether or not Russian Communism represents a true fulfillment of this perennial Russian hope. He came to the conclusion that Russian Communism does not quite fulfill that hope, but that it lays the foundation for its ultimate fulfillment.

These convictions of Berdyaev were, incidentally, responsible for a serious rift in the colony of religious exiles in Paris, who had done so much to enrich the religious thought of our generation. Berdyaev was quite well aware of the fact that most of the Messianic ideas and illusions in the Russian literature of the nineteenth century were the fruits of an uneasy conscience. Sensitive spirits in Russia, who were oppressed by the injustice of Czarist Russia and by the spiritual impotence of the nation, found a curiously illogical satisfaction in dreaming of the day when Russia would become the instrument and organ of world redemption.

Instead of rejecting the idea of world redemption through one nation out of hand, Berdyaev makes the mistake of scrutinizing various forms of this nationalistic Messianism to see which one is most adequate. Actually the idea that a single nation has the one special gift, required for the redemption of the world, is from the Christian standpoint, the final form of sinful pride.

Almost every powerful nation has spawned various forms of this Messianism. Fichte adumbrated a German variety. Lionel Curtis gave us an English version. In the early 19th century De Toqueville reported that our American frontiersmen, who first gave voice to the "American dream," conceived of our own nation as the final fulfillment of the Kingdom of God on earth. Even Poland, despite its insignificance in world affairs, has had the pretension of Nationalistic Messianism.

Instead of taking these ideas seriously, it would have been better if Berdyaev had recognized the tragic irony of the fact that the worst evils come into history through false schemes of redemption and that Communism is merely the latest and most vivid proof of this fact.

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Personal Notes

The Rev. Aaron C. Bennett, rector of St. Paul's, Hickman, Ky., became rector of St. John's, Cape Vincent, N. Y., May 1.

The Rev. Charles H. Best, formerly rector of the Church of the Epiphany, Baltimore, Md., is now vicar of St. Barnabas', Havana, and Trinity, Petersburg, Ill.

The Rev. Charles P. Boes, formerly curate of St. Paul's Church, Oakland, Cal., became rector of St. Peter's Church, Redwood City, Cal., on May 1, 1948.

The Rev. John McG. Krumm, formerly rector of the Church of St. Matthew, San Mateo, Cal., became dean of St. Paul's Cathedral, Los Angeles, Cal., on May 1, 1948.

The Rev. Frank W. Robert, formerly vicar of St. Andrew's Mission, Lomita Park, Cal., became curate of St. Francis' Church, San Francisco, Cal., on May 1, 1948.

The Rev. Thomas Scott, formerly rector of the Church of The Good Shepherd, Belmont, Cal., became rector of Grace Church, Martinez, Cal., on April 24, 1948.

The Rev. J. Daniel Gilliam, formerly priest-in-charge of St. Alban's Church, Jackson, La., has accepted a call to become rector of Trinity Church, Tallulah, La., on June 1, 1948.

The Rev. A. Stratton Lawrence, Jr., now assistant rector of Trinity Church, New Orleans, La., has accepted an appointment to be priest-in-charge of Trinity Mission, Baton Rouge, La., as of May 1, 1948. Mr. Lawrence will also serve as the General Director of Camp Hardtner, the camp and conference center of the Diocese of Louisiana.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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THE SUNDAY AFTER ASCENSION DAY

The Collect

O God, the King of glory, who has exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the same Holy Ghost, one God, world without end. Amen.

* * *

CALENDAR

MAY

9—Sunday after Ascension Day
16—Whitsunday (Pentecost)
17—Whitsun Monday
18—Whitsun Tuesday
19—Ember Day
21—Ember Day
22—Ember Day
23—Trinity Sunday
30—First Sunday after Trinity

Vol. CXIV No. 19

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

April Meeting of The National Council

By GEORGE LORENZO GRAMES

American Church Institute for Negroes

A resolution adopted by the General Convention, September, 1946, reads:

> "Resolved, the House of Deputies concurring, That the National Council is directed to make a study of the American Church Institute for Negroes as to its corporate status, in its relation to the General Convention, National Council, and the affiliated institutions, and report its recommendations resulting from such study to the next General Convention."

A cloud out of the sea, as small as a man's hand. In compliance with this resolution, Bishop Peabody, of Central New York, presented the report of the Committee of Reference on Wednesday afternoon at the April meeting of the National Council at Seabury House, Greenwich, Conn., and it proved to be the liveliest part of the two days' meeting. Without approaching the point of acrimony, the discussions following the report were spiritual and frank.

Bishop Peabody prefaced the report by saying that the subject was not inherently controversial, and that the problem is administrative in nature, whether the ACIN is carrying out the task for which it was set up years ago. "The report is going to be critical."

Surveyors with specialized experience, including Bishops Dagwell, Haines, and Mitchell, Rev. Messrs. Magill and West, all National Council members; Dr. L. H. Foster, president of Virginia State College, and Mr. Don Davis, comptroller of Hampton Institute, at the request of the committee, visited the ACIN institutions. The study made was of the ACIN itself and not of the management of its several institutions. Of particular help to the committee was the survey made in 1946 by the George Peabody College for Teachers at Nashville, Tenn., under the direction of John E. Brewton, and at the request of the ACIN.

A short history of the ACIN is included in the committee's report. As early as 1865 a group of churchmen, both northern and southern, moved the General Convention of that year to awaken the Church to its responsibility for Negroes, through an organization called the Protestant Episcopal Freedman's Commission to Colored People, which a year later became the Commission on Work Among Colored People, and finally the Commission on Negro Work. It was dissolved in 1904 and its duties committed to the Board of Missions. This body enlisted the help of churchmen both North and South in making a special study of the problem, and the result was the establishment of "a small autonomous body of twelve churchmen" as the American Church Institute for Negroes, incorporated in Virginia in 1906. Under the leadership of the Rev. Robert W. Patton, the Institute grew to its present stature. Its offices are in Boston with three officers. The Presiding Bishop is president of its eleven-member board of trustees. Its income in 1947 amounted to $221,966.64 of which $154,142.94 came from the National Council, $35,828.97 from income on investments, the rest from contributions, legacies, and gifts. Appropriations to schools amounted to $143,570.35, transmitted funds to $18,838.53, and administration, $34,183.86. The $625,808 voted from the R. & A. Fund is not included in this.

At various times there have been 23 institutions affiliated: at present, nine. The ACIN's own handbook states that "in some ways it functions like a holding company in the public utility field," and acts as a "visitor" to the institutions.

Illegally-Constituted Board

Close association with the parent body, the Church, was assured in the original (1906) charter by the provision that ALL the trustees should be members of or nominated by the Board of Missions, and that a majority were to be members. In the election of their successors the board of trustees had only a modifying clause, "so far as practicable and legal" to permit any variation from the original provisions. In May, 1920, however, a National Council resolution informed the ACIN that the Presiding Bishop and Council "would in no wise object to the omission from the by-laws of the requirement that a majority of the trustees shall be members of the Council." The subsequent by-law provided that two of the trustees be elected from the Council and/or its officers and staff, one of them to be the Presiding Bishop. The general counsel of the National Council has given their opinion that this by-law, now in effect, is invalid so far as it contradicts the original charter, meaning that for some years the ACIN board of trustees has been illegally constituted, although at the suggestion of the National Council itself. The committee regards this technical illegality serious in that it has resulted in a nominal connection between the two bodies, with no effective control by the Council.

Profound Changes

Since the ACIN was set up in 1906 there have been profound changes, both canonical and structural, in the central administration of the Church. The continuance of semi-autonomous agencies, undertaking to act on behalf of the Church at large, becomes open to question, especially where their functions overlap those of regularly established departments and divisions of the National Council, as does the ACIN. Since most of the income of the Institute is appropriated by the National Council, it should have both authority and responsibility in the disposition of these funds. The National Council, as successor to the old Board of Missions, has taken over and expanded the fund-raising and appropriating functions of the latter, and is acting for the Church at large in a more widely and directly representative capacity than did the Board of Domestic and Foreign Missions. The committee's view is that National Council funds of the size expended by ACIN should not be spent outside of the Council's effective control, especially in view of the high ratio of administrative costs to total expenditures. The present situation is that the Institute is no longer effectively controlled by the National Council or General Convention, except as (1) its trustees are either selected from or appointed by the National Council, a practice not being followed now; and (2) the Council can make or withhold appropriations to the Institute. A change is needed, either by way of a return to the legal basis of 1906, or by moving forward to a relation more in line with the present policies and practices of the Church.

Criticism

Quoting from the Brewton Survey:

"The Episcopal Church was among the first . . . to develop institutions of learning for Negroes immediately following the outbreak of the Civil war. However, these institutions have not survived or developed in proportion to those of other denominations. None of the Episcopal institutions developed to four-year status until St. Augustine's became one in 1927-1928. At the present time, it appears that none of the institutions has achieved an educational status which compares favorably with the outstanding Negro schools of some of the other denominations or with the state institutions. It is possible that a multiplicity of factors could be mentioned as causes, chief among which might be inadequate finance, lack of proper guidance in matters educational, or conflicting viewpoints in planning the school's program."

The committee's report regrets that the Institute has taken so little positive concern in the educational programs and standards of its institutions that only two of them, St. Augustine's and Voorhees, have Class A ratings. "Some of these schools are so substandard as to be a reproach to the Church."

As to religion, the Institute has shown little constructive interest, its two principal officers having expressed themselves as "more interested in education than evangelism."

As regards financial and related forms of supervision, it appears in a number of instances to have been carried into such detail and so arbitrarily as to have hampered building and other operations, and unduly to have restricted boards of trustees and officers in the legitimate performance of their functions. This tight rein on finances, building, and the like is indicative of a fundamental lack of confidence in the trustees and administrations of these institutions, not justified under present day conditions, and also resented.

The ACIN's promotional activities are mainly of a sort that could be done equally well through the regular channels of the Church, with whose fund-raising activities they are competitive.

Negro education, once almost totally assumed by private agencies, is now a recognized and accepted function of the states. The Brewton Survey indicates clearly that we appear to have reached the withdrawal point in all elementary education, and in secondary education below the eleventh grade. "The expenditure of large sums," says the committee, "cannot be justified if the money is to go for schools and colleges which are duplicating, or worse, limiting poorly, secular schools already in existence. . . . We do not attempt to say that the education of Negroes in the areas served by these schools is at so high a level that it does not need help from the Episcopal Church. We do say that wherever the Church is to continue in the field of education, any provision of large sums of money must be made with the assurance that the work is to be of the highest caliber."

Conclusions

The Committee on Reference reached the following conclusions:

1. The functions now carried on by ACIN should be resumed by the National Council, the Church's organic and centralized leadership.
2. The Church should take due cognizance of the current status of the American Negro, and should recognize and encourage local leadership in planning and management of institutions.
3. The Church is justified in maintaining only those institutions which render a unique or special service.
4. The National Council has an obligation . . . to exercise a more positive role in the expenditure of the large sums it grants these institutions.

Recommendations

The recommendations of the committee amounted to a practical dissolution of the ACIN, "with due regard to obligations towards employees and dependents," after the election of a board of trustees by the National Council from its own membership, which would assign the institutions and the affairs of the ACIN to the proper Department. Because Bishop Sherrill felt that the Council should not act precipitately, without giving the officers of the ACIN a chance to present their case, the Council adopted a resolution suggested by him referring the matter to the members of the National Council for study, to Messrs. Dykman and Whiteside for legal advice, to a special committee composed of Bishop Peabody, Dr. Magill, and Mr. Look, who will confer with a similar committee of the ACIN, and report back to the October meeting of the Council.

Much of the discussion that followed the presentation of the report was on the legal aspects of the present situation. Dr. Franklin stated as his opinion that as for any legal or canonical connection between the Institute and the General Convention, there was none. Bishop Mitchell said that its connection is instead with the National Council as successor to the old Board of Domestic and Foreign Missions. Mr. Louis J. Hunter, treasurer of the Institute, who was present and called on to speak, expressed his feeling that an experienced staff had hardly been consulted. He questioned how, after creating a separate organization and electing trustees, the Council could tell them what to do. He is concerned about the 4,000 students and the effect the adoption of the committee's recommendations would have on Negro work in the South.

Col. Dykman expressed his opinion that the Council would be exceeding what General Convention asked it to do, and what the law allows, if it did more than study and report. In the words of Dr. Magill, the Council had abdicated a power it had no right to abdicate.

Following Mr. Hunter's revelation that the ACIN had had the Virginia Legislature amend its charter to conform with the "illegal" by-law, Bishop Mitchell questioned whether an illegal board can change its charter (and that, without reference to the National Council) to make itself legal. "The charter," he added, "could be amended to remove itself completely from the National Council."

Reminding the Council that he is president of both bodies, Bishop Sherrill said, "What we're interested in is a better administration of the ACIN, and since we are not in a position to do anything today, I should like to see it recommended for study and consideration at the next meeting."

Dr. L. H. Foster, who had at great inconvenience accepted the committee's invitation to attend this meeting, was called upon to express his views. He finds much of the Church's slowness in Negro work due to the philosophy behind the ACIN administration. He finds a basic lack of understanding between the ACIN and the boards of the schools. He repeated as a sample of the bad philosophy some of the statements made by its officers: "We are dealing with a different race, an adolescent race. Each man has no concern for the fellow below. The problem is almost as big as after the Civil War (between the States). Educational needs vary in different states. The Southern dioceses don't think of this work as important. They dont' want the Negro educated. The Negro is an optimist."

The Rev. Dr. Niles Carpenter, sociologist, was called on for his testimony. He observed that when one body delegates a job to a specialized body, there is a risk. The National Council, he thinks, is much better prepared and equipped to take over this work. "The World," he said, is moving awfully fast, especially in race relations. No longer are they our own private concern. What we do in our relations with the Negro, is a contribution to our Church and to our Nation."

1949 Budget

Lesser excitement was provided by

the adoption of the 1949 budget at a figure of $3,650,000. The maximum authorized by the 1946 General Convention was $3,910,000, another increase of $350,000. Instead there will be only a 3% increase of $90,000 over the actual budget for 1948. "There is a real question," reported Dr. Franklin, "as to the advisability of making a large increase in the budget and the quotas. From those dioceses which are still paying far less than their quotas, an increase in quotas would be discouraging rather than helpful. Some of the dioceses now paying 100% are doing so only with real difficulty, and we have already been advised by one or two of the larger dioceses in this class that any material increase in quotas for 1949 would be a real discouragement to their people. From those now paying far in excess of their quotas no further large advance would be produced by larger quotas. The real gain to be expected from an increase in the total would be from those smaller dioceses which always pay what is asked of them, and that increase would not be large."

Bishop Haines objected to dioceses making up their minds on quotas before the Every Member Canvass. Bishop Sherrill said that "our real problem is the Second Province. Almost all our debts occur in that Province." Bishop Peabody asked, "What are you going to do with dioceses whose record is not good? Adjusted quotas in Central New York got them up by steps." Bishop Mitchell replied, "We have tried adjusted quotas for years."

Bishop Nash reported that his diocesan treasurer is far from optimistic about handling a mathematical increase. And yet it is a very gruesome procedure to make cuts, especially for those on the field.

Bishop Carpenter, referring to the trends in giving, remarked that it isn't pleasant reading. (The trends in giving shows an increase of total contributions for all purposes from $24,314,647 in 1919 to $59,135,048 in 1946, an increase from $22.60 per capita to $36.68. The missionary giving is sorrier: $1,472,949 in 1919 to $3,028,983 in 1926, or $2,420,497 in 1947. The share of communicant dollar for General Missions reached a high of $.0756 in 1921, while today it is only $.0335.) "Give the people the big figure," said the Bishop of Alabama. "Shock them. Do what we are authorized by General Convention. There is definitely an increased enthusiasm among laymen. Get back to giving!"

"How are we going to be better equipped without a better budget?" asked Bishop Haines. "Forty per cent of the people do nothing on the red side," observed Bishop Whittemore. Dr. Magill sees nothing sacrosanct in the figure given by General Convention. The small dioceses are going to have to make up the deficits of the larger ones, he added.

Henceforth the treasurer, by resolution adopted, will be authorized to pay travel and moving expenses out of current contingent funds, reporting same to the Council. This replaces the time-consuming business of a resolution for each such item.

Dr. Franklin reported that the purchase of surplus war materials, without which the Council couldn't have rebuilt our hospitals, amounted to $1,650,000. Legally a further payment is due, but rebates are expected.

Thanks to Mr. Henry Budd, order has been brought out of chaos in the accounts in China of appropriations and expenditures for the Church's Mission there. A final reconciliation of balances due chiefly to the confusion incident to the rapid changes in the rate of foreign exchange will not be possible, but an adequate system of accounts is now established and monthy reports are received. A resolution of appreciation to Mr. Henry Budd was adopted on Bishop Mitchell's motion.

A gain of $246,020.09 in the market values of invested trust funds since December 31 was reported by the treasurer.

A Rare Treasurer

Bishop Bentley presented a resolution for the release of $100,000 from the R. & A. Fund for the use of Huachung University in its building program. Dr. Magill and Bishop Sherrill were opposed to risking so large a sum in that area of China lying in the shadow of Communism's advance. Dr. Francis C. M. Wei was reported to be skeptical, but felt it would be a tremendous help to him. Dr. Franklin rose to disagree with the Presiding Bishop and Dr. Magill. "We have been taking risks," he said, "ever since we went into China. This is a calculated risk instead of a wild risk. I am willing to risk dollars. We can risk dollars, bricks, and mortar." Which led Bishop McKinstry to remark, "We have just been treated to the extraordinary spectacle of a treasurer **proposing** risks." When Bishop Bentley's resolution passed, there was applause. (This sum had been designated specifically for this purpose in the R. & A. Fund.)

Bishop Bentley announced that there is to be a public presentation in thirty cities of the progress of missionary work in Columbus, Ohio, on June 1 and 2. The National Council expects to have two representative members attend the Columbus presentation.

West Indies

Mr. Alexander Whiteside paid a two weeks' visit to the West Indies last winter, and made good use of the opportunity to take a look at our Church's work there. He returned with an enthusiastic approval of the work of Bishops Voegeli and Boynton and the Rev. J. Arthur Swinson. Bishop Voegeli has won the confidence and admiration of the native people, and only because of this the moneyed white people have gone so far as to apply the communist label to him. In Haiti he found that the majority of people won't go to any Church. A great many of them are voodoos; and in contrast to the practice of the Roman Catholic Church, Bishop Voegeli demands that converts give up all voodooism.

One of the resolutions adopted by the Council involved the withdrawal of $9,750 from the Stewart legacy to complete payment on the construction of the rectory now being built at San Pedro de Macoris, Dominican Republic. This follows previous appropriations for that rectory totaling $24,000. Bishop Voegeli is distressed and disturbed, as the Council was, but it was the only solution to the "extraordinary problems encountered." An accompanying resolution requests Canon Beer to make a report as to why the cost has doubled (originally $18,000). In connection with this, Mr. Whiteside said that the missionary houses could be sold today for much more than they cost.

Dr. Kuebler had also been to the West Indies and in an informal report confirmed Mr. Whiteside's good impression of our missionary work there.

Hankow

Bishop Gilman informed the Presiding Bishop that a certain property in Hankow belonging to the Church of England, maintained for fifty years by the American Church Mission, is likely to be sold to the Roman Catholic Church. Hopeful of the possibility that the Church of England will transfer this property to the District of Hankow of the Chung Hua Sheng Kung Hui, Bishop Gilman has requested Bishop Sherrill to take the matter up with the Archbishop of Canterbury. The Presiding Bishop doesn't want to make a request for the gift of it in a letter, and feels somewhat embarrassed about doing so when he is to be the guest of His Grace at Lambeth, but he will present the matter to him.

Bishop-elect T'sang

The Very Rev. Stephen H. S. T'sang, bishop-elect, was invited by the Presiding Bishop to address the Council. He spoke beautifully as "a child coming to his parents." He declared that the gate is open to the Church in every part of China. Students who before the war were anti-Christian now feel the need of Christ.

Youth

Bishop Carpenter's first booming voice about youth elicited so many smiles that he stopped to ask, "What is the matter?" Contributing to his pride and joy was the appointment of two Episcopalians to the first assembly of the World Council of Churches, the United Christian Youth Movement, Philip Zabriskie, a student at Princeton, and the Rev. William K. Crittenden as an adult adviser to the Youth section.

"To the Wolves"

Reporting for the College Division, Bishop Nash said that they had gone into the matter of publishing a scholarly religious journal for students and faculties in colleges, but feared that without its being interdenominational there might not be enough resources to keep it at a level that would win the respect of non-Church scholars and scientists. It would have to be better than the best in several fields. At present, no action, but the matter has been gone into.

They have "thrown the Canadians to the wolves" in that there are now enough Canadian Canterbury Clubs to have their own organization, which the College Division hopes will increase in number and remain in fellowship with those in this country. There is to be a college edition of "Forth" in the fall.

It was on the agenda, but when the report of the American Church Institute for Negroes was called for, there was much merriment, as though enough had been said on that subject under the report of the Committee of Reference. Bishop Bentley stated that building and equipment needs for schools have changed, and costs have increased since allocations were made.

Thursday

In a room on the top floor with six beds, your correspondent had but one roommate, whose night was pretty sleepless after tiptoeing in so as not to awaken me. I don't think I snored. It was in the morning that I learned the cause for his fitful slumber: the Diocese of Florida had elected him, Hamilton West, Bishop Coadjutor. Judging from his troubled reaction, I know this high office and ministry is something he never sought. Would that all dioceses could be as fortunate in their choice of bishops with this prime quality of not seeking the episcopate as a reward. The Presiding Bishop's congratulations started off Thursday's proceedings.

From the reading of the minutes of Wednesday's session, I learned that the executive session yesternoon was about the Episcopal Radio Hour.

$1,500 was appropriated for resource materials in the Department of Christian Education for the work on the curriculum. The Presiding Bishop's appointment of the Rev. Vesper O. Ward as editor of curriculum was confirmed by the Council.

By 1943 the National Council adopted a resolution providing the supplementing of the Rev. Artley B. Parson's pension upon his retirement. With his retirement on June 1 from active service, the Council will supplement his pension, appropriating $1,075 annually on such sum as to give him $2,475 a year.

The Council approved Bishop Roberts' request for the restoration of partial cost-of-living bonuses for China missionaries to the amount of $56,000 to be drawn from legacies designated for foreign missionaries. This is 25% of salary and children's allowances, and will be retroactive to January 1. Few of the Churches have as low salary schedules for their missionaries in China as ours.

The request of Christian Education for 2% of the 1948 Lenten Mite-box Offering for the promotion of the '49 offering had to be denied, because it presented difficulties. Credit for it is given to dioceses and parishes on their quotas. 2% would take it out of the budget. A plan has to be devised so that it will really go to the purpose for which it is raised. The matter of the Lenten Offering was referred for further study to the departments of Christian Education, Promotion, and Missions. Bishop Sherrill said, "The best way to call attention to anything in the National Council is to ask for an appropriation."

The Presiding Bishop finds that the problem of Seabury House's finances is always in his lap. $145,000 has been raised, of which $100,000 was for the property, and $50,000 spent for needed repairs and alterations of houses for staff members, leaving a deficit of $5,000. Fixing over the houses is almost as good as an endowment, because all tenants pay rent, and if enough dioceses could be interested in building ten houses as memorials, it would almost solve the endowment problem. The immediate objective is to find $75,000 to carry over to General Convention.

Evangelism

Bishop Sherrill has sent letters to all bishops on the subject of Evangelism, and their replies are almost all identical. The attempt to do anything was very spotty last winter, but the response was very worth while where anything was done. Bishop Gesner wrote of the wonderful response in the cathedral at Sioux Falls, S. D. "Nobody," said Bishop Sherrill, "wants to keep pushing programs on the clergy, but we don't want to lose what has been gained. We hope to build up a constituency within the Church which will go out with conviction and fire to bring others into the Church."

Bishop Carpenter said the program in Alabama had three objectives: 1. Return of the lapsed; 2. Bringing in the heathen; 3. Emphasis on family prayer.

Mr. Samuel S. Schmidt favored action rather than instruction, which latter, he thought, might lead to "Churchianity" instead of Christianity. Drs. Higgins and Kuebler disagreed with Mr. Schmidt, the latter proposing that next year the Church concentrate on schools of religion. Bishop Nash gave his definition of education: answering questions which no pupil has asked. The Presiding Bishop said, "We have roadblocks," meaning the bishops and other clergy who can stop evangelistic programs by ignoring them. The radio appeal on February 29 got past such clergy by talking directly to the people. The cash receipts on that amount to $1,012,836.60.

Bishop Bentley proposed tieing in the program with the 400th anniversary of the Prayer Book, and Dean Carman thought it ought to be with the findings of Lambeth. Dr. Franklin favored an emphasis on learning to pray, which is something definitely planned, announced Bishop Haines, by the Department of Christian Education.

Dr. Huess said that our educational principles should be aimed at the family. The Department has two plans for next year:

1. Materials for a school of Christian Marriage and the Christian Home for the Epiphany season, with a statement on each of four subjects and a method of discussion.
2. A Lenten series of five similar study programs on the Prayer Book.

Communications

Communications arrived late, and included one of appreciation from Puerto Rico for the appointment of new missionaries, for the visits of N. C. members, which they hope will be a regular program, and for the increase in the salaries of missionaries. One came from Chicago expressing appreciation for the R. & A. Fund grant of $50,000 for the new Saint Edmond's Church, now ready for consecration.

Mr. Lindley Franklin, Jr., reported on the guest house at White Plains, given in a wonderful way for a special purpose, as a place of rest and refreshment for clergy and paid Church workers, and no strings attached to the gift. Brugler House can be used as long as it serves the purpose, and its disposition is in the hands of the National Council.

A resolution of appreciation to Mr. Jordan for his work and vision in setting up the Presiding Bishop's radio appeal was the final action of this meeting.

(Continued on page 15.)

Mother's Day

The early Christian Church frequently took pagan festivals and converted them to Christian purposes. The Church today might well do the same thing with Mother's Day. It is futile to ignore this popular festival, or to decry it because it is so often observed sentimentally and commercially. It has caught the fancy of America. It has, moreover, an innately fine basic ideal. The Churches might well make use of it. Indeed, this was the way the Church calendar grew in ancient times. Why should it not do so again today?

Then Mother's Day might develop into a time of concern for the Christian family and the life of our homes. There are trends in this direction already. The Federal Council annually calls for the keeping of this week as **Christian Family Week.** At this very time, a national conference on family life is being held in the White House with more than 120 national organizations sponsoring and participating in it.

Let Christian children and fathers consider whether they honor their mothers and wives more by gifts of flowers and candy, or by expressing a sincere willingness to strengthen the life of the home by bringing the creative Presence of Christ more fully into it. Make your mother a gift of Family Prayers this year! Offer her your concern that your home life may be more Christian. For under God, all good life has its roots in the family. Perhaps our failure to find secure world peace goes back to our failures in home and in family life! Let Christians not keep Mother's Day with sugary sentiment, but with high purpose to make our homes centers of Christian life.

"Doors Of Opportunity"

"In its missionary work, the Church has made no advance for years. An Advance Work Program is adopted by each General Convention. In each Triennium the Church gives barely enough money to carry on existing work. The Cross stands still. It is not being carried into new territory, winning new fields. There is no advance work except that provided for by specific gifts, legacies and the like."

Those words were written by the Rev. John W. Irwin in 1929 in a publication of the National Council. They might have been written today, for they are still tragically true. The Council has just issued a leaflet entitled "Doors of Opportunity." The title is misleading. It should be "Closed Doors of Opportunity." For the leaflet tells of the specific items which the Church had to take from its budget because parishes failed to meet their missionary quotas and dioceses their expectancies. Twenty-two dioceses filed pledges less than their quota! The total deficiency was over $300,000. Add to this emergency additions to the budget of more than $50,000, and keep in the background of your mind the fact that our Missionary Bishops asked for $254,835 above the budget to meet opportunities and needs in their fields! The Church actually could use $600,000 more in missionary funds this year than it will receive!

Turn next to the items which had to be cut out of the budget. The very first is a priest for St. Mark's Church, Nenana, Alaska! We called Bishop Bentley from Alaska to head our Overseas Department. He made the sacrifice of leaving a work he loved to head the challenge of the greater Church. Then we greet him with a cut of $1,523 for a priest for the very place in Alaska where he had lived!

We have just sent a new Missionary Bishop to Brazil, the Rt. Rev. Louis C. Melcher. Almost on the same ship on which he travelled went a letter saying that three workers would have to be cut from Brazil's appropriation!

Altogether, thirty missionaries abroad were cut out of the budget. Schools, hospitals and work at home were called to take decreased allotments at a time when every cost is going up. The leaflet truly says that in our domestic missionary work we "must merely mark time or go forward with halting steps when the real need is for courageous advance."

Finally, all the departments at "281" were cut, and the proposed Secretary for Evangelism which General Convention put into the budget was completely taken out. These are not light cuts, for they cripple our administrative leadership.

The hope of the brochure is that individuals and parishes will make gifts for these items, either designated for a particular one, or general. If you can give in this way, ask your rector to show you his copy of this leaflet, "Doors of Opportunity," or write directly to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York 10, N. Y. But this is a haphazard and wrong way to balance our missionary budget. It may restore some of these items. It will not provide the large increase in giving we need if the Church is to meet the call of the world for Christ's saving gospel. Our missionary giving needs to be increased at least one million dollars per year over present giving.

That this is possible is seen in the response to the Reconstruction and Advance Fund, and to the Presiding Bishop's Fund for World Relief. There ought to be an all-out campaign for missionary giving. We have the financial resources in our Church. We need to be called by the Church to give largely for missions. The present quota system apparently cannot be expanded to take care of our needs. Let us then frankly ask for a "Million for Missions." It will be given!

A Brief History Of The Protestant Episcopal Church In The United States Of America

By MR. GEORGE V. BLUE, Washington, D. C.

Part V.

When the form and development of an ecclesiastical body are under study, its spirit and character as well as its institutions require consideration. The first half-century of the independence of the Church (i. e., to about 1840, a period almost spanned by Bishop White's episcopate) possessed a basic unity, even a harmony, in spite of numerous discordant cross-currents, which may be questioned to have existed in any later like period. Political differences of the Revolutionary era which had continued in the persons of such men as Seabury and Provoost, faded with time but had been succeeded by the tensions of the old High and Low schools of thought. The one emphasized the indispensable institutional continuity of the Church through episcopal succession; the other its evangelical character; but both rested firmly on the Reformation settlement. If, on the one hand, Hobart stressed the "catholicity" of the Church, in the tradition of Laud, he was also like the Archbishop in remaining a Protestant High Churchman.

Both parties were slow to welcome the "higher criticism", whether directed at ecclesiastical institutional tradition or at the literal inerrancy of Scripture; in the case of the former, a conservative, even reactionary attitude (tending in its extreme form to exaggerate the concept of the episcopate) has been persistent in contrast to the generally accepted verdict against literal biblical infallibility.

In their extreme expression, "high church" views were not calculated to endear a Church of some thirty thousand souls (as computed in 1830) to other communions of Christian faith in the United States whose greater numbers and equal zeal were sufficient evidence in their eyes that they too were recipients of divine grace. It is a fact that must be taken into consideration in appraising the position of the Church during this period, that it was long regarded with some suspicion in many quarters of the Protestant community; that this view was largely due to misunderstanding can hardly be gainsaid, but the misunderstanding itself arose, at least in part, from an aloofness on the part of the Episcopal Churches generally which can not be denied to have existed but which was mistaken for something more serious than actually it was. In more recent years (as will appear) a broader recognition of Christian fellowship has been manifest.

It must also be recognized that a "high" view of order, regularity and responsibility gave a needed tone, a tonic quality of intense conviction to a small, struggling body aware of its singular position and sensible of its particularity; one which, all things considered, was inherently capable of better things than either sectarian snobbishness or spiritual sluggishness. Likewise, it would be wanton error to assume that the Low Churchmen held the Church any less dear than the Hobartians did; the former were also possessed of a vision of its mission. The fact that these early Churchmen were not compartmented by their churchmanship into any rigidity of mutually incompatible systems is attested by the experience of such men as Bishop Moore of Virginia, whose views on the order of the Church were as firm as those of Hobart himself, while he gave emphasis doctrinally to a Calvinistic line of thought; and by Hobart, who did not repel from the Communion Table professed Christians of other confessions of faith. Or again, by Bishop Whittingham of Maryland (consecrated in 1840), who combined many Anglo-catholic views with a distinct aversion for the outward ritualism usually associated with them.

The lines for graver cleavage on fundamentals were drawn by the Oxford Movement, the influence of which began to be noticeable in the Protestant Episcopal Church not long after its inception in the English Church, and particularly so **circa** 1840. All of the early leaders of the Church had passed from the scene except Bishop Griswold (died 1841). Their successors, both clerical and lay, faced new times in which the foundation devotedly laid over the course of half a century was to be tested by external political dissolution and by internal schism.

Expansion, Division and Unity

The fifty years after 1840 (again an arbitrary demarcation, but possessed of certain convenient attributes) saw a marked physical development of the Protestant Episcopal Church. In this period there was a ten-fold increase of communicants to five hundred thousand. Although the region between the sea and the Appalachians remained the Church's stronghold, its administrative jurisdictions had covered the continental United States and had gone beyond it.

The line of the Church's march was similar to that of the nation; indeed, in the foreign field its advent was earlier, for in the decade 1830-1840 the first missionaries were sent to China, Liberia and the Near East. A solid body of dioceses now occupied the country east of the Mississippi; Missouri (1840) and Louisiana (1841) were the first dioceses to attain full ecclesiastical stature among the missionary jurisdictions west of the River.

The transcontinental advance across the Plains was anticipated by the orderly occupation of the Pacific seaboard. In 1853 Bishop William I. Kip was sent to California (organized as a diocese in 1850) and Bishop Thomas F. Scott to Oregon in 1854 (diocese constituted in 1889). On a new northwestern frontier extending to the Rocky Mountains, Bishop Joseph C. Talbot succeeded Kemper in a missionary field of imperial dimensions when Kemper became Wisconsin's first bishop in 1859. In the same year, Minnesota and Kansas were admitted as dioceses, the last to be erected before the ecclesiastical division resulting from the Civil War between the States.

Barely a month before the fateful presidential election of 1860, Bishop Polk of Louisiana had laid the cornerstone of the University of the South, Sewanee, Tennessee. The University is a lasting monument to the episcopate of the soldier-bishop (he was a graduate of West Point, and met his death as a general in the Confederate Army); under his leadership a fund of half a million dollars had been raised for the foundation.

It is not astonishing that in secular matters the views of churchmen were generally in accord with those which prevailed in their section. The dioceses in the eleven States which seceded, 1860-1861, quite naturally accepted the new national establishment and proceeded to form a new ecclesiastical body, autonomous, under the title "Protestant Episcopal Church in the Confederate States of America". This institutional separation should be looked upon as a physical scission, not as a spiritual schism. Questions of faith, order and discipline were not at issue, and with the collapse of the Confederacy in 1865, the Southern dioceses were received back into organic relation with the Northern and Western dioceses with a manifestation of charitable feeling on

both sides which could have been a model for emulation by the political state.

A less happy outcome resulted from a religious tension that had been increasing in the Church; doctrinal differences had become acute regarding the sacrament of baptism and ceremonial practices intended to inculcate certain tenets of belief flowing from the Oxford Movement and from a derivative line of thought that had been gaining ground in the Protestant Episcopal Church in the United States.

In 1873, the Right Reverend Edward Cummins, assistant bishop of Kentucky, resigned his jurisdiction and organized a geographically widespread but numerically small section of "evangelical" clergy and laity into the "Reformed Episcopal Church". The historic episcopate was continued through consecrations by Bishop Cummins. After three-quarters of a century the regrettable division still persists, though the "Reformed" Church has failed to draw to it any continuing line of accessions from the older body. So far, however, it represents the one permanent secession in the history of the Protestant Episcopal Church, although individual and sometimes group defections, chiefly to the Roman communion, have accompanied its development in the century that has elapsed from 1840 to the present.

The Church absorbed the shock of the Ritualist Controversy by a willingness to test the principle of "comprehensiveness" (not to be confused with "toleration") persuasively defended by a High Church presbyter, Dr. DeKoven, in the General Convention of 1874. The same period saw the rise of the "Broad Church" movement, a major theological endeavor (comparable to a similar movement in the English Church) to bring into line the thought of the Church with the findings of objective science and Scriptural study (the "Higher Criticism"). The great leader of the movement in the United States was Phillips Brooks, bishop of Massachusetts (1891-1893). Viewed at first with misgiving by protagonists of the Oxford Movement and the older Low Churchmanship alike, the Broad Churchmen can hardly be said ever to have assumed the cohesion of a party group, but their influence both clerical and lay has been pervasive and continuous.

The Church had not ceased to extend its activities within and beyond the national boundaries. At home, by action of General Convention in 1871, a special missionary jurisdiction known later as the Niobrara Deanery was established for the Indians of the Northwest. A quarter of a century after the advent of Bishop William Hobart Hare in 1873 as shepherd of souls for this aboriginal flock, some ten thousand baptized persons were counted in a total Indian population of twenty-five thousand. Abroad, in the Caribbean, the somewhat curious history of the Church in Haiti, which became a missionary district in 1913, actually dates from 1861. In India, as elsewhere, American churchmen cooperated with Anglican bodies operating in the same field. In 1887, twenty-two years after the work of the Protestant Episcopal Church was founded in Japan, a Japanese Church was organized by union with similar British and Canadian missionary plantings. In China, the Church continued responsive to missionary opportunity by the establishment of schools, colleges and hospitals as a manifestation of Christian good works.

The widening scope of the Church's interests was also signalized by the participation of its bishops in the Lambeth Conferences (the first held in 1867) at the invitation of the Archbishop of Canterbury. Although wholly devoid of legislative function, these assemblages of bishops from all the Churches of the Anglican communion have promoted a sentiment of corporate unity and have given expression to opinions which challenge the consideration of the Churches represented. The famous Lambeth Quadrilateral (1888), adumbrated two years earlier at General Convention in Chicago, set forth a four-point basis for organic unity among the Churches of Christendom: (1) The Holy Scriptures, as revealing God's word; (2) baptism and holy communion, as essential symbols of the Christian fellowship; (3) the Apostles' and the Nicene Creeds, as sufficient statements of the Christian faith; (4) the historic episcopate, as a common basis of church order. It may be deemed, perhaps, the most provocative (if fruitful) utterance of the Lambeth meetings.

The Muhlenberg Memorial, a plan for extending, with greater liturgical freedom, the Church's ministrations to certain sections of the population which hitherto had been hardly aware of its existence, was presented in 1853 by a distinguished presbyter, the Reverend W. A. Muhlenberg, to the House of Bishops for consideration. Although the Memorial led to no immediate action by way of experimentation, various details, in one or another form have come into practice in the Church.

The responsiveness of the Church, however, to the fact that its liturgy is vital and not static, and that a living faith will neither remain everlastingly becalmed nor veer with every wind that blows, was shown in the mild revision of the Book of Common Prayer accepted in 1892.*

Institutionally, a marked increase, following the Civil War between the States, in the number of new dioceses took place by the division of the existing state-wide dioceses; for example, in 1887, Quincy and Springfield were set off from Illinois, which in 1884 had changed its name to Chicago. The area in which missionary districts remained the prevailing type of ecclesiastical jurisdiction was the vast region running from the Canadian to the Mexican border between the Rocky Mountains and the tier of dioceses that fringed the west bank of the Mississippi River.

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*The latest revision was made in 1928.

(To be continued.)

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NUNC DIMITTIS

Companying with Simeon, the reminiscent mood finds encouragement. To linger in his song, to hear him say, "All people . . . Gentiles . . . Israel," brings to mind other good days in one's pilgrimage. To be a member of a congregation where evangelism was constantly stressed and practiced, either through a One-by-One Working Band, or through a corps of sparetime layworkers such as Church Army evolved, or by a live chapter of the Brotherhood of St. Andrew, or a Gleaners' Union—that indeed would be a privilege today, and the writer has been associated with five such parishes, and has known many others.

Where parish evangelism was not periodic or spasmodic, overseas missionary work became a normal feature of the life of the parish, the light shining far, because so bright at home.

It is scarcely necessary to say that Expository preaching was much in evidence in those parishes. The entrance of God's Word gave light. Occupied by one who placed his with-drawing room ahead of his drawing room, the pulpit presented deep spiritual messages, full of missionary conviction and passion, giving pre-eminence to the gospel of the Lord Jesus, and the mission of the Church. Then were the worshippers glad when they saw the Lord in the preacher; heard of His programme, and learned that "the field is the world"; and that the first century imperatives had not been cancelled, that it was still incumbent upon us to "Go and make disciples of all nations," and to "preach the gospel to every creature," and that we were ourselves to be, or to send, witnesses "unto the uttermost parts of the earth." We learned that evangelism was all one, whether in the parish or beyond parish borders.

If we were present at a service of preparation for Holy Communion (and we met once a month for that specific purpose), we would be reminded to underline the words, "for many"—"My blood which is shed for **many.**" If the

(Continued on page 15.)

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE EVANGELIZING CHURCH No. VI

By The Rev. Canon J. Douglas Paterson, Toronto

The latter verses of Acts 2 gives us the picture and the secret of the Early Church in which the Holy Spirit dwelt and through which the Holy Spirit was manifested in power. To such a church new members were at first "added", but soon the addition gave place to "multiplication"—What was this secret?

1. The membership was a converted membership. V. 47: "The Lord added to the Church those who were being saved." It was through Christ to the Church, not through the Church to Christ. So must it ever be. There may be seekers in the congregation, but **The Church** is only those who are first of all "Members of Christ". The local Church on earth as we know it may be and, indeed, must be, "a birthplace for souls and an armoury for saints," but the true Church is made up of those who, having been redeemed, have now entered by the Door, which is Christ, into the fellowship of His Church.

2. They were a worshipping company. Their eyes were Godwards; their hands reached out to the brotherhood and their hearts yearned for all mankind. Within the company there were the four notes of the true Church: a. doctrine; b. fellowship; c. breaking of bread; d. prayers.

(a) **Doctrine.** They had suddenly come to the place of conversion; they had accepted the new way of life, and they had become members of the Church and congregation. Now they had to be built up in the faith and practice of Christ's religion. They had to be instructed both in the teaching of Jesus and of the implications of the new life. We need more doctrinal teaching; our members must be taught far longer than the child and Sunday School period of life. The great truths of God, sin, redemption, the Holy Spirit, and eternity, are interesting and people want to know what they should believe. We need an instructed membership in the Church. (In not a few churches today short teaching courses are being given in the most definite way and are proving both profitable and popular. e. g. A Lenten series on The Holy Spirit, an Advent series on "The Last Things", a course on "How We Got Our Bible".)

(b) **"The Fellowship."** This has been the cause of success or failure of many churches. A cold, unfriendly congregation is too great a handicap for any minister, but a church that is only friendly may be no better than a lodge or a club, and the Church is more than that. A minister's remark at an alumni gathering had a lot of truth in it when he said, "There is too much good-fellowship here, but no fellowship". The fellowship of Christ's church gives us not only a brotherhood who cares for bodily needs and happiness, but also has a tender care for the souls and the things of the spirit. The soul of man is not only lonely for God but craves the fellowship in spiritual things of his brother man.

(c) **"The Breaking of Bread".** This is the sacrament of our redemption, and whether in a great cathedral or in the home of an aged shut-in member, it is the bond of unity. It reminds us of our forgiveness for past unfaithfulness, and gives us the spiritual food which makes us strong to face the battle of life. It ties us to our fellows at the same table, and it links us with the Church triumphant. It strengthens us to meet temptation and it speaks to us of the victory of those who overcame. Our breaking of bread is here on earth, but our hearts are thereby lifted to Heaven where He is who is the "Bread of Life".

(c) **"The Prayers".** We miss a point if we do not see in this the reaching out of the hearts of the faithful few for those who did not yet know the Lord Jesus as Saviour. Their words might be weak but their prayers were powerful. Our attack may be weak on the non-Christian world which surrounds us, but only if our prayer life is weak. It was from the mighty prayers of the few that power came on Peter, the mouthpiece, and 3,000 were saved in the streets of Jerusalem. The Church must learn to pray and expect results and God will not fail to give His Church a mighty harvest of souls.

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A MISSION TO THE JEWS

A few weeks ago I was invited to speak at the New York Gospel Mission to the Jews on lower Avenue B, near Tenth Street. There in the heart of the East Side I found a lighthouse founded many years ago by the Reverend Bernhard Angel, and now continued by his two daughters, Ruth and Esther.

That these ladies are "angels" in fact as well as in name, hundreds of those who have received assistance from their hands will testify. Their "mission" is a model of attractiveness and evangelistic zeal. The ground floor is devoted to a chapel, while the upper floors contain conference and recreation rooms, a dining room, and superintendent's quarters. For many years the New York Bible Society has furnished this mission with Scriptures in the languages required for its work.

Many interesting stories could be told of this place. There is one that gathers about the Bible window, a window which witnesses both by day and night to all who pass. It was this window which first attracted a Roumanian Jewish taxi driver to the Gospel. Though he could not stop to read the opened Scriptures (as he had a fare), he is grateful that the message of God's love was written on a glass sign in letters large enough that "he may run that readeth it."

Returning to the mission he proved a diligent student, as it was explained to him from Scripture that the Lord Jesus is the Messiah "of whom Moses in the law and the prophets did write." Subsequently the taxi driver developed into a zealous convert, testifying not only at the mission but in his cab.

Now he receives Bibles from us to help him win other taxi drivers for Christ.—From The Bible In New York.

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PRAYER BOOK PAGE BY PAGE

CXXV

THE COMFORTABLE WORDS.—In the third sentence the discrepancy between the wording that we have here and the King James Version is quite evident, but it leaves the meaning practically identical. Our familiar translation, the King James, reads as follows, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners"; then St. Paul, remembering his persecution of the church, adds, "of whom I am chief."

It seems a strange thing that St. Paul should have counted himself one of the greatest of the Apostles, and also a chief sinner; but this is a part of the mighty message of Christianity, that a chief sinner can become a great Apostle.

The whole Communion service reminds us too of this tremendous fact, and its chief purpose is to bring home to us this great fact that "through our manifold sins we are not worthy to offer any sacrifice," yet through His all embracive love we can come in Him in perfect trust and confidence.

The real purpose of this sacramental service is to bring this thought to our minds, not only by hearing "comfortable words" but through partaking of bread and wine that makes the remembrance of the Saviour's supreme sacrifice all the more poignant and vivid.

This sentence is for the special comfort of those who feel themselves unworthy through any sin of commission or omission to be present at the Lord's table.

It was written by Paul in that letter to his friend and son in the gospel with whom he was the most intimate of all his acquaintances.

R. CARY MONTAGUE.

Interim Report

OF THE RT. REV. J. I. BLAIR LARNED, D. D.,

Bishop in Charge of the American Episcopal Churches in Europe

Geneva, Switzerland.—Since the resignation last fall of the Rev. Mr. Rowland from the rectorship of Emmanuel Church, Geneva, I have had to assume the active leadership of the parish. In addition to these duties, I try to be present in my office at the World Council as much as possible, and to attend the many conferences of the representatives of the various churches, held here and elsewhere. These conferences have multiplied greatly for me since my appointment to the Scholarship Committee and to the Chairmanship of the Refugee and Displaced Persons Commission—all in addition to the meetings of the Board of Governors of the Ecumenical Training Center, of which I am a member. As a result of these constant and so important calls it had been difficult to arrange visits to other parts of Europe. The comparatively recent completion of trips to France and Italy, and post-Easter reports from our own churches, at last permits me to give an interim report of progress in our work at Paris, Nice, Florence, and Geneva.

In spite of the continued strain which is entailed through the uncertainties of the political situation in Europe, and despite serious handicaps due to physical limitations of plant and church facilities, Saint James' Church, Florence, under the Rev. Sturgis L. Riddle and Saint Paul's Church, Rome, under the Rev. Hillis L. Duggins, have, during these past months, been rendering invaluable services to their constituencies and communities. As Mrs. Larned and I look back upon the visits we have recently made to these cities, we are more and more humble as we recall the spirit of courage and sacrifice we have witnessed. Providentially, this has not been a severe winter over here, and yet coal is scarce and very costly, and heating plants are worn out or completely broken down. But apparently one can still worship in heavy coats and even blankets, and likewise one gets used to the lack of hot water—for our clergy and people have been doing just that in both Italy and France. In fact, in Rome, it was necessary to transfer Sunday worship from the Church to the guild room of the rectory.

Then there has been the constant worry due to political uncertainty, accentuated greatly since the denouement of Czechoslovakia. Indeed it is fair to say that few of us in Europe are inclined to make far-reaching plans until after the elections in Italy on April 18 and 19. In the meantime it takes patience and courage to carry on in the face of the merciless bitter, anti-American propaganda. Some posters show the United States as a fearsome octopus, stretching out its ugly tentacles to embrace countries all over Europe. Others seek to caricature the proverbial picture of "Uncle Sam" by inserting a cruel face and placing under the picture some caption such as: "This is the warmonger coming to kill your children." Constant and irritant effort is put forth to controvert the fine efforts of our Ambassador Dunn and his staff to publicize the amount and nature of our gifts for relief by their words and presence upon the arrival of our gift-laden ships—the four hundredth of which arrived in early March. Posters tell the story. But hardly are they displayed before the captions on them are blotted out by other printed words, which suggest that the cargoes they bring carry not love, but hate, not peace gifts but war supplies.

Florence

It is difficult to envision Florence with a Communist Mayor. But such is the case. We first met him in his office in the Medici Palace. Later we listened to him and to our own Consul as they joined at an outdoor service on February 22, at which a statue of George Washington, damaged during the war, but finally restored, was re-dedicated. That morning he also graciously attended a tea given at Saint James' Rectory, following our morning service. Yet our Church is drawing increasing numbers of English speaking people. I confirmed a class that day, talked on the needs of Europe, and received an offering of nearly $125 for our Presiding Bishop's Fund. On every hand there was voiced deep gratitude for the re-opening of Saint James' Church, and admiration expressed for the truly devoted, able, and sacrificial leadership of the Rev. Mr. Riddle and his wife, and we are happy to record that in that group of affectionate co-workers are included the Consul and Vice-Consul, both of whom are now included on our vestry.

Rome

In Rome the same spirit prevails. It's almost like a fairy story the way the Rev. and Mrs. Hillis L. Duggins have led Saint Paul's during these difficult days. Our beautiful church has at last revealed the results, not so much of the ravages of war as of the silent attack of time. Leaks in the roof developed to a point where suddenly the safety of our incomparable mosaics by Sir Edward Burne-Jones was threatened. Major repairs were at once initiated. Before they were over some $5,000 had to be spent on a new roof over the chancel and new copper gutters all around the large edifice of church and rectory. The need for further vital repairs is indicated in many places, not the least of which has been the bursting of the boiler. A campaign for gifts is now under way among our many friends in Rome and at home. Probably another $5,000 will be needed. We must remember that Saint Paul's Church has been declared a National Monument by the Italian Government. Its restoration and preservation must be carried out!

Despite other discouragements great progress is recorded here. A Church School of some fifty children is now operating with a most competent group of teachers—among the wives of the local Baptist and Methodist clergymen. During our visit a tea was given to which nearly three hundred people came. Representatives of all local Protestant Churches were there, eager to express their happiness at association with Saint Paul's Church. Ambassador Dunn, with many of his staff, was also present, and we are gratified that so many of our representatives in Rome are now taking an active interest in our work. Nearly one hundred dollars was given by Saint Paul's and its Woman's Guild for the Presiding Bishop's Fund.

Paris

In two visits to Paris, I have seen at first hand the progress of our work at Holy Trinity Cathedral, under the leadership of Dean O'Ferrall. I have had two confirmation services and an ordination here, and a third class is to be presented on April 25. A Men's Club has been organized, and the senior and junior guilds for women have continued their most effective charity work for projects in Paris and France. On February 29, the Presiding Bishop's appeal was placed before our people, and again the offering was nearly $100.

We are particularly happy over the re-opening of our student center. One result of this resumption of our activities there has been that we have offered a considerable part of our facilities for the accommodation of a day school for nearly 200 children. Most of these are from American families, connected with

our Embassy. We shall probably continue this arrangement for the coming fall and winter. As yet there are not as many students in Paris as in the years before the war. Even so, the swimming pool is in constant use. Lectures, musicals, moving pictures, are constantly presented and are well attended. Social privileges are afforded by frequent dances and teas. All of this student work has been under the guidance of the Rev. Joseph O'Rillion, whom I have recently ordained as a deacon in our church. He was formerly a Presbyterian minister, a Chaplain in the late war, ending his final services with the rank of Major.

Nice

I have not yet visited Nice, but recent word has reached me that our Church there was packed on Easter Day after a very fine Lent; also that the rector expected to have a nice class to present to me in September. This will be the third class which the Rev. Henry Sartorio, the rector, has presented from this parish in two and one-half years, the total number of candidates being over twice the total from this church (Church of the Holy Spirit) in the past fifteen years.

Geneva

And lastly—Emmanuel Church, Geneva. We are most gratified that a real advance has been recorded here. First of all, we have been able to work out a joint arrangement with the Cultural Relations Division of our Department of State, whereby much of their progress is now carried on through our parish facilities. To handle it, an American Community Committee was organized. Its progress now includes lectures, discussion groups, musicals, moving pictures, etc. Magazines, books, news clippings, reach us daily from the U. S. Headquarters at Berne. Students, children, adults, all share in the various activities. Our library has, as a result, greatly increased its regular subscribers until now nearly 150 avail themselves of this increasing privilege. Our parish house is becoming the real center for English speaking people.

The services at Emmanuel Church have been increasingly well attended, and especially during the full program of Holy Week and Easter. An innovation was started sometime ago whereby, after morning worship, the congregation adjoins to the parish hall for a cup of coffee. This custom has proven of great happiness to our many visitors to Geneva, who find in this way, and this way only, the opportunity to meet fellow Americans and others from all over the world. At our worship services, we are grateful that we have had the privilege of hearing from our pulpit many great Christian leaders. And in the congregation, one finds representatives of almost every Protestant denomination. They worship with us, join in our activities, and generously support our program of Christian service.

Here, too, many major repairs had to be undertaken. Serious leaks in the roofs developed, which had caused considerable interior damage. We have completed these repairs, repainted and re-decorated the interior of the church, installed a new pulpit, choir stalls and Altar lighting, and added many needed improvements to the sanctuary. New church signs outside, one illuminated, tell the story of Church and Community House activity to the passers-by, and in this truly international center, there are many such.

Conferences are constantly held in Geneva, with hundreds, yea thousands of delegates. Here are the offices of the World Y. W. C. A., and Y. M. C. A., of the I. R. O., and of the International Labor Organization. Emmanuel Church truly faces a unique opportunity in these so critical yet opportune days. To her and to our other Churches in Europe, may God give abundantly of His wisdom and guidance. May we all be increasingly conscious of our great responsibilities!

Faithfully yours,

J. I. BLAIR LARNED.

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THE VERY REV. F. E. BLOY CONSECRATED

Los Angeles, Cal.—At 10 A. M., the morning of April 21, the Very Rev. F. Eric Bloy, for eleven years Dean of St. Paul's Cathedral, Los Angeles, was consecrated the third Bishop of the Doicese of Los Angeles. Services began with a celebration of the Holy Communion in St. Columba's Chapel at 9 A. M., the Rev. Harold Robinson, of San Diego, and the Rev. Robert Bonhall, acting as celebrant and assistant, respectively.

Due to the fact that the Cathedral seats but 1,300 to 1,400, it was necessary to issue tickets to officers, lay leaders, Diocesan officials, civic and religious dignitaries and heads of educational institutions. Promptly at 10 A. M., the entire assemblage joined in singing the processional, "The Church's One Foundation Is Jesus Christ Her Lord," and with this the colorful ceremonies commenced. Led by the Cathedral Crucifer and Boy's Choir; followed by the Masters of Ceremony, the Rev. J. Herbert Smith, the Rev. H. Vernon Harris and the Rev. George Lyon Pratt, and in order the Chancellor of the Diocese, Mr. Merton Albee; the Assistant Treasurer, Mr. George Gibbs, Jr.; the Lay members of the Cathedral Chapter, the Standing Committee, and Executive Council; Civic and Religious Dignitaries; Lay Readers, Postulants and Candidates, and then members of Religious Orders. Then came the Priests, led by the Rev. Frederic Dittmar of Los Angeles, as Crucifer in procession, with Representatives of Educational Institutions, visiting Clergy, the Rural Deans of the Six Convocations, and the Clerical Readers of Testimonials, the Rev. John Bryant, the Rev. Perry G. M. Austin, D. D., the Rev. John F. Scott, D. D., followed by the Deputy Registrar, the Rev. George West Barrett. After this the third portion of the procession led by the Bishop's Crucifer, the Rev. Alexander K. Campbell, came the Rt. Rev. Karl Morgan Block, D. D., LL.D., Bishop of California, Litanist; the Attending Presbyters, the Rev. Gilbert Prince of Ventura, and the Rev. T. Raymond Jones, of South Pasedena; the Bishop-Elect, the Presenting Bishops, the Rt. Rev. Stephen Cutter Clark, D. D., Bishop of Utah, and the Rt. Rev. William Fisher Lewis, STD, Bishop of Nevada; the visiting Bishops, including the Rt. Rev. Charles Avery Mason, STD, D. D., Bishop of Dallas; the Rt. Rev. Frank Archibald Rhea, D. D., STD, Bishop of Idaho; (Epistoler); the Rt. Rev. Simeon Arthur Huston, D. D., LL.D., Retired Bishop of Olympia (Gospler); the Rt. Rev. Arthur W. Moulton, STD, Retired Bishop of Utah, (for the Veni Creator Spiritus); and the Rt. Rev. Arthur Kinsolving II, Bishop of Arizona; the Rt. Rev. George Davenport, retired Bishop of Easton; the Rt. Rev. C. S. Reifsnider, retired Bishop of Kyoto, Japan; the Rt. Rev. Walter Mitchell, retired Bishop of Arizona; the Rt. Rev. Lane Barton, Bishop of Eastern Oregon. Near the end of the procession came the Co-Consecrators, the Rt. Rev. Robert B. Gooden, D. D., retired Suffragan Bishop of Los Angeles and Acting Bishop; and the Rt. Rev. Edward L. Parsons, D. D., LL.D., retired Bishop of California. Immediately preceding the Consecrator was the Chaplain of the Consecrator, the Very Rev. Douglas Stuart, Dean of the Los Angeles Convocation, followed by the Rt. Rev. Henry St. George Tucker, D. D., STD., retired Bishop of Virginia and former Presiding Bishop of the Episcopal Church, who was Consecrator. After the Service of Consecration, a luncheon was held at the California Club, honoring Bishop and Mrs. Bloy, and attended by civic, lay and Diocesan officials, the Bishops and their wives.

Bishop Bloy's official work began immediately, for, on April 22, 1948, at 8 P. M., he confirmed his first class at the Church of the Advent, Los Angeles, presented by the Rev. George Lyon Pratt, Vicar.

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LAUNCHING CAMPAIGN FOR EDUCATION FUND

St. Louis, Mo.—A campaign for a $50,000 Theological Education Fund has been launched in the Diocese of

Missouri. The purpose of the drive is to contribute to the needs of the Virginia Theological Seminary and the Theological Seminary of the University of the South, and to have funds available to assist Bexley Hall and other institutions as the need arises. The fund will also assist candidates for the ministry from the Diocese of Missouri.

In launching the campaign before a dinner of vestrymen from the parishes of metropolitan St. Louis, Bishop Scarlett stated that he hoped it would awaken a sense of responsibility in many families as to the needs of the ministry for the best possible young men.

Dr. Alexander Guerry, vice-chancellor of the University of the South, was speaker at the opening dinner. He told the vestrymen that the Church would only get mediocre men from mediocre seminaries, but that even the best possible seminary could not but produce mediocre clergymen if it were not sent first-rate material. Dr. Guerry compared the need of the Church for better-equipped seminaries and more clergymen to the need of a country for adequate leadership. He stated the responsibility for meeting these needs rested upon the members of the Church today, and that they would be accountable for any failure in the future.

Ethan A. H. Shepley, prominent St. Louis attorney, deputy to General Convention and trustee of the Church Pension Fund, has been named general chairman of the campaign for the fund.

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REV. RUSSELL HUBBARD ACCEPTS

Detroit, Mich.—The Rev. Russell Sturgis Hubbard, rector of St. Saviour's Church, Bar Harbor, Maine, who was elected Suffragan Bishop of the Diocese of Michigan on the second ballot at a Special Convention held on April 8, in Detroit, has announced his acceptance of the election as of April 21. He will come to the Diocese about the middle of September. Tentative plans for a service of consecration place the probable date as August or September.

The Standing Committee of the diocese has already sent testimonials of the election, and requests for consent thereto to the Standing Committees of the various dioceses.

In addition to being rector of the Bar Harbor parish, Mr. Hubbard was Canon Missioner of the Cathedral at Portland, as well as being in charge of the Missions in the eastern part of the Diocese of Maine. He undertook his present charge in 1942. Mr. Hubbard is 45 years of age, and following his graduation at Harvard University and from the Virginia Theological Seminary he studied at Trinity College, Cambridge, England. He was ordained to the priesthood in 1928, in which year he became assistant at St. John's Church, Waterbury, Conn., where he served for two years. He left there for missionary service in the Missionary District of South Dakota, returning in 1932 to become rector of St. Martin's Church, Providence, R. I., which became under his leadership one of the large and flourishing parishes of that city.

In addition to his parochial duties, Mr. Hubbard was active in the work of the Diocese of Rhode Island, rendering notable service in educational and missionary fields. He has the reputation of being an excellent preacher, and is well versed in the theological and ecclesiastical foundations, structure, and life of the Church.

During his service in Maine he has visited missions and counselled missionaries over a considerable area in addition to administering his parish, which has one of the largest summer congregations in New England. He is also a member of the Diocesan Council of his diocese, and an examining chaplain.

Mr. Hubbard is married and has five children.

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NUMEROUS APPROPRIATIONS MADE

At National Executive Board of Woman's Auxiliary Meeting

New York, N. Y.—With the current triennium, October, 1946-October, 1949, half gone, the attention of the Woman's Auxiliary National Executive Board at its meeting in Seabury House, Greenwich, Conn., April 23-26, was divided between action for the present and immediate future, and for the next Triennial Meeting in San Francisco, September, 1949. Planning a meeting to be of the greatest use to the greatest number of women, the board finds the time none too long for shaping a detailed program. According to the by-laws, the presiding officer for the Triennial will be elected by the board at its next meeting in October. Meanwhile among the numerous appropriations made at this session one was for the purchase of property for the Japanese Church's Theological seminary. The board was holding $49,000 designated by the 1946 Triennial for use in Japan when the most urgent needs were determined; $40,000 is voted for the Seminary, $9,000 for St. Margaret's School for Girls, Tokyo.

Other projects or equipment for which money was voted include renovating a building in which the boys of Patterson School, Legerwood, N. C., are taught work in wood and metal, plumbing, and electrical work. This agricultural school has already paid $8,500 for improvements during the year, with money made from farm profits.

Other appropriations: A microscope for the technician at St. Elizabeth's Hospital, Shanghai; portable sewing machine for St. Luke's Hospital, Tokyo; organ for chapel at St. Hilda's School, Wuchang, China; refrigerators and stoves for several missionaries in China; help toward providing a bathroom for a rather primitive missionary residence in South Dakota; mimeograph for use in the Navajo Indian campaign against illiteracy, Fort Defiance, Ariz.; also fifteen or more scholarships for girls in training for church work. From the Emery Fund, which is for missionaries on furlough, a sum was voted to aid in providing holidays and summer conference attendance; a group is selected each summer from those on furlough at the time.

At the last board meeting a gift was made to Canterbury College, Danville, Ind., toward buying a church building for use as a college chapel. As this purchase proved to be impossible, the action was rescinded and the amount appropriated for a residence for the Chinese principal of St. Faith's School, Yangchow, and for part of the building program of the Christian College at Madras, India. Miss Eleanor Rivett, retiring principal, spoke to the board about this institution which is supported by a number of mission boards.

The board uses its eight provincial representatives as a two-way channel for information to and from parishes and dioceses. A new method was used at this meeting. Instead of seven brief and condensed statements, the board heard only two reports, for the Third Province (Mrs. William R. Taliaferro, of Pittsburgh, Pa.) and Fifth (Mrs. H. W. Whinfield, of Sheboygan, Wis.). This allowed time for really practical and detailed information as to methods, achievements, needs, etc. Two other provincial representatives will report next time.

From the National Council, the secretary for College Work, the Rev. Thomas V. Barrett, and the assistant secretary in the Christian Social Relations Department, the Rev. Arnold Purdie, discussed their respective fields.

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BRAZIL

50th Council—Bishop Melcher Met With Enthusiastic Reception

New York, N. Y.—The 50th Council of the Church in Brazil met for five days this month at Pelotas. Bishop William M. M. Thomas wrote the Overseas Department of the National Council that Bishop Louis C. Melcher, newly-consecrated coadjutor of Southern Brazil, was present and that "his presence was an inspiration to everyone. He brought to the Council new ideas drawn from a rich and varied experience. He took part in the discussion of many subjects, contributing valuable suggestions at each session. He proposed an every member canvass to begin May 23 and to end on June 6, and presented a preliminary program for this campaign.

Bishop Melcher, whether at Council, at receptions or in the girls' school, has met with a most cordial and enthusiastic reception. His cordiality and approach have quickly won for him a place in the hearts of both clergy and people."

During the Council six deacons were ordained to the priesthood, three of them ordained by Bishop Thomas, three by Suffragan Bishop Pithan.

Council adopted the program submitted by the Missionary Society, and all congregations represented by clergy or lay delegates, accepted their quotas.

* * *

REV. G. R. MADSON'S CONDITION REMAINS CRITICAL

Moultrie, Ga.—The condition of the Rev. G. Ralph Madson, rector of St. Paul's Church, Albany, Ga., who was injured in a collision with a truck about a week ago, continues desperate. The fact that he is still living gives his physicians some hope for his recovery. He is conscious at intervals for short periods.

Bishop Barnwell conducted services for him at St. Paul's on Sunday. Temporarily, the Rev. Charles E. Crusoe, D. D., is taking Mr. Madson's services for him.

* * *

LOUISIANA TO OPEN FIRST PERMANENT CAMP

Baton Rouge, La.—During this summer the Diocese of Louisiana will open its first permanent camping site. This will be the first camping season to be held in the diocese. In previous years the camps have been operated outside the diocese on the Mississippi Gulf Coast and at All Saints' College, Vicksburg.

The permanent site is located north of Alexandria in the piney woods section on 80 acres of land, which were given by the Urania Lumber Company of which Mr. Q. T. Hardtner is the president. The camps have been named after Mr. Hardtner. When completed this summer the permanent camp will represent a total investment of about $80,000 and will be able to take care of 200 campers and staff.

The Youth Convention of the Diocese will be held there on June 11-13, to be followed by the Senior Camp, Camp Morris, June 13-27, which is to be directed by the Rev. A. Stratton Lawrence, Jr., and the official season will close with the Junior Camp, Camp Jackson, June 27-July 7, which is to be directed by the Rev. John Lee Womack.

Later in the summer several parishes will come together to operate an acolytes' camp. A work camp of older young people will put finishing touches on the camp, and in the late summer the annual clergy conference and laymen's conference will be held there.

* * *

ST. PAUL'S HAS GIFT OF CHIMES

Jesup, Ga.—The Rev. Irwin Hulbert, Jr., of St. Paul's Church, reports that St. Paul's has been made a gift of electrical chimes by a citizen of Jesup, who is not a member of St. Paul's. The donor is Mr. Robert Pascal, head of the Sea Island Manufacturing Company of Jesup. The chimes are Deagan Chimes and have 21 pipes with 5 volume controls, are amplified from the bell tower and can be heard all over Jesup.

* * *

Pray for the peace of Jerusalem: they shall prosper that love thee.—Psa. 122:6.

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FESTIVAL SERVICE G. F. S.

Detroit, Mich.—The annual Festival Service of the Girls' Friendly Society in the Diocese of Michigan was held in St. Paul's Cathedral, on Sunday, April 11. More than three hundred attended the service.

The Very Rev. John J. Weaver, dean of the Cathedral, made the address, and Mrs. Ned Henry, diocesan president of the Girl's Friendly Society, extended greetings to the members. Music was led by the Adult Choristers of the Cathedral.

The offering taken will be used to send Mrs. Violet Phinney, a member of the Massachusetts GFS, to the District of Yun-Kwei, Western China, where she will teach English at one of the colleges.

* * *

NUNC DIMITTIS

(Continued from page 9.)

message centered in such words as those in John 10:16, then the Master's MUST was to become our OUGHT—the love of Christ constraining us. When 17:20 was opened up, praying hearts yearned for that further service included there by the Lord.

All cannot go, all cannot give, but all can pray, and the parish weekly meeting for prayer, though probably led by one kneeling at the Litany desk, yet eager-hearted men and women present, offered audible intercessions; nothing was stiff or stilted, for were we not members of the parish family, interceding with the Father of us all.

Looking back, those seemed to have been days of heaven upon earth, days when, because we took root downwards, we bore fruit upwards, and we knew of no dearth of candidates for the ministry at home or overseas.

Such parishes are not built in a day, nor by short-term ministries. Congregations of this calibre are the result of that broad scriptural and Prayer Book teaching which, under the Holy Spirit, convicts, converts, consecrates and commissions.

A neighbor of ours of those days wrote the hymn: **"For My sake and the gospel's go, and tell Redemption's story"; His Heralds answer, "Be it so, and Thine, Lord, all the glory." They preach His birth, His life, His Cross, the love of His atonement; for whom they count the world but loss, His Easter His enthronement.**

Did we wander away from the second of Luke in thus recalling other days? Have we not all this time been in the atmosphere and thought of verses thirty-one and thirty-two? I think so.

B. F. M.

* * *

NATIONAL COUNCIL

(Continued from page 6.)

In memory of the late Bishop William Lawrence, and in the presence of the members of his family and of the National Council, the Presiding Bishop dedicated the Seabury House Chapel at noon. There is not space, nor can my memory be trusted to repeat the good things he said about this great man and "real Bishop."

* * *

RESOLUTION

THE REV. CHARLES W. SHEERIN, D. D.

The following resolution was adopted by the Vestry of Grace and Holy Trinity Church, Richmond, Virginia, at its April meeting, and made a part of its permanent minutes.

Resolved, That the Vestry of Grace and Holy Trinity Church in Richmond, Virginia, has learned with sorrow of the sudden death of its friend and former rector, the Rev. Charles W. Sheerin, D. D., currently rector of Epiphany Church, Washington, D. C., and hereby extends to the family of Dr. Sheerin and to the congregation of Epiphany Church its sincere and very deep sympathy in their great loss; and be it further

Resolved, That a copy of these resolutions be sent to Mrs. Sheerin and to the Vestry of Epiphany Church, and be published in the Southern Churchman and local church papers.

* * *

FIFTIETH ANNIVERSARY

Brooklyn, N. Y.—On St. Mark's Day a full congregation welcomed the Rev. Floyd Appleton at St. Stephen's Church, Brooklyn. At the close of the Communion Service, a reception was held in the Parish Hall to celebrate the fiftieth anniversary of Dr. Appleton's ordination to the priesthood.

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ORDINATIONS

Deacon

Richard A. Kirchhoffer, Jr., was ordained to the diaconate on April 27 in a ceremony held in the Chapel of the Virginia Theological Seminary, by his father the Rt. Rev. Richard A. Kirchhoffer, S. T. D., D. D., bishop of the Diocese of Indianapolis.

The younger Kirchhoffer was presented for ordination by the Rev. Robert Trenbath, rector of Trinity Church, Takoma Park, Washington, D. C., where he has served as student assistant for the past year. The sermon was preached by the Bishop of Tennessee, the Rt. Rev. Edmund P. Dandridge, in whose diocese the newly ordained deacon will begin his work in September.

The Virginia Seminary senior is a graduate of the University Military School, Mobile, Alabama, and the University of the South, Sewanee, Tenn., class of 1940. During the war years he served as a line officer in the U. S. Navy from 1942 through 1945, seeing action in the South Pacific aboard the USS Honolulu.

Participating in the service at the Seminary Chapel were classmates, friends, students and clergy from Alexandria and Washington, D. C. The choir was formed by fellow students, and over 200 people were in attendance including the ordained's mother and wife.

Edmund Harcourt Waller, Jr., of Augusta, Ga., was ordered to the diaconate on April 13, 1948, in the Church of the Good Shepherd, Augusta, by the Rt. Rev. Middleton S. Barnwell, D. D., bishop of the Diocese of Georgia. Mr. Waller was presented by his rector, the Rev. Allen B. Clarkson. The sermon was preached by Mr. Waller's uncle, the Rt. Rev. C. C. J. Carpenter, bishop of Alabama. Mr. Waller, who was graduated this spring from the Virginia Theological Seminary, plans to do post graduate work at a Seminary in New York City.

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May 15, 1948

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Mrs. Truman is at home at the White House on behalf of the Virginia Theological Seminary. A group of faculty members, students, wives and friends are photographed before the main entrance with the First Lady. Front row, left to right: Mrs. George Murray, Mrs. Albert Mollegen, Mrs. Truman, Mrs. Alexander Zabriskie and daughter, Prof. Stanley Brown-Serman. Second row, left to right: Prof. Albert Mollegen, Mr. George Murray, Mr. Coleman Jennings (Chairman of the Washington Area Campaign Committee), Dean Alexander Zabriskie, Mrs. Churchill Gibson, Mr. William Williams, the Rev. Churchill Gibson (General Chairman of the Building Fund Committee).

Military and Moral Defense

By REINHOLD NIEBUHR

The Federal Council of Churches has issued a statement on the present international situation. The statement warns against the growing war hysteria in this country and reminds our people that though "in present conditions of international anarchy—military strength is necessary—the main defenses of what we treasure must be found in non-military measures which will change the conditions favoring the spread of despotism."

This is a welcome and salutary reminder and warning. The rise of war hysteria in this country immediately preceding the Italian elections was a nice illustration of the futility of meeting political peril by military threat.

The Italian elections were free. The fact that there was a chance of a Communist victory in those elections proves that the economic and political conditions in the western world are such that the poor, even on our side of the iron curtain, are drawn to Communism.

The fact that we are ready to increase and to use our military strength is quite irrelevant to this situation. Our military strength is relevant only insofar as the Communist push into Europe and Asia is a military one or may become a military one.

But since Russia lacks the military power to venture a war and since it does have a tremendous political and ideological force in the Communist parties of the western world, it is not likely that it will threaten us in military terms. A military venture by Russia is the more unlikely because it still has the chance of winning Europe by purely political and ideological means.

In this situation it is our business to strengthen the moral content of the cause of democracy and to help western Europe to regain its economic health. We made a brave new beginning in this type of strategy in the European Recovery Program. But, unfortunately, we destroyed some of the moral power of that program by becoming subject to a bad case of "jitters" and by indulging in purely military countermoves to Russian and Communist penetration.

We cannot afford to relax our military defenses in such a time as this. While universal military training seems quite irrelevant at this time, the reinstitution of a modified selective service act may be necessary.

But military defenses are negative. Preoccupation with them may easily beguile our nation from its paramount duty which is to give the whole system of life and government in the western world sufficient moral and economic health so that it will appeal to the poor, and not merely to the privileged.

Frequently the people who understand this task least talk most about military measures. Sometimes they do so because they do not really want to face our moral tasks. If we are to succeed in our more creative tasks it will be necessary not merely to stem the tide of war hysteria but also the increasing tendency toward national self-righteousness.

We are not an ideal nation for the position of hegemony which we now hold in the western world. Our ideas of democracy are too libertarian to be fully relevant to the needs of the people of Europe and Asia. More modesty, as well as a greater degree of serenity, will be of greater service to our cause than military bluster.

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* * *

Personal Notes

The Rev. J. Raymond Denton, formerly rector of St. Thomas', Wharton, Texas, is now assistant at St. David's, Austin, Texas.

The Rev. Edwin W. M. Johnson, M. D., formerly rector of St. Andrew's, Clearfield, Pa., and vicar of Good Shepherd Chapel, Hawk Run, Pa., is now rector of St. Mary's, Denton, Md. Address: The Rectory, Denton, Md.

The Rev. John K. Coolidge, rector of All Saints' Church, FortLauderdale, Florida, has announced his intention to retire, effective October 1.

The Rev. Frank L. Levy, formerly priest in charge of St. Matthias', Summerton, S. C., is now rector of St. John's, Aberdeen, Miss.

The Rev. Jaime R. Maceo, formerly priest in charge of St. Luke's, Mineral Wells, Texas, is now rector of St. Mary's, Big Spring, Texas.

The Rev. Samuel N. McCain, formerly priest in charge of Grace Church, Copen-

(Continued on page 13.)

WHITSUNDAY

The Collect

O God, who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

* * *

COLLECT FOR THE EMBER DAYS

O Almighty God, who has committed to the hands of men the ministry of reconciliation; We humbly beseech Thee, by the inspiration of Thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to Thy blessed kingdom; through Jesus Christ our Lord. Amen.

* * *

CALENDAR

MAY

9—Sunday after Ascension Day
16—Whitsunday (Pentecost)
17—Whitsun Monday
18—Whitsun Tuesday
19—Ember Day
21—Ember Day
22—Ember Day
23—Trinity Sunday
30—First Sunday after Trinity

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 20

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

A Positive Program for Peace

Statement Approved by the Executive Committee of the Federal Council of the Churches of Christ in America in special session April 26, 1948

The Federal Council of the Churches of Christ in America, through its Executive Committee meeting in special session, addresses itself to the present international crisis. Powerful forces have pushed mankind to the brink of an awful abyss. The first and urgent task is to check those forces. Therefore, we do not deal here with the long-range task of building peace, but with a short-range task of averting war without yielding sound democratic principles. We call upon our people immediately to change the present prevailing mood which makes for war. This will not remove the basic causes of the present tension, but it will provide an increased margin of safety.

I. Our people should not tolerate any complacency about war. War would engulf all in misery and would bring other consequences quite the opposite of our intentions.

II. Our people should combat a mood of hysteria or blind hatred.

III. Our people should reject fatalism about war. War is not inevitable. If it should come, it would be because of conditions that men could have changed.

IV. Our people should not rely primarily on military strategy to meet Communist aggression. Such reliance is more apt to bring war than prevent it. There should be greater concentration on positive programs of an economic, social, political and moral character.

V. Our people should press for positive programs which have immediate possibilities for peace and justice. They could, for example, quickly move toward:

a. Greater economic well-being throughout the world.

b. Greater emphasis on increasing social welfare.

c. Greater observance of human rights, to check terrorism.

d. Greater use of processes of international conversation and negotiation.

VI. Our people ought, each one of them, to contribute to a change of mood so as to increase the chance of averting war without compromise of basic convictions.

VII. Our churches ought to testify with renewed vigor to God's righteous love for all men and the reality of the Christian world fellowship.

I.

Our people should not tolerate any complacency about war. War would engulf all in misery and would bring other consequences quite the opposite of our intentions.

Some have come to look upon "a preventive war" as an acceptable means of settling the present international conflict. Such a state of mind we unqualifiedly condemn.

The last war ended with the dropping of two bombs which alone killed over 100,000 persons and shattered the lives of many more. New war would plunge the world into utter misery. Whatever the military result, there would be an intensification of the misery which makes men willing to exchange freedom for dictatorship. Circumstances may at times make forcible resistance a lesser evil than surrender, but no man should be deluded into thinking that new war will achieve the ends for which he would profess to be fighting.

II.

Our people should combat a mood of hysteria or blind hatred.

There is always danger that in the face of alarming events hatred or fear will arouse mass emotion and drive people into doing foolhardy things. A free society can survive only as its members have the self-control and self-restraint to protect themselves against that mood. So, our citizens who believe in their free society and want to preserve it must exercise sober self-control and exert themselves to stop others who would spread hysteria, whether for attack or for surrender. Some officials may think that even necessary legislation can be obtained only by frightening the American people. Others may feel that they are peculiarly qualified to exercise political leadership and that they can best ride into power on a wave of emotion. Those who influence public opinion may feel that sensationalism is needed to arouse and alert the American people. Those who do such things are following the doctrine that it is possible to get good by doing evil. The fact is that panic started for one purpose seldom stops until it has overshot the chosen mark.

There are features of Soviet conduct, and indeed features of our own national conduct, which are evil and which we should hate. But hatred of evil is very different from the hatred of people as a group. Those who stand on the brink of disaster cannot safely indulge in emotions which make them unstable and unreasoning.

III.

Our people should reject fatalism about war. War is not inevitable. If it should come, it would be because of conditions that men could have changed.

There is no irresistible tide that is carrying men to destruction. The evil forces at work are man-made and they can be man-changed. We do not believe that any government, whether our own or the Soviet, now wants war or is committed to war. Soviet leaders do have a global program which, if carried out in the intolerant and coercive manner of the past two years, is likely to lead to war. However, it can be dealt with by counter-measures of peace. It seems that the Soviet program will be aggressively pushed to a danger point especially where the following conditions prevail: **first**, where economies are weak; **second**, where the working people can be made to believe that proletarian distatorship offers their best hope of increased welfare; and **third**, where man can be terrorized. To quote from Stalin, Soviet communism strikes when and where the forces opposed have "exposed their practical bankruptcy." Where that condition is not found, aggressive Soviet action is suspended. The way to prevent war, therefore, is to change the conditions which tempt men to reckless and dangerous activities.

IV.

Our people should not rely primarily on military strategy to meet Communist aggression. Such reliance is more apt to bring war than prevent it. There

should be greater concentration on positive programs of an economic, social, political and moral character.

In times of international crisis men tend to look to military measures as a means of salvation. That is happening in America now. Nearly a year ago Secretary Marshall put forward the statesmanlike idea of the European Recovery Plan. In many respects, however, our recent international policy seems to have been much dominated by military thinking. Such domination increases the risk of war.

In present conditions of international anarchy, where international law and international police power are lacking, national military strength is necessary, while we continually strive for the multilateral reduction and control of armaments through the United Nations. But the main defenses of what we treasure are to be found in non-military measures which will change the conditions favoring the spread of despotism. To provide those defenses is not the task for military advisers. Therefore, the American people, in conformity with the principle of democratic government, should not permit policy making to pass predominantly into the hands of those who think primarily in military terms, as seems to be the case today. Our people and government should not feel satisfied with merely military measures but should diligently develop and carry through programs of an economic, social, political and moral character. Thus, the real security of the United States and of the world may be safeguarded, and war may be averted.

V.

Our people should press for positive programs which have immediate possibilities for peace and justice. They could, for example, quickly move toward:

a. Greater economic well-being throughout the world.

b. Greater emphasis on increasing social welfare.

c. Greater observance of human rights, to check terrorism.

d. Greater use of processes of international conversation and negotiation.

We believe that the positive programs which we here propose by way of illustration flow directly from our Christian faith and its requirements for relations of mutual helpfulness and goodwill among men. In urging at this time economic assistance to those in need, increased opportunity for human welfare, and greater observance of the rights and freedoms which are claimed by virtue of man's dignity in God's sight, we are setting forth tasks which should at all times command the support of our Christian people. We are convinced that both the inherent right of these steps and their direct bearing upon the present international crisis will commend them to all men of good will.

Primary responsibility for the technical aspects of programs, rests, of course, upon government and political leadership. Nevertheless, our present appeal to our people to press for economic, social, political and moral programs for peace would not be convincing unless we could point to genuine possibilities of this character.

a. One of the conditions which tempt Soviet leadership to aggressive action is the prevalence of economic distress. The Foreign Assistance Act just passed by Congress can serve greatly to change these conditions in Europe and also to some extent in China. The European Recovery Plan, which that Act incorporates, shows the immense possibilities which reside in non-military resourcefulness and action. The constructive objectives of this Plan have been strongly backed by our churches. It has now been enacted into law, and action under it is beginning. Such action ought to do more than provide temporary relief. It should, and can, work to change economic conditions into those needed for a great revival of hope and creative effort.

b. Another condition which tempts Soviet leaders to aggressive action is the possibility of making men believe that the Communist parties are today the only ardent advocates of increased social welfare. These parties attract and organize people already resentful because they feel that their present leadership and institutions perpetuate economic and racial injustices from which they suffer. The conditions which create that feeling can be, and should be, changed.

There was a time when the Western democracies were supreme in prestige because of their dynamic pursuit of liberty, equality, and fraternity; their great experiments in political freedom; and their industrial revolution, which added unimagined productivity to human effort. Today, because Soviet communism attacks freedom, we are drawn into defense of the status quo. We ought rather to preach and practice the unique capacity of a free society to effect changes peacefully. We ought to develop and make known constructive programs which will again capture the imagination and enlist the support of those who are unsatisfied, of those who feel themselves exploited, and of those who want to make dreams come true.

c. Still another of the conditions which tempt Soviet leadership to aggressive action is the possibility of frightening people from working against Soviet penetration. Today, even within the free societies of western Europe, many feel that they cannot, without great future risk of reprisal, express the dictates of their reason and conscience. That situation violates the provisions of the United Nations Charter which call for respect of human rights and require the nations to take joint and separate action in cooperation with the United Nations to secure the observance of those rights. Three years have gone by without any international commitment to that task. It is imperative that the United States take the lead, with those nations which are agreed on what human freedom means, to secure prompt adoption of a covenant of human rights, within the framework of the United Nations. If our nation should quickly assume dynamic leadership of a movement to define and protect human rights, even if only within the existing free societies, that action would do much to reassure peoples now frightened and to check the further spread of terrorism.

d. The avenues of diplomatic conversation between the Soviet Union and the United States should be kept open and used. There should be the fullest possible exchange of information and of views on the assumption that all nations want peace, not war.

An appearance of broken official relations is psychologically bad for peace. It increases the risk that governments act on misinformation and make miscalculations which lead to perilous incidents. Also, it may be that some of the conflicts of national interest and issues of power can be dealt with by isolating them from irreconcilable conflicts of basic convictions.

We do not presume to judge the technical problems of when, and where, and with whom conversations should be held or negotiations conducted, but we suggest that there are in the field unused possibilities which ought to be explored. If trustworthy agreements could be arrived at between the Soviet Union and the United States, even on minor matters, the present world-wide sense of tension might be eased and the way made easier to preserve peace. The mood of the American people should be such as to encourage the Administration to utilize the possibilities of conversation and negotiation. Likewise, avenues of religious, cultural, scientific and educational exchange should be kept open and developed as far as possible.

It may be objected that the possibilities we have suggested do not meet our test of immediacy. We do not believe that such an objection is sound. Programs themselves have consequences even before they are fully realized. The European Recovery Plan is a good illustration. The idea had profound influence when it was first put forward by Secretary Marshall and quickly endorsed on a bipartisan basis. That occurrence changed the aspect of affairs in Europe more than nine months be-

(Continued on page 15.)

A Brief History Of The Protestant Episcopal Church In The United States Of America

By MR. GEORGE V. BLUE, Washington, D. C.

PART III. THE LATER PERIOD

The half-century of the Church's development from the close of the nineteenth century presents aspects which either encourage or challenge. Seventy-four continental dioceses and twenty-eight missionary jurisdictions in the four quarters of the globe constitute an ecclesiastical body politic of no mean proportions. The baptized membership has reached two million, of whom some three-fourths are at least nominal communicants. The Sunday School enrollment of about five hundred thousand is only slightly greater than the Church could boast fifty years ago when the communicant list itself stood at little more than half a million. A one percent increase in communicants (fifteen thousand) in 1946 should cause serious thought in a communion that asserts a claim to a heritage of catholic scope.

In the course of more than a century of church building, the Church's houses of worship and ancillary buildings such as rectories and parish halls, though subject to styles in taste, have generally displayed an increase in costliness of structure and often in physical attractiveness and esthetic appeal. The worldly wealth of the Church as a whole is large, measured in visible assets (for example, real property and endowments), but they are productive of only a small measure of its revenues. The works of the Church, like those of most other ecclesiastical bodies in the United States, must depend for the greater part of their support upon the generosity and sense of responsibility of its members.

Rightly or not, popular opinion looks upon the Protestant Episcopal community as one, by-and-large, of the comfortably circumstanced. It has been said—outside the Church as well as within it—that it exercises an influence in public life much greater than its numerical strength would imply. If the saying is true, it is a matter for spiritual humility rather than for gladsome pride. If leadership among one's fellows derives at all from a devoted respect for education and conformity to great traditions, the constituency of the Protestant Episcopal Church in this respect is undeniably fortunate but not unique among ecclesiastical bodies. Should there be any truth, however, in the popular assumption that an unusually large proposition of its members have been so placed as to be advantaged of worldly means to the enjoyment of a broad life and to the exercise of influence and power, then the enjoyment of these blessings must be accepted as related to that life; and, "as the benefit is great, so is the danger great" if churchmen partake of them heedlessly or unworthily. As citizens of a secular commonwealth, therefore, a peculiar responsibility devolves upon the citizenry of the Church.

The Church has maintained cohesiveness in the face of internal divergencies of belief and opinion that indicates either an extraordinary ability to sustain tension beween opposites or a helpless unconcern for discipline. Opposites can be balanced and reconciled; how long contraries can be tolerated within the same structure is a question that has not yet been forced to an issue. Nothing could be more deplorable than the spectacle of one body of Christian fellows refusing communion with another. On the other hand, an institutional scission, while normally not desirable and certainly not to be accepted except as a final resort, might liberate forces which could engage in a more effective and generous competition of emulation.

Perhaps the two most significant trends affecting the Church in the twentieth century have been the tendency to centralization in ecclesiastical organization and the steps in the direction of a closer association with other communions. With respect to the latter, the Church's gradual adherence to the Federation of Churches of Christ in America is a domestic example; its closer relations with the Church of England and other Anglican Churches through the Lambeth Conferences, as well as in other ways, is a still broader example; and of yet wider significance is its participation in the ecumenical movement through the important meetings which in the past decade have been held in Great Britain and Switzerland. These convocations have brought together representatives of virtually all Christian communions except the Roman Catholic—which still remains obdurate against every essay at Christian reunion except on its own peculiar terms of a submission by each of the other parts of the church catholic to itself.

The latest important official effort by the Protestant Episcopal Church in the direction of an organic union, institutional as well as spiritual, with another historic communion, has been the action flowing from the decision taken by General Convention in 1937 to seek such a union with the Presbyterian Church in the United States of America. It is an effort in which the issue is still joined, less, perhaps, between the two Churches themselves, than between partisan views within each. As far as the Protestant Episcopal Church is concerned, the matter has been made to stand over until the Lambeth Conference (composed solely of the bishops of the Anglican communions) to convene in 1948 will have had the opportunity to voice an opinion.

In its institutional life, the Church (like the nation in which its visible, and to some extent its ideological fabric is housed) has shown marked centripetal development. The federal basis of its ecclesiastical polity has remained constant, but significant examples of the centralizing trend are evident. The erection of cathedrals—the bishop's "own" church—as the center of diocesan life has greatly changed the aspect of such life in many a diocese from that (for example) of Hobart's day. A vigorous proponent of this institutional development was the wealthy bishop of Fond du Lac (1889-1912), the Right Reverend Charles C. Grafton, a distinguished leader of the Anglo-catholic churchmen. An interesting design to create a "national" cathedral is still under way in Washington, D. C. The service that these sightly and costly fabrics, which reconstruct the physical grandeur of medieval religious experience, will render in modern times to unite an ideal of loftiness of spirit with a symbolic expression is patently experimental. If the curiosity they excite and the esthetic gratification they provide are surpassed by the exalted devotion to the Christian ideal they are designed to inspire, their builders may well be blessed as men of vision and saints of the Church.

The centralizing trend has further shown itself in the grouping of the dioceses into eight "provinces" (1907); so far, a constitutional development of little actual importance. More significant have been the changes effected in the office of Presiding Bishop, starting in 1904; and by the creation of the National Council (1919). The Council now performs many of the executive functions that formerly devolved on the Presiding Bishop, and acts as a governing body for the Church between General Conventions. The office of Presiding Bishop has been elective since 1919, and

his entire time is now devoted to duties pertaining to a spiritual head of the Church. He has no diocesan connection, and a retirement age at sixty-eight years has been fixed. The present Presiding Bishop is the Right Reverend Henry Knox Sherrill, formerly bishop of Massachusetts, elected by General Convention in 1946.

Proposals to give the Presiding Bishop the status of Metropolitan by conferring on him the title of Archbishop have met with slight interest and little favor. Equally unavailing though more persistent and even bitter have been efforts stemming from modes of thought reintroduced into the Church by the Oxford Movement to change the name of the Church by dropping the appelation "Protestant". The imperiousness with which the change has been urged has failed, however, to capture either the imagination or the conviction of the body of churchmen; and the harmony of the protestant character and heritage of the Church, as professed in its name, with its catholicity of scope and historic lineage, as confessed in the Creeds, has been retained under the symbol of the traditional title.

A program of significant social implication was the Church Pension Fund Plan for the support of retired clergy and their families. The successful foundation of this innovation in the polity of the Church will ever be a memorial to the efforts (1910-1917) of Bishop William Lawrence of Massachusetts. The same quickened thought in the Church as to social responsibilities has reached out toward many other phases of human welfare, while it has deepened and intensified the work that has always been regarded as peculiarly the Church's own. Besides multiplying its missionary endeavors, their Christian schools and hospitals, the Church has raised its voice on the cure of war as a world evil, on the conditions of living and of labor, on problems of prejudice and on the probems that fundamental human institutions, such as the family, must face in a world that has ceased to be the world of a century ago. The long debate in successive General Conventions on the vexing questions of divorce and marriage is a case in point; the action taken in 1946 to confide certain matrimonial causes to the judgment of the diocesan is the latest though probably not the last word that the Church will have to utter.

Perhaps never in the nineteen centuries of Christian faith could the Churches of Christ more truly claim as their own the confession of an ancient pagan that "nothing human is foreign to me", and to make it peculiarly their own. New opportunity and responsibility devolved upon the Church at the turn of the century, in part as a result of the national expansion after the Spanish-American War (1898). The Philippine Islands and Porto Rico (1901) and Cuba (1904) were made missionary districts; a planting of the Church in Southern Brazil in 1889 grew into the missionary district established by General Convention in 1907 under the nurturing care of the Right Reverend Lucien L. Kinsolving, who had been one of the first two missionaries. The annexation of the Hawaiian Islands (1898) led to a transfer of the English episcopal see there, established in 1861, to the jurisdiction of the Protestant Episcopal Church in the United States; in 1902, the first American bishop of Honolulu, the Right Reverend Henry B. Restarick, began an episcopate of remarkable accomplishment. In 1912, the missionary districts in China founded from the United States united with the dioceses of English and Canadian origin to constitute a national Chinese Church. The official cognomen "Chung Hua Sheng Kung Hui" defies absolutely literal translation; but however it may be rendered, it does not require definition in terms reminiscent of ecclesiastical controversies that have beset the course of Western Christendom.

An aim implicit in every missionary planting is that it will grow into a self-supporting episcopal jurisdiction, but the way is at times long. After a century, Liberia, one of the earliest foreign missionary districts to be established (1850), has not yet attained the stature of a diocese.

In 1947, churchmen stand viewing the aftermath of a great war, just as the framers of the Church in the United States stood in the years after 1783. With rare courage at times narrowly divided from despair, these eighteenth century churchmen labored through the hard years. They rebuilt a visible Church on a national scale. A century and a half later the Protestant Episcopal Church in the United States of America exhibits little of the hard fashioning of its formation; but the times again challenge the loyalty, intelligence, humility and charity of its members. Not only a continent, but a world is at stake.

The future is not an open book; neither are the contents already foredoomed by materialistic determinism. The wills of men still count, as they have always counted; but only as they continue to abide in the Head of the Church, its ascended but ever present Lord, can they find themselves secure.

The End.

Meditations In His Presence

"He that doeth the will of My Father." (From the **Offertory Sentences**).

The two words "God's Will" have become a kind of Christian fetish to a large number of church members. What is God's Will? Not the all too common conceptions: blind acceptance of trouble; unquestioning willingness to dangle as a puppet with God manipulating the strings; meek surrender (and I use the word "meek" in the unChristian sense of being milquetoasty) to the forces which beat upon us. It is quite true that life presents, almost constantly, questions beyond our answering; and that the adversities which confront us seem to never end; it is also true that often in our extremity of pain and sorrow God seems to have disappeared, to have died or to have gone on a vacation.

As we examine the New Testament teaching concerning God's will, it tells of a quite different meaning from the above. Jesus sought God's will primarily in all the recorded hours of His prayer life. By God's will He meant what God expected of Him in a given situation or moment of demand. God's will for Him ranged all the way from teaching, preaching and healing to dying on a Cross.

When God created man and set in motion the pattern of that creation, He designed a place for a part of Himself in every individual He gave the breath of life to—it is His will for the human potential to become divine. God's will, then, fundamentally, is the search for the fullest possible development of that potential and using it as it comes to light. Whether it be the scholar who searches ceaselessly for more truth, or the humanitarian who struggles to clear more slums, or the garbage man who cheerfully and conscientiously does his unpleasant task, or the doctor who burns the midnight oil keeping up with the latest additions to the miracles of medicine, God's will for that one is finding and doing for life and through life whatever answer comes to His daily prayer: "O God, what do you want of me this hour, in this situation?"

J. W. KENNEDY.

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JAMESTOWN DAY
Sunday, May 16, 1948

In Commemoration of the 341st anniversary of the arrival of the first permanent English settlers in America,
May 13, 1607.
PROGRAMME—3:30 P. M.
Service in the old Church
conducted by the
Rt. Rev. William A. Brown, D. D., LL. D.
assisted by the
Rev. Francis Craighill
and the
Rev. Churchill J. Gibson, D. D.
Music by the choir of the College of William & Mary
Under the direction of Carl A. Fehr
Under the auspices of
The Association for the Preservation of Virginia Antiquities
in cooperation with
The National Park Service.

Editorial . . .

Pentecost

"And when the day of Pentecost was fully come, they were all with one accord in one place." Thus the Book of Acts describes that meeting which Christians since have marked as the birth of the Christian Church. Its anniversary comes May 16 and on that day we shall be looking toward another meeting of Christians—the first Assembly of the World Council of Churches meeting at Amsterdam, Holland, August 22-September 4.

At Amsterdam, the World Council of Churches will finally and formally come into being as an expression of that great vision of Christian community that "ye may be one." At Amsterdam representatives of 135 Christian Churches from 39 countries will meet "with one accord, in one place." What is this one accord?

It is a tragedy that Christians are divided by cleavage of doctrine, faith, and social order. In their cleavages are denials of Christ's commandments. We are not one either in spirit or in organization, and it would be foolhardy to claim that at Amsterdam all conflict would be eradicated and all cleavages closed.

Yet there will be one accord at Amsterdam, one basic assertion upon which all representatives will agree. Today the Christian Churches need more than ever before a "sound from heaven" such as came to that first tiny group in Jerusalem at Pentecost. They will come with a consciousness that despite all the strength which comes from the various confessions, there is needed in this day a still greater strength,—of Christian community, of one encompassing Christian spirit that will fill Christians throughout the world as the Holy Spirit filled those who met at Pentecost. Only that strength can dispel fear, distrust, and lead Christians forward, where they now stand afraid.

First Synod of South India

The first synod of the Church of South India was held recently in Madura. Reports of the synod are reassuring to the many Christians deeply interested in the life of this new united Church. Despite the large amount of necessary organizational planning incident to the foundation of a new Church, spiritual issues received far more consideration than business matters. Services were held three times each day. On Sunday morning, there was a celebration of the Holy Communion as the principle service. The Bishop of Madura opened each day's session by reading the Passion of our Lord according to one of the evangelists. This reading was followed by a time of silence, ended with a collect.

Particularly interesting in view of the fact that the united Church brought together variant traditions was the decision that if possible, all actions should come out of the common mind of the synod, and should not be made simply by majority vote. This was an act of deep charity. It means that in the new Church no viewpoint will be arbitrarily voted down, but that all will grow ever into greater harmony and understanding. It answers the criticism of those fearful souls who protested that in the united Church the Anglican viewpoint would be outvoted.

An important step was the recognition of opportunities for evangelism created by Indian independence for a native Church, and the resolve to accept these new challenges even though the Church of South India is itself none too secure financially. The new missionary work is to be undertaken with the support of the whole Church of South India, and not by missionary societies which represent only one of the merged groups in the Church.

Another fine action invited Churches in South India which are not part of the Church of South India to enter into negotiations for union. These Churches include the Lutheran Churches, Baptist Churches and the Mar Thoma Syrian Church of Malabar. So the circle of unity once begun widens.

The synod recognized how much of its unanimity of action was due to the prayers of Christians all over the world. It asked for continued prayer that "where the Church of South India is right, God may strengthen and confirm it; where it is wanting, He may furnish it; where it is in error, He may direct it."

The spirit evident in this first synod was tremendously encouraging to all who have followed the inaugeration of the Church of South India with high hope that it might present a pattern of unity for all Christendom. The synod was notable for its charity, its vision and its deep faith. Let us hope that the Bishops soon to gather at Lambeth will have like charity, vision and faith in their consideration of the relation of the Anglican Communion to this new Church. On technical grounds, some will call upon us to disown the Church of South India. Let us pray rather that with courage and faith we will give this Church our blessing and proudly claim it as our daughter in the faith.

A Page for the Family *Mrs. E. E. Osgood, Editor*

A COLORED SAINT

Sister Harris presenting a Gospel to Lt. George H. Redding of the 79th Precinct Station.

Recently we received at the Bible House a letter from a Brooklyn pastor which said, "One of our members, a fine colored woman, specializes in giving the Word to policemen and firemen. Every week now for years she has gotten a dollar's worth of New Testaments from your Society for this work, sometimes resolving to fast in order to have the money, but usually the Lord provides otherwise."

This letter naturally interested us, so we invited Sister E. B. Harris, as she is affectionately called, to visit us at the Bible House. We found her to be a rare saint, past seventy-five years of age, but brilliant and sprightly as a young colt. Her smile was contagious, and her humor spontaneous. For many years she has been distributing Scriptures to policemen and firemen, principally in Brooklyn and Manhattan, and in all that time only one policeman has refused to accept a copy from her. On that occasion she said to him, "Officer, what would you do if you attempted to serve a summons on a man and he refused to accept it?" The officer replied, "I would tie it on him." She said, "Then stand still for a minute and I will do just that," and she affixed a scripture portion to the lapel of his coat.

In spite of her age, this Negro woman faithfully continues to do the work to which she feels a definite call. Though inured to hardship, and accustomed to the broom, mop and washboard as a means of eking out a livelihood, her happiness overflows. She is a missionary right here in the world's metropolis.

LIFT UP YOUR VOICE

One of the joys of travel is that you worship with many different groups. There are times when you wish people might take a little more active part in the service, especially the singing. Here are some simple rules for congregational singing written by John Wesley.

1. Learn these tunes before you learn any others; afterwards learn as many as you please.

2. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

3. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

4. Sing lustily, and with a good courage. Beware of singing as if you are half-dead or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of Satan.

5. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation . . . but strive to unite your voices together so as to make one clear melodious sound.

6. Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward you when He cometh in the cloud of heaven.

I hope that you will make use of these suggestions yourself and then share them with your boys' and girls' choirs and the older choir, and the whole congregation.

Let us lift up our voices in praise of God the Father, God the Son and God the Holy Ghost.

MARTHA C. PRAY,
Consultant of Christian Education, Diocese of Virginia.

PRAYER BOOK PAGE BY PAGE—CXIII

THE ABSOLUTION — In previous pages we have discussed the three Absolutions contained in the Prayer Book, therefore it is not necessary to dwell on them here except to call attention to the fact that the one using the first personal pronouns is not used. The reason of course being that the Communion Service is more of a sacerdotal service wherein the minister is more set apart from the congregation, and is officiating more as a priest and an intermediary between God and the people.

THE COMFORTABLE WORDS— There is no part of the Communion Service that is more satisfying than this interlude before we pass to the actual consecration service.

The first two of these sentences quote our Saviour's own words, first as an invitation to all who are in trouble. There is a pleasant difference between the Prayer Book translation and the King James version. In Matthew 11:28, which is the first sentence quoted the King James Bible says "Come unto me, all ye that labour and are heavy laden, and I will give you rest", whereas the translation of the Prayer Book, which comes from the Great Bible the word "refresh" is used instead of "I will give you rest". The reason this is more satisfying, is because it gives the impression that coming to Christ is not merely restful, but is also strengthening, and that in itself is a glorious thought, that His presence is an invigorating power, as well as an opportunity to cease from labor.

Indeed the whole thought and purpose of the Communion Service is to strengthen our spiritual life, that even as our physical bodies are built up for greater service through partaking of bread and wine, so our souls are given new life by contact with the body and blood of our Saviour Christ and the rememberance of the great sacrifice he made for us.

R. CARY MONTAGUE.

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SCRIPTURES ARE THERE

Two boxes of Bibles and Testaments were sent into Tihwa, the capital city of Sinkiang (Chinese Turkestan) by the American Bible Society's agency in China. During the past ten years this vast Chinese dependency has had many harrowing experiences and there was a long period when Christians were compelled to hide and even bury their Scriptures. It may be significant to know that Scriptures have again entered the province and in some centers it is possible to circulate them again. Circulation is limited, but it is there.

This Is England April 26, 1948

By The REV. CANON J. DOUGLAS PATERSON, Toronto

This is England—and a day of days—very warm and genial and most lovely sunshine; never have the flowers looked more gay—daffodils, wallflowers, primroses and lots of others; and as though to celebrate, the flowering shrubs and trees, lilac and cherry of many colours, are all in full blossom—for this is their Majesties' Silver Wedding Day.

In America we do not go in for celebrating these anniversaries very much, but over here it is different. The daily newspaper not only announces weddings, but silver wedding and golden wedding, and sometimes diamond wedding anniversaries. It is quite usual especially in village churches for people to go to church with all their friends to give thanks, and to begin again, and exactly that is what the King and Queen did yesterday. They were just two folks, man and wife, who with the sole surviving parent, Queen Mary, and their children and their friends, went to church on their wedding day. We might profitably copy this custom and introduce it into our church life.

To us from abroad it seemed a very homey affair. All the villagers were there, but because it was the "village" of London, we were quite a crowd, millions really, but we all felt that we belonged. The Dean and Archbishop were like the vicar and his curate, and they shook hands with the King and Queen at the church door (St. Paul's Cathedral).

Of course, for a silver wedding they had to put on a bit of a show, so they drove in a procession, not of motor cars, but open old-fashioned carriages; the King and Queen had six horses, and what lovely horses they were! The Princess, herself a recent bride, with her husband, both looking very grand, wearing the newly conferred Order of the Garter, had only four horses to their carriage. To make it a really good show, such as Londoners love, they turned out "a Sovereigns escort of the Household Cavalry". More lovely horses, red tunics, breastplates, swords, plumes waving. Then there were the "beefeaters", and the Lord Mayor with the sword and so much to see and so very much that was very much worth seeing. And then the services listened to by loud speakers round the Cathedral and on the wireless throughout the Kingdom, and as usual, it was just right.

Thoughts crowded ones mind. How wonderful to realize that this precious pair, our King and Queen, drive slowly through these narrow streets so densely packed with men and women, and the gorgeously dressed soldiers of the escort are no more protection really than so many tin soldiers. No flanking guard of motorcycle police, no guards on the running boards—but then carriages don't have running boards, and they are not made bullet-proof. The whole Royal Family trusted themselves in the midst of their people, and there could be no greater safety. In their evening drive down in the East End their car was held up and delayed, but it was the common people's devotion and love that must express itself and would not be restrained.

The Archbishop, in his admirable address, and again the Prime Minister in the House of Commons, made reference to a Golden Wedding Celebration that we might look forward to. In the midst of this tribute, we saw Queen Mary. What must have been her thoughts! As she looked over the years of her life, she must have recalled the day when she and King George celebrated their anniversary, and as the King and Queen came in the same way to the same service in the same place. She, more than any other person, had glorified the home, and given the pattern of a Christian family circle, even in such surroundings as Buckingham Palace. And now her son and his wife were carrying on the tradition and making glad a mother's heart.

It was a great day, and we say with heart and voice, "God save the King—and the Queen. God bless them both".

* * *

DIRECTOR OF HILFSWERK VISITS PRESIDING BISHOP

New York, N. Y.—The Rev. Eugen Gerstenmaier, director of Hilfswerk, visited Presiding Bishop Sherrill to express appreciation on behalf of the Protestant, Old Catholic, and Eastern Orthodox Churches in Germany for the assistance given them by the Presiding Bishop's Fund for World Relief through Church World Service and the World Council of Churches. Dr. Gerstenmaier said that Hilfswerk and the Churches in Germany are aware of the fact that the Episcopal Church is one of the American Churches making generous contributions of money, material aid, and other assistance for the people and churches of Germany. He is conscious also of our special interest in the Old Catholic Church and he hopes that this contact can be improved as well as relationships with the Protestant Churches in Germany. Hilfswerk, which means self help, began by asking the German people to make contributions toward the relief program in their own churches. Contributions of money and supplies of clothing were made by the German people with the cash contributions amounting to about 1,500,000 marks. At the present time the German people have little in the way of money to contribute and, therefore, it is important to note that about 90,000 people are contributing their volunteer services for the relief and reconstruction program of the central agency.

Dr. Gerstenmaier believes that with the development of the European Recovery Program and with the coming of the harvest this fall the need for material assistance will not be as great as it is now. The Churches in Germany and Austria at that time hope that assistance of the American Churches may continue for the reconstruction of the life and work of the Churches in Germany. Only with the help of the Churches in America, Great Britain, and elsewhere will it be possible for the Churches in Germany to carry on a Christian work, more important now than ever. The plans of Hilfswerk are for the provision of temporary church buildings, the training of clergy and lay leaders, the rehabilitation of orphanages, hospitals, and homes for the aged, and for the production of Christian literature. It is one of Dr. Gerstenmaier's hope that a Church radio station may be developed.

Dr. Gerstenmaier is in this country conferring with the authorities of Church World Service, the Lutheran and other Churches, and with government agents. On his way to the United States he visited England where he had important conferences with the Archbishop of York, the Bishop of Chichester, the Bishop of London, and others. He is very anxious that these direct contacts with Christian Churches in other countries shall be maintained and strengthened in addition to all the benefits which come from participation in the program of the World Council of Churches and of the ecumenical movement.

Bishop Sherrill expressed his appreciation of the visit paid him by Dr. Gerstenmaier on behalf of the Churches in Europe and Germany, and assured him of the intentions of our Church to continue its relief program at least for 1948 and 1949, as authorized by General Convention.

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CONVOCATION ELECTIONS

Richmond, Va.—At the meeting of the Piedmont Convocation, held April 23 in St. Clement's Church, Alexandria, the Rev. Frank Hayes of Falls Church was elected dean; Mr. Theodore Hudson of St. Mary's Church, Arlington, was elected treasurer; and Mr. Richard C. Horne, Jr., of Falls Church, was nominated to the Council as the convocational representative on the Executive Committee of the Diocesan Missionary Society.

News of the Church

VIRGINIA SEMINARY BUILDING FUND HIGHLIGHTED

Washington, D. C.—Mrs. Harry Truman was at home May 1 at the White House to some 375 guests on behalf of the Building Campaign Fund of the Virginia Theological Seminary. Faculty, faculty wives, students, student wives, clergy from Washington and vicinity and friends of the Seminary were among those invited. Tea was served and the musical background was provided by the members of the United States Marine Corps Band.

The First Lady gave the tea to show her interest and concern in the training of men for the ministry of her church. Left to its own devices the Episcopal Church provides neither the men nor the money to provide its own leadership. Whereas the lay membership of the Church has doubled in the last half century, the number of ordained men actively engaged in parochial work has remained static. In fact, the total output of the eleven Church seminaries this June is not expected to equal the number of retirements and withdrawals. Added to this already critical situation are the increased demands for clergy in hospital chaplaincies and the anticipated demands for chaplains by the armed services if either or both U. M. T. and the peacetime draft act are passed by Congress.

Aware of the need of the Church seminaries in general, and the 125 year old Virginia Theological Seminary in nearby Alexandria in particular, Mrs. Truman made the facilties of the White House available in order to highlight the Seminary Building Fund. With the immediate goal of $660,000 by commencement time, when the 125th Anniversary will be officially observed, Fund Chairman, the Rev. Churchill Gibson, was able to report receipts totaling $460,000.

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BISHOP OF LONDON SENDS REPRESENTATIVE

Garden City, L. I.—The Bishop of Long Island held a Reception at the Bishop's House on May 1 in honor of the sixth anniversary of his consecration. A considerable number of his clergy and other friends attended. Among them was the Bishop of Willesden whom the Bishop of London had sent over to express his thanks for the help given by Long Island to the ruined churches of London. On the following day, Rogation Sunday, at the eleven o'clock service in the Cathedral, he expressed the cordial thanks of the Bishop of London to the Diocese of Long Island.

RECEIPTS TO DATE

New York, N. Y.—Up to May 3 actual cash received by the Presiding Bishop's Fund for World Relief as a result of the radio appeal of February 29 amounts to $1,102,265.33.

Some dioceses have not made their remittances as yet, and in a number of places pledges were received, so that there is still a considerable sum outstanding. The figure noted above is actual cash, collected in the dioceses and districts and remitted to the Presiding Bishop's Fund.

CHAPLAIN'S REPORT FROM OVERSEAS

New York, N. Y.—The chaplain of a Constabulary Regiment in Germany gets around considerably, according to a report just received by the Army and Navy Division of the National Council.

This chaplain gives his "personal mileage figures to administer the Sacraments to members of the Episcopal Church, during a single month."

Straubing to Koburg and return, 370 miles, with services at Regensburg and Nurnburg en route;

Straubing to Munich and return, 170 miles;

Straubing to Sonthofen and return, 440 miles, with services at Landshut and Augsburg en route;

Straubing to Weiden and return, 130 miles;

Straubing to Bad Tolz and return, 250 miles;

This is a total of 1,360 miles in a month. The service at Koburg was the baptism of two children and a Communion service. A request has been received to extend the chaplain's Munich trip on to Stuttgart, which means that regularly scheduled Communion services will be held at Weiden, Landshut, Regensburg, Nurnburg, Munich, Augsburg, Stuttgart and Bad Tolz, requiring 1,200 miles of driving without any special requests.

Illustrating the nature of his work the chaplain wrote: "A sergeant drove over 100 miles to attend 'my first Communion in over a year.' 'My first Holy Communion in 15 months,' this from a woman whose husband is also an Episcopalian, and who has three small children. 'My second Holy Communion in 14 months,' by a soldier who is a good Anglo-Catholic and would not miss it at all within reach.' 'I want to thank you for coming over here and baptizing little Tommy.' 'This is my first Communion in the Army in four years . . . .'"

In a month the chaplain administered the Holy Communion to communicants from 31 different dioceses, including Alaska.

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DEMONSTRATION AGAINST POLITICAL ZIONISM

Orthodox Jewry Given Expression in Jerusalem

New York, N. Y.—The following note describing a demonstration of orthodox Jewry in Jerusalem against political Zionism was sent to the National Council by the Rev. Dr. Walter C. Klein, American chaplain in Jerusalem:

"Through bills posted up in the streets on April 7, a great number of people assembled in the great Yeshiva of Meah Shearim on April 8. There the entire Book of Psalms was recited after which speakers ascended the pulpit and described with force and clarity the terrible conditions and great misfortune to which the leaders of political Zionism are leading the whole Yishuv by their conduct contrary to the teachings of our Holy Law (the Torah). The assembly was asked to demonstrate in protest against the forbidden and dangerous conduct. All present marched out into the street in orderly procession. Outside the shops were closed and many thousands joined the demonstrators. Banners were carried on high bearing the inscriptions, "WE ARE FOR PEACE." "WE DEMAND CEASE FIRE." Pamphlets were distributed reading: "Zionist action which does not recognize the Jewish Law as the basis and foundation of Jewish life and conduct, does not represent us." "We are Jews who wish to be guided by the light of the Holy Torah in all our ways." "We are for Peace." "We appeal to our Government to deliver us from this terrible crisis." The agreed slogans uttered by the demonstrators were: "There has arisen over Jewry a Zionist way of life and conduct contrary to the teachings of the Holy Torah which is dangerous to Israel and may lead the whole Yishuv in Eretz Israel and over the world to misfortune and ruin." "We declare the Zionist leaders are not our representatives." "Let us have pity on our lives and on the lives of our women and children." "Let us not be misled by those who seek to undermine our existence." "We appeal to our Government to save us and to make Peace." The unanimous cry of all the demonstrators was "CEASE FIRE." Between each utterance all together recited the XXth Psalm. "The Lord will answer you . . . ."

The demonstration proceeded from

the Yeshiva Hall to the main gate in Meah Shearim, thence to the road-block on Geula Street. Here a group of interrupters came out, tore down the banners and belayed the demonstrators. Unable to pass the road-block, the demonstrators turned to the right on to Hagai Street and on to the road-block at the corner of Chancellor and Geula Streets. Here they were again faced by a Haganah group, larger and stronger than before. This group fired into the air and beat the demonstrators without mercy. The demonstration then dispersed per force. The Haganah people then brought up a bus load of their soldiers who chased the remaining knots of demonstrators and beat them with their rifles. However, the demonstration had given expression to the will and purpose of orthodox Jewry in Jerusalem who now appeal in writing to Government for protection. The Zionist leaders are doing everything possible to hush the matter up and stifle the impression created by the demonstration, to permit no sign of it to remain. No photographs were allowed to be taken of the incident and those films already taken were destroyed."

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ANNUAL CONFERENCE SERVICE FOR YOUTH

Memorial Service Held For Late President

New York, N. Y.—Episcopal Service for Youth (Church Mission of Help) held its annual conference at Atlantic City April 20-23, during the seventy-fifth annual meeting of the National Conference of Social Work, which met April 17-23 in twelve large sections and drew together sixty-three other national welfare organizations, 8,000 people in all.

Episcopal Service for Youth felt a great loss in the death of its president, Charles W. Sheerin, late rector of the Church of the Epiphany, Washington, D. C., who died on April 5. A service in his memory was held early on the morning of April 21 at St. James' Church. The board of directors, with a vice-president, Dr. Walter Pettit, in the chair, expressed its gratitude "for the gift of his association with us, his leadership, and his untiring devotion."

Mrs. John E. Woodward, of South Orange, N. J., is the new president. Mrs. Woodward grew up in South Orange, was on the staff of Grace Church, New York, for nine years as a volunteer, is secretary of the board of the Newark diocesan Youth Consultation Service, and has been vice-president and committee chairman on the national board.

Other officers elected or re-elected include Dr. Walter Pettit, the Rev. John K. Mount, Jr., Baltimore; Miss Helen Olmstead, Buffalo; Mr. Clarence M. Brown, Philadelphia; the Rev. Jonathan G. Sherman, Bellerose, N. Y., all vice-presidents; Mr. Arthur A. Atha, Brooklyn, N. Y., treasurer.

Fourteen of the fifteen diocesan societies were represented by one or more delegates. More than 8,500 young people 14 to 25 years old sought the help of the federated societies in the past year, reported the executive, Miss Edith F. Balmford, from the national headquarters, 118 East 22nd St., New York. The society, as the casework agency of the Episcopal Church, in its approach to young people unites the highest standards of social work with the spiritual resources of the Church. Insistent needs for new work, especially in rural areas and small towns, for more workers and more scholarships were shown in reports of officers and committees. The future of private social work was the topic of a dinner meeting address by Dr. Walter Pettit, of Ridgefield, Conn., former dean of the New York School of Social Work, and a talk on the philosophy of a Church social agency was given by the dean of Trinity Cathedral, Newark, Arthur C. Lichtenberger, president of the Newark diocesan Youth Consultation Service.

Extraordinary interest was added this year by the first post-war meeting, the first meeting since 1936, of the International Conference of Social Work attended by some sixty men and women from nearly forty countries.

Dean Lichtenberger Discusses Relationships

Discussing the philosophy of a Church social agency, Dean Arthur C. Lichtenberger, of Trinity Cathedral, Newark, N. J., president of the Newark Diocesan Youth Consultation Service, asked, "By what right can social work under religious auspices claim to be Church social work?"

Not merely because of external connections, he said, but "we believe that there is a profound connection between the work of a Church social agency and the Church. That relationship is found in Christian convictions. The social worker in a Church social agency is not only skilled in the techniques of the social work profession; the worker is rooted and grounded in the faith by which the Church lives."

"The personal relationship between case worker and client, a personal relationship which finds its meaning in God, must be achieved and maintained. It follows then also that the worker will turn not only to the journals and books of the profession but to the Source of healing; the devotional life of the worker must be nurtured."

A Church social agency, Dean Lichtenberger continued, must do its work supremely well, and because the worker is dealing with a person, a whole person, the approach must not be fragmentary or piecemeal but all the methods and means used must be brought into one integrated approach. Further, because the person is not isolated but lives in a social environment, the worker must have an understanding of the social structure. And also "a Christian philosophy of history and a Christian view of the nature and destiny of man. . . ."

Notes From the International Conference of Social Work, Atlantic City, April 17-22

New York, N. Y.—In spite of the magnitude and the far-away quality of the organizations taking part, every man and woman in the Church could feel themselves represented in the address of George E. Haynes, CBE, of London, secretary of the British Council of Social Service. In discussing the place and value of voluntary agencies, as compared with those of governments, Mr. Haynes said first that because the work of the volunteer groups is smaller, it can be personalized, so that in Europe and the Orient the recipient of aid can feel that he is a human being, meeting and dealing with a friend, rather than a mere case number in a mechanical process.

And, second, at the home end, Mr. Haynes said the voluntary agencies provide opportunity for "ordinary people" to help. Religious groups especially, he said, are needed both for their own work and for what they can do to stimulate the government agencies.

"The needs are so great and so varied that every man and woman of good will must feel they have a part to play."

Dr. Rene Sand, president of the International Conference since 1936, is professor of social medicine at the University of Brussels. "The International Conference," he said in his introductory remarks, "registers full cooperation with the United Nations."

Six speakers in the two opening sessions, among them leaders and authorities known all over the world, were able to bring first-hand knowledge of the international welfare agencies at work today. They reported a vast amount of activity going on, even though it is far from adequate to meet the need.

The United Nations Social Commission and the Social Welfare Services of the UN Secretariat have accomplished considerable work although the commission is but eighteen months old. George F. Davidson, Deputy Minister of Welfare, Ottawa, described the Commission's many activities.

International Children's Emergency Fund

Dr. Ludwik Rajchman, of Paris, is executive board chairman for the International Children's Emergency Fund. Shortly after UNRRA stopped in 1946, the Children's Fund was set up by the United Nations. It has given a supplementary daily meal to more than four million children—among some twenty-six million in need.

The Fund aims not only to provide immediate relief for the children but also to help the countries establish a policy of giving adequate nourishment to their children.

The chief dietary needs, Dr. Rajchman said, are milk and fats. The difficulty of reconstituting herds of cattle means that not before 1952 can a local supply of milk be sufficient. The supply of fats may recover sooner because, as he said, "it is easier to reconstitute pigs."

The conviction that social justice is basic to the establishment of lasting peace underlies the work of the International Labor Organization, Dr. Daniel S. Gerig stated, in describing that agency. He heads the social insurance section of the ILO in Montreal. Since its origin in 1919 the ILO has had more than 900 ratifications of legislation or procedures recommended by it. It has been an agency of UN since 1946; among its fifty-five member countries are Syria and Pakistan.

Displaced People

One and a half million people displaced from their home countries, more than 600,000 of them still in camps, are the care of the International Relief Organization. It is still technically a Preparatory Commission as the necessary ratifications are not yet complete. Martha Biehle, operations officer in the Washington office, described the many different methods of assistance, resettlement, retraining, etc., a story familliar to Church readers of Dr. A. R. Pepper's report of his visit to Europe last October.

World Health

The largest number of nations ever to agree on a set of principles is said to be the sixty-one who accepted the underlying principles on which the World Health Organization is based, so stated Dr. William P. Forrest, assistant director of the headquarters office of the World Health Organization Interim Commission, in New York. Taking over previous health services and activities of the League of Nations, UNRRA, and other agencies, the World Health Organization ratification is nearly completed. (Later on, at another meeting, Mr. Henry Wallace mentioned that the United States has not yet become part of the World Health Organization.)

Its work has already been extensive. One recent instance Dr. Forrest mentioned was the effective action by which a recent alarming cholera epidemic in Egypt was stopped in its tracks. The Egyptian Health Department and World Health asked for two and a half tons of vaccine. This was promptly sent, without charge, by all countries that had any to give, from the Soviet to Brazil.

In round table discussions the sixty members of the International Conference compared notes on conditions in the nearly forty countries they represented, and described their respective programs for rehabilitation, housing, resettlement, development of rural areas, etc. Speakers from Chile, France, Finland, Holland, the Philippines, England, India, showed that no one country had all the problems or had all the answers.

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DIOCESE OF CALIFORNIA

Woman Elected To Standing Committee

San Francisco, Cal.—The 98th Convention of the Diocese of California broke all precedents by electing as a lay member of the Standing Committee, a woman, Mrs. Norman B. Livermore. In order to avoid the rainy season, the 97th Convention voted to change the annual meeting date to the third Tuesday after Easter—came the 98th Convention in the midst of a pouring rain. The delegates voted to go back to the original date. Bishop Block announced that plans are being developed to appoint a full time director for the Department of Christian Social Relations. It is hoped that the appointee can develop a metropolitan City Missionary Society in addition to ministering to public institutions of the San Francisco Bay area. Three organized missions were admitted as diocesan missions: St. Francis, San Jose; St. Andrew's, Lomita Park; Epiphany, San Carlos. The following missions achieved Parish status: St. Augustine's, Oakland; St. James', Centerville; St. Stephen's, Gilroy; St. Francis, San Jose. St. Francis Parish achieved a record in the diocese, in that it progressed from mission status as of July 1, to parish status as of January 1.

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DIOCESE OF HARRISBURG PASSES RESOLUTION

On U. S. Supreme Court Decision On Religious Education

Harrisburg, Penn.—The following resolution on the decision of the U. S. Supreme Court on weekday religious instruction was adopted by the executive council of the Diocese of Harrisburg, in St. Stephen's Cathedral parish house, April 8:

"Whereas the recent decision of the United States Supreme Court, adversely affecting the teaching of religion in the public schools, is a matter of grave concern to the clergy and other educational leaders of the Diocese of Harrisburg, and

"Whereas we believe that religion is basic to the democratic way of life, and religious instruction is fundamental to the development of good citizenship, and

"Whereas we deplore the present trend toward the secularization of our national life, of which we believe this decision of the highest court of our land to be evidence;

"Therefore, be it Resolved, That the Executive Council of the Diocese of Harrisburg urge upon the clergy and laity of this diocese the necessity of intensifying our efforts in weekday religious education, and to continue to make use of the released time opportunities as provided by the Department of Public Instruction of the Commonwealth of Pennsylvania;

"And, that we recommend that the Church prepare herself now to undertake the total education of her children.

"Be it further, Resolved, that copies of this resolution be published in The Harrisburg Churchman, and be released to the Church and secular press, to The National Council, and to the United States Supreme Court."

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DIOCESE OF FLORIDA

Daughters Of The King Annual Assembly

Daytona Beach, Fla.—Thirty-two delegates, representing as many chapters, and eighteen visitors gathered at St. Mary's Church, for the annual Assembly of the Daughters of the King of the Diocese of South Florida, April 21-22. Bishop Coadjutor-elect Louttit presided and the Rev. John S. Armfield, of St. Paul's Church, New Smyrna Beach, Fla., preached at the opening service.

Bishop Louttit was the principal speaker at the business session, caling the delegates to renewed endeavors in the work of the Order. He said, "I feel that some of the most lonesome people in the world are in Florida. Your work of visiting them and enfolding them as part of parish life means more than you could imagine." He spoke of plans for new work among the Indians of South Florida and the delegates later voted financial assistance as the work developed.

Mrs. Amy Wilson, of the Cathedral Chapter, Orlando, was awarded the diocesan Gold Cross and Chain as the most active member of the Order for the year past. This award is known as the Travers Memorial, founded by the late Mrs. Katherine B. Travers as a memorial.

The next meeting will be at St. Paul's Church, Key West, on the day following the diocesan convention next year.

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NEW YORK ANNUAL CONVENTION

New York, N. Y.—The 165th Annual Convention of the Diocese of New York was held on May 11.

The members of the Convention assembled in the Cathedral at 8:15 A. M. for a celebration of the Holy Communion.

The Convention organized for its

business session in the Synod House, when the Rt. Rev. Charles K. Gilbert, Bishop of New York, delivered his annual address.

All the clergy of the diocese, together with lay deputies from the parishes and mission stations, diocesan officials, officers and representatives of diocesan boards, institutions and organizations, numbering altogether about 1,000 persons, made up the membership of the Convention.

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SOUTH FLORIDA ELECTS BISHOP LOUTTIT COADJUTOR

Miami Beach, Fla.—The 26th Annual Convention of the Diocese of South Florida was held in Miami Beach, April 13-15 as the guests of All Souls' Church.

The highlight of the Convention came with the election of the Rt. Rev. Henry I. Louttit as Bishop Coadjutor. This was an unanimous election being obtained on the first ballot.

Bishop Louttit was elected Suffragan Bishop of South Florida in 1945 at a special Convention of the diocese held in Orlando, Florida. He is a graduate of Hobart College (AB); the Virginia Theological Seminary (BD) and holds the honorary degrees of Doctor of Divinity from The University of the South, the Virginia Theological Seminary, and Hobart College. He served during World War II as a chaplain in the 31st Infantry Division with the rank of Major. He was awarded the Bronze Star for service in the Pacific Theater of War. He now is Division Chaplain of the 48th Infantry Division of the Florida National Guard. He is a member of the newly organized Committee on Communications of the National Council.

Dr. Clark G. Kuebler, president of Ripon College and a member of the National Council was the main speaker at the Convention. He spoke to the laymen, Woman's Auxiliary and at the mass meeting of the entire Convention.

Another guest of the Convention was Bishop Jackson of Louisiana who brought greetings from the Province of Sewanee as its president.

All business meetings of the Convention were held in the Flamingo Hotel as well as all the guests and visitors were housed there.

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MEETING TO INTEREST YOUTH IN MINISTRY

Englewood, N. J.—The Alpha Club of the Diocese of Newark, the membership of which includes clergy "who value the Protestant nature of our Communion equally with its Catholic heritage," recently held its second annual dinner-meeting to interest youths and young men of the diocese in the sacred ministry. The dinner was held on April 30 at Christ Church, East Orange, the Rev. Frederick W. Cooper, rector, with some eighty clergy and young men in attendance, and with the president of the club, the Rev. James A. Mitchell, rector of St. Paul's Church, Englewood, presiding.

Following dinner an address of welcome was given by the bishop of the diocese, the Rt. Rev. Benjamin M. Washburn. Evening prayer was then held in the Church by the bishop suffragan, the Rt. Rev. Theodore R. Ludlow, assisted by the Rev. Alexander M. Rodger, of St. Elizabeth's Church, Ridgewood. The preacher at this service was the Rev. Shunji F. Nishi, acting chaplain of Columbia University.

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CHARLES W. SHEERIN SCHOLARSHIP

New York, N. Y.—As a living memorial to its late president, Charles W. Sheerin, Episcopal Service for Youth (Church Mission of Help) is founding a scholarship to be named for him and hopes that his countless friends throughout the country may wish to have a share in it.

In approaching young people, Episcopal Service for Youth, the Church's social case work agency, combines the highest standards of social work with the spiritual resources of the Church. Dr. Sheerin was national president from 1944 until his death on April 5, 1948. The latest report from the society's headquarters, 118 East 22nd Street, New York, shows that more than 8,500 young people during the past year sought help from one of the fifteen diocesan branches. Scholarships are much needed to train workers for this skilled service.

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RURAL SUMMER COURSE OFFERED

New York, N. Y.—The new type of rural summer short course to be offered at the College of Agriculture of the University of Wisconsin has just been announced by Professor J. H. Kolb. Clergy, teachers and leaders in rural community organization of the Episcopal Church are invited to enroll.

The course will be held from June 28 to July 24. One credit per week or a total of four credits can be earned. Seminar sessions for Churchmen will be held under the direction of Professor Kolb. Instructor in Rural Social Trends and Rural Cultural Regions will be Dr. Carl C. Taylor, Division of Farm Population and Rural Life, Bureau of Agricultural Economics, U. S. Department of Agriculture. Dr. Taylor is recognized as one of the leading agricultural economists and rural sociologists in the U. S. A.

The registration fee is $25.00 for the four weeks. The Division of Domestic Missions of the National Council announces that it is able to provide financial assistance to cover board and room for a limited number of qualified persons. For scholarship application and detailed announcement of the course, please write to the Rev. Clifford L. Samuelson, 281 Fourth Avenue, New York 10, N. Y.

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NARRAGANSETT CONVOCAION

West Warwick, R. I.—The Spring meeting of the Narragansett Convocation met May 6 at St. Philip's Church, West Warwick, the Rev. Francis C. Reynolds, rector, on The Feast of the Ascension of Christ. At the afternoon meeting the speaker was the Rev. W. Owings Stone, rector of St. John's Church, Barrington, on the subject, "The Church Mission of Help." At the evening service, the Rev. Gene Scaringi, Episcopal Chaplain at the Church Institutions, and rector of Christ Church in Providence, was the preacher.

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PERSONALS

(Continued from page 2.)

hagen, and St. John's, Champion, N. Y., is now priest in charge of Gethsemane, Kansas City, Mo., and a National Council worker at the National Town and Country Project, Roanridge, Mo.

The Rev. Nelson W. MacKie, vicar of St. Barnabas', Apponaug, R. I., became rector of St. Alban's, Centerdale, R. I., May 1.

The Rev. John D. McCarty, formerly priest in charge of Coventry Cross Chapel, Smith, Nev., is now rector of Grace Church, Ellensburg, Wash.

The Rev. Elvrage A. McIntosh, formerly priest in charge of St. John's, Tacoma, Wash., is now priest in charge of Calvary, Roslyn; Holy Nativity, Cle Elum; and the Community Church, Easton, Wash.

The Rev. Bernard G. Miars, assistant at St. Stephen's, Edina, Minn., will become rector of Christ Church, Burlington, Iowa, July 1st.

The Rev. Clinton L. Morrill, formerly rector of St. Thomas', Dover, N. H., is now rector of St. Paul's Concord, N. H.

The Rev. Robert E. Ratelle, formerly curate at St. James', Alexandria, La., is now rector of the Church of the Redeemer, Ruston, La., and chaplain to Episcopal students at the Louisiana Polytechnic Institute.

The Rev. Glenn M. Sawdon, formerly rector of Christ Church, Burlington, Iowa, is now assistant at St. Paul's, New Haven, Conn.

The Rev. William C. R. Sheridan, formerly rector of Gethsemane Church, Marion, Ind., is now rector of St. Thomas', Plymouth, Ind., and chaplain to Episcopal students at Culver Military Academy, Culver, Ind.

The Rev. Christopher Sparling, D. D., rector of St. Philip's Church, Coral Gables, Fla., has announced his intention to retire, effective October 1.

The Rev. Wilson M. Stitt, minister-in-charge of Whittle Memorial, Mission Home, St. John's, Blackwell's Hollow, and Holy Innocents, Cross Roads, in the Archdeaconry of the Blue Ridge, Diocese of Virginia, has accepted a call to become rector of St. Anne's Parish, Essex County, St. Asaph's Parish, Caroline County, and St. Peter's Church, Port Royal, in the Diocese of Virginia, effective May 15. His new address will be Loretto, Va.

The Rev. Marland W. Zimmerman, formerly rector of Zion Church, Douglaston, L. I., has become rector of St. Mark's Church, Cocoa, Fla.

Deaconess Amelia Brereton, in charge of Honey Branch Mission, St. Paul, Virginia, one of the most beloved missionaries in the Diocese of Southwestern Virginia, underwent a serious operation at the University Hospital, Charlottesville, April 9. Her many friends will be happy to learn that according to latest reports she is recovering.

The Rev. Lloyd George Comley, formerly vicar of St. Luke's, Weiser, Idaho, has resigned.

Resignations

The Rev. Hall Pierce, vicar of St. Bartholomew's, Los Angeles, Calif., will retire April 30th. Address: 3945 Stockbridge Ave., Los Angeles 32, Calif.

The Rev. Benjamin R. Priest, rector of the Church of St. Michael and All Angels, Cincinnati, Ohio, will resign September 1, or sooner.

The Rev. Joseph W. Zneimer, formerly assistant to the vicar of the Chapel of the Intercession, Trinity Parish, New York, N. Y., has resigned. Address: 2289 Loring Place, The Bronx, New York 53, N. Y.

Ordinations

William Barton Murdock was ordained deacon by the Rt. Rev. Karl Morgan Block, Bishop of California, in St. Bartholomew's Church, White Plains, New York, on Easter Monday, March 29. He was presented by the Rev. C. Ronald Garmey, rector of St. Bartholomew's, and the sermon was preached by the Rev. Thomas A. Fraser, Jr., of St. Paul's Bishop Bennett; the preacher, the Ven. Church, Alexandria, Va. The Rev. Herbert H. Brown was the Epistoler and the Rev. Sidney W. Goldsmith read the Litany. Mr. Murdock will be the assistant at St. Paul's Church, Burlingame, California, beginning August 1.

William Lester Kite and **Daniel Quinby Williams** were ordained to the diaconate on the Feast of St. Philip and St. James, 1 May 1948, in the Cathedral of St. John in Providence, R. I., by Anthony R. Parshley, Archdeacon of Rhode Island. Presenters: For Mr. Kite, Rev. Arthur Wood, Church of the Ascension, Auburn, R. I.;for Mr. Willianms, Rev. John V. Butler, Jr., St. Martin's, Providence; Litanist, the Very Rev. Arthur F. Roebuck, Dean of the Cathedral of St. John, Providence.

"CHURCH OF THE AIR" MAY 23

Bishop Hanns Lilje of the Evangelical Lutheran Church, Hanover, Germany, will speak a half-hour earlier on CBS' "Church Of The Air" Sunday May 23, from 10:00 to 10:30 A. M., instead of 10:30-11:00 A. M., EDST, as previously scheduled.

DEATHS

MRS. WILLIAM C. MARSHALL

Lucy Page Meredith, wife of the late Wm. C. Marshall, died in Winchester, Va., March 19, 1948, after a long illness, patiently borne, with faith undimmed and with complete trust in God's gracious gift of eternal life.

Expressions of esteem from many frinds recall the years of useful service at the Episcopal Female Institute, where she and Mr. Marshall combined the influence of home and school and Church in moulding the lives of many students. After a life of unselfish activity, she was called upon, because of the infirmities of age, to accept with grace the lingering years of inactivity, most grateful always for the loving care bestowed upon her.

Born at "The Fork" in Cumberland County, Mrs. Marshall was the daughter of the Rev. Wm. C. Meredith, former rector of Christ Church, Winchester, and Bettie Cushing, whose parents were Jonathan P. Cushing, president of Hampden-Sidney College, and his wife Lucy Jane Page, daughter of Major Carter Page of "The Fork".

Mrs. Marshall leaves one brother, John C. Meredith of Kansas City, Mo.;

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three children, Peyton J. Marshall and Mrs. Mary M. McCulloch, both of Winchester, and the Rev. Wm. C. Marshall of Bedford, Va., six grandchildren and one great grandchild.

After the service at Christ Church, conducted by the Rev. James B. Roe, the burial was in Mt. Hebron Cemetery.

'They who die believing, die safely in Thy love.'

* * *

A POSITIVE PROGRAM FOR PEACE

(Continued from page 4.)

fore the plan itself took legal shape. It is possible to get immediate results, which will decrease the threat of war, through economic, social, political and moral proposals which are well thought out and which it seems our nation is resolved to carry through.

VI.

Our people ought, each one of them, to contribute to a change of mood so as to increase the chance of averting war without compromise of basic convictions.

This is a time for prayer. Also it is a time for action. Men of goodwill must promptly lay hold of the means at hand to increase the margin of safety against war. This is a task in which every one can play a constructive part.

1. Do not tolerate any complacency about war.

Some of us may ourselves be complacent about war. If not, each of us knows some who are. So each one can do something to reduce the sum total of that complacency.

2. Combat a mood of hysteria or blind hatred.

Each of us is aware of focal points of war hysteria and blind hatred. We know who are some of the individuals, groups, and publications that are spreading that mood. Each, by writing to political leaders or editors, can do something to stop the development of unreasoning mob emotion.

3. Reject fatalism about war.

Each of us knows some who think that war is inevitable and that it is better to get it over quickly so as to relieve the strain of waiting and to anticipate the Soviet development of atomic power. Each can do something to change that mood of fatalism and impatience.

4. Oppose primary reliance on military strategy to meet Communist aggression.

Each of us has, or can have, influence with leaders in Congress or in the Administration or in political parties and can urge that they do not concentrate on military measures as though these alone would assure peace, but concern themselves also with economic, social, political and moral counter-measures against the threat of war.

5. Press for positive programs which have immediate possibilities for peace and justice.

Each of us can use our voice and our vote in behalf of constructive measures by our government to increase the margin of safety from war, such as programs for recovery, for increased social welfare, for a covenant on human rights, and for continuing diplomatic conversation with the Soviet Union.

We belong to a free society. We cherish for ourselves and for others freedom of religion, freedom of speech, freedom of the press, freedom of assembly, freedom of petition, and freedom to vote. It is such freedoms which are threatened and which we want more fully to achieve and to preserve. Most of us would fight rather than surrender them, even though they might well be lost by fighting. These freedoms can, we are confident, be preserved if they are now used in ways to avert the immediate danger of war. In a free society every citizen has a duty of action.

VII.

Our churches ought to testify with renewed vigor to God's righteous love for all men and the reality of the Christian world fellowship.

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abroad. God is a God of judgment as well as of mercy. In His sight all nations, including our own, and all men, including ourselves, have left undone those things which they ought to have done and done those things which they ought not to have done. We are called to recognize the just condemnation of His judgment but if we turn to Him in repentance and faith we shall avail ourselves of His mercy. We are called to be steadfast in prayer for all the peoples of the world that they may learn the things that belong to their peace; for our nation and our government, that they may become willing to serve the purposes of God.

Our churches are part of a world-wide community of Christians. They have come into being as a universal fellowship in our own time through the work of the missionary movement and through the new discovery of the unity in Christ that binds Christians of many communions. Let us always remember the great company of fellow Christians in Russia with whom we share a common faith that should transcend all the differences that make for conflict. Already in many places Christ has broken down the middle wall of partition in His Church, even where Christians have been divided by the enmities of war. We find our ultimate hope for peace in the faith that God, through Christ, is seeking to draw all men to Himself and into fellowship with one another.

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Southern Churchman
May 22, 1948

"DAUGHTERS OF THE KING," ST. PHILIP'S CATHEDRAL, ATLANTA, GEORGIA.

Class 125, Women of the Church, who have just completed a three months' rigid course of instruction for membership in this organization. The Very Rev. John B. Walthour, dean (seated center); President, Mrs. John C. Rogers (left of center).

(See Page 9, Column 1)

Personal Notes

The Rev. J. Warren Albinson, D. D., is now president of the Standing Committee of the Diocese of Easton, succeeding the Very Rev. John White who recently retired.

The Rev. John J. Albert, formerly rector of St. Matthew's, Cincinnati, Ohio, is now rector of Trinity, Troy, Ohio.

The Rev. Herman Anker, formerly curate at Christ Church, Indianapolis, Ind., is now rector of Christ Church, Streator, Ill.

The Rev. Aaron Bennett, formerly rector of St. Paul's, Hickman, Ky., is now rector of St. John's Cape Vincent, N. Y.

The Rev. Frank W. Blackwelder, rector of St. Simon's, Bunalo, N. Y., will be the rector of All Souls', Washington, June 1.

The Rev. Harwood C. Bowman, Jr., formerly associate rector at the Church of the Good Shepherd, Buffalo, N. Y., is now rector of St. Paul's, Kittanning, Pa.

The Rev. John H. Evans, formerly rector of the Good Shepherd, Fitchburgh, Mass., is now on the staff of the Seamen's Church Institute, New York City.

The E. B. Ferguson, who will shortly take over special social service work in Dallas, Texas, has recently been taking training in New York and Philadelpha in social service. This is the beginning of a new project for social service in the diocese which will include not only efforts to save delinquent children but to aid aged and others in need.

The Rev. George Albert Fisher, formerly rector of the Church of our Merciful Saviour, Louisville, Ky., is now rector of St. Ambrose's, Raleigh, N. C.

Rev. John B. Fort has resigned as rector of All Saints', Springfield, Mass., to accept the rectorship of St. John's, Bangor, Maine.

The Rev. Edgar Hunt Goold, formerly president of St. Augustine's College, Raleigh, N. C., is now rector of Grace Church, Waynesville, N. C., and may be addressed there.

The Rev. Howard Stetler Hartzel, formerly rector of St. Mary's, High Point, N. C., is now rector of Emmanuel, Warrenton, N. C.

Rev. Richard L. Harbour, former chaplain, is now the rector of Zion Church, Wappingers Falls, N. Y.

The Rev. William C. Hewitt, formerly assistant minister of the Church of the Ascension, Montreal, Canada, took charge of St. John's Church, Sandusky, Mich., on May 1.

The Rev. Jercy L. Johnson, formerly vicar of St. Luke's, Katonah, N. Y., is now vicar of St. Andrew's, Hartsdale, N. Y.

The Rev. Boston M. Lackey, Jr., formerly priest in charge of the Church of the Redeemer, Shelby, N. C., is now priest in charge of the Church of the Good Sheperd, Asheboro, N. C.

The Rev. E. L. Malone, Jr., has resigned his charge of the Church of the Good Shepherd, Wichita Falls, Texas, to become rector of All Saints' Church, Weatherford, Texas.

The Rev. Junius JJ. Martin, rector of the Holy Apostles Church, St. Louis, Mo., will become rector of All Saints' Church, Brookline, Mass., June 1.

The Rev. Douglas B. Northrop, formerly vicar of St. Philip's-in-the-Desert, Hawthorne, Nev., is now rector of the Church of the Ascension, Vallejo., Calif.

The Rev. John A. Pinckney, priest in charge of Holy Trinity, Clemson, and chaplain to the students at Clemson College, Clemson, S. C., will become rector of St. James', Greenville, S. C., May 29.

Rev. A. LeB. Ribble, rector of St. Bartholomew's, Montgomery County, Md., is to be in charge of St. Luke's, Deming, and St. Paul's, Lordsburg, New Mexico, about June 15.

Edwin J. Rooney, student at General Seminary, becomes assistant at St. John's, Northampton, Mass., July 1.

The Rev. Frank A. Saylor, formerly priest in charge of the Church of the Transfiguration, Bat Cave, N. C., has retired. Address: White Springs, Fla.

The Rev. Paul E. Shultz, rector of St. Paul's Church, Hamilton, St. Peter's Church, Purcellville, Mount Calvary Church, Round Hill, and Good Shepherd, Bluemont, has resigned to accept a call to St. Peter's Church and associated missions, Altavista, Virginia, effective August 1.

The Rev. Eldred C. Simkins, vicar of St. Agnes', Sebring, Fla., will become rector of Emmanuel, Elmira, and priest in charge of St. Matthew's, Horseheads, N. Y., May 30.

The Very Rev. John White, formerly dean of Trinity Cathedral, Easton, and rector of Whitemarsh Parish, Trappe, Md., has resigned both cures.

The Rev. Charles F. Wulf, Raleigh, N. C., has joined the staff of Virginia Episcopal School as chaplain.

The Rev. Lawrence A. Harkness, for-

(Continued on page 15.)

SUMMER VACATION EXCHANGES

The Southern Churchman will run free of charge the request of any parish for a clergyman for summer supply, and the request of any clergyman for such vacation work. In so doing, the Southern Churchman assumes no responsibility, and cannot undertake to enter into correspondence. Those interested must communicate directly with the parish or clergyman.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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* * *

TRINITY SUNDAY

The Collect

Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reifnest, one God, world without end. Amen.

* * *

CALENDAR

MAY

9—Sunday after Ascension Day
16—Whitsunday (Pentecost)
17—Whitsun Monday
18—Whitsun Tuesday
19—Ember Day
21—Ember Day
22—Ember Day
23—Trinity Sunday
30—First Sunday after Trinity

Vol. CXIV No. 21

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

The Parables of Jesus as "Modern Instances"

By The REV. WILBUR LARREMORE CASWELL

We are told in the Gospels that Jesus did most of his teaching by parables, but most of us are not aware of how largely they have lost their force for us. There are two reasons for this. They got their "punch" from the fact that they were drawn from the common life of the people who heard them. But much of that is unfamiliar to us, and to give some of the parables any meaning at all the expositor must try to reconstruct the Syrian life and customs of two thousand years ago. The explanation has to be explained.

And the second reason why they have lost much of their force is that they no longer surprise or shock us. We "know the answer." They do not shake us out of the grooves of traditional thought for the simple reason that they themselves have provided us with many of those grooves. And a false notion of reverence has given the figures in the parables a stiff sanctity which does not belong to them. We do not think of the woman who hides leaven in three measures of meal as the cook in our own kitchen, or the baker down the street. We think of the Ten Virgins almost as solemn and holy Vestals, instead of gay, giggling wedding-guests throwing rice and confetti, five of whom had the door slammed in their faces before the refreshments were served. We miss entirely the humor of a story which must have brought laughter to those who first heard it.

It does not shock us to hear that a Publican might be a better man than a Pharisee, for we expect to find much good in the former and none in the latter. We can get the real persuasive and convincing force, the shock, of many of the parables only if we attempt to imagine how Jesus might have told them to us today. Very likely the story of the Ten Virgins would be that of Ten Aviators, five of whom attempted a long flight without sufficient gas. And if we wish to recover anything of the shock which was created by the parable of the Pharisee and the Publican, we must picture two men entering a church for Sunday worship, one a vestryman, the other a bar-keeper and a gambler. The first, as he repeats the General Confession, really means that he is a quite satisfactory person whom the Lord ought to appreciate. The other is ashamed that he is not a better man. And, says Jesus, God has more use for him than for the vestryman.

We could translate the Parable of the Great Supper by thinking of a great dinner to an important person, like the President's dinner to the King and Queen of England. There is a carefully selected list of guests, all of whom accept with alacrity. But the day of the dinner, the telephone rings, and one by one they offer excuses. One has bought a farm in the country which he must inspect; another has bought a new car; another's wife has a headache, and so on through the entire list. The host sends the butler to stop every decent car and implore the occupants to come to the dinner. But everyone has an engagement. Finally in desperation he sends him to the Salvation Army, to beggars on the streets, in order that the tables may somehow be filled.

This seems like an utterly preposterous tale, and that is exactly what it was to those who first heard it. No guests have ever acted so, in Palestine or anywhere else. It is only God's Feast that we treat in such a fashion.

And the parable of the Unfaithful Steward also gains by such treatment. You own a summer house, which in the winter you leave in the charge of a caretaker. One winter you are puzzled by the frequent bills for unitemized repairs and sundry expenses. You drive up and find that your caretaker has been entertaining his friends and relatives in your house at your expense. You fire him at once; and your attitude toward him is just that of God toward the embezzler who insists that his time, his money, and his talents are his own, to use as he pleases.

The parable of the Unjust Steward has been as much a stumbling-block to us as to the Pharisees who wondered that an embezzler should be made an example for us to follow. In modern life only a share-cropper, or the owner of a farm managed on shares, can appreciate it. Let us rather imagine the corrupt commissioner of public works in a city in which reformers have exposed him and threaten him with a trial. While he still has the authority he awards the paving contract to a brother of the district attorney, the garbage contract to a cousin of the judge, and a repair contract to a friend of the prison warden. He will probably go to jail, but at least he will have friends, both during his trial, and after his conviction. Let the children of light be as wise in their generation as such clever children of darkness.

A preacher in Atlanta, anxious to bring to his congregation the real significance of the parable of the Good Samaritan, shocked them no more than Jesus shocked pious Jews, when he told of a man left wounded on the road from Macon to Atlanta, whom a Methodist bishop and a Baptist deacon passed by, but who was rescued by a mulatto, who gave him first aid, and took him in his flivver to an Atlanta hotel. Samaritans mean nothing to us, but they meant to the Jew what a mulatto means to us.

Some of the brief sayings of Jesus gain a new force if put in modern terms, and stripped of the solemnity in which the King James English veils everything. "When I got off the train a man on the platform was much concerned about a cinder in my eye which I had not noticed. He offered to remove it, but did not seem aware of a ten-foot plank in his own eye!" "If you are not careful, that day will come like a burglar who sneaks into your house and steals all your goods."

While we dare not treat the sayings of Jesus in any but a reverent fashion, we do them no service by treating them too solemnly. He surely did not mean us to regard them as oracles, with a profound interpretation lurking in every detail. We must not chisel them in granite, and set them up as monuments. They were far more like the little tales of Abraham Lincoln than like the elaborate allegories of the neo-Platonists. "Don't swap horses while crossing the stream" probably did more to re-elect Lincoln than all the elaborate political arguments.

The little stories of Jesus were many of them told with a smile, and must have been greeted with nudges of appreciation and often with loud laughter. They were "modern instances", startling in their freshness and novelty, shocking

(Continued on page 16.)

Testimony of Music

By The REV. ROSS CALVIN

St. James' Church, Clovis, New Mexico

The wonder of sight could doubtless be felt most keenly by one who had been blind, and then by some miracle of healing, become enabled to see; or by one who had once owned the gift, and then by some calamity, lost it. Attainment of the gift of music late in life is not without some analogy to this supposable instance.

Those who write of music are commonly persons who have possessed it throughout many years and thus lost long since the common touch with those who are ignorant of it. Possibly one who neglected it in childhood and early manhood, and now afterwards at long last has acquired some modest rudiments of the art might be permitted to testify.

The first point in my testimony—and I speak as a parson of the Episcopal Church—would be the great and the unsuspected usefulness of music to a clergyman; the second, ditto. There is no third.

In the Book of Books it is a thousand times made clear that the worship of God without music is incomplete. At creation the morning stars sang together —in four part harmony, no doubt— praising their Creator; and the Book closes with the song of the redeemed in paradise. Everywhere between the beginning and the end, there is reference to praise expressed in music, both by voice and by instrument. In brief, wherever, whenever the people of God have assembled and met together, from the composition of the psalms to the present time, there has ever been song. The leader who lacks the aid of music lacks the aid of religion's traditional handmaiden. So it would seem reasonable to expect that all who aspire to become God's ministers should be in some measure skilled in the art.

It should be our specific task as teachers to see that each succeeding generation knows the song of the Church. We should begin therefore with the children, for children are willing to learn; whereas a grown-up congregation of non-singers, from self-consciousness or other reasons, will not even make an attempt. Yet it's a rare parish nowadays, I suspect, whose organist does more for the Church School than play a closing hymn or discharge some similar chore. Years ago, as I well remember, it was not beneath the dignity of a distinguished musician like John Erskine to teach carols systematically to youngsters in Trinity parish, New York. There may be other such fortunate places! But there should be a multitude of churches where singing and chanting are regarded not merely as part of an opening exercise, but as a fundamental part of the children's curriculum.

Most Church schools sing an opening hymn, when they enjoy the help of an instrument, to get things started, a closing one to get things stopped. That, I submit, is not enough. If it be a school, it's a place where there should be teaching. That teaching should include essential music; and there can be little teaching without repetition, practice, review. But where that is done, the result will be in a few years an adult congregation that knows carols, that can intone responses, carry an ecclesiastical chant, join confidently in a large repertory of hymns.

Now this advance in the art of public worship is the responsibility of the rector first, of the organist only in secondary place. Wherever the rector has some knowledge of music, plus the ready help of the organist, he can make progress; where he has not outside help, an ability of his own to peck out hymn tunes will stand him in good stead. If he can't do even that, he might be able with the aid of a pitchpipe, to lead youngsters to sing unaccompanied. The fact is that any clergyman with even a little musical knowledge and ability, provided he is willing to make an attempt, can get some very gratifying results. Here the writer is not dealing with wishful theory but with bedrock experience rather newly gained from only the most modest musical skill. And there's many a regret, too, for all the opportunity lost in the past.

It does not seem now a presumption to suggest that in the seminary, ecclesiastical music should be made a part of the hard central core of theological study, instead of a frill. Certainly the clergyman should have acquired there the ability to sing a given melody or part (tenor or bass) in a hymn, and do the intoning in a choral service. For these he does not need the ability to play an instrument; and, unless he is tone-deaf he can learn them with less effort than Greek irregular verbs.

A priest might fairly be expected to develop enough musical sensitiveness to distinguish an anthem or a solo that is sugary and sentimental from one that is devotional and adapted to the requirements of worship. After all we are charged with the suppression of whatever is unseemly in the sanctuary. (That certainly includes some very common wedding pieces!)

Finally, a clergyman should know the Hymnal as he knows the Bible and the Prayer Book. We have the three books. The Hymnal is our own human treasury of religious experience and emotion. In it longing, sorrow, adoration, joy, each is voiced with its own proper cadences. But to suit the hymns effectively to their right occasion requires knowledge and critical perception. Here the priest may not lightly excuse himself from his peculiar obligation.

The church organist is, or ought to be, expert in music; the congregation never is. So always at this contact zone a tension exists. The people will want to sing only hymns that are familiar, charged with their private emotional associations; and the organist, sensitive, gifted, will find them after hundreds of repetitions, flat, stale, unprofitable. They are not willing to sing a note, perhaps, above D, and that fact robs his choir of an opportunity. They will usually find plainsong with its odd intervals and minor chords tiresome and strange; the organist very often loves it. They will want to sing slowly, partly because they are not very sure, and partly because they enjoy the emotion "in linked sweetness long drawn out"; he will crease his brow and tear his hair because they drag. It's not strange that the choir is often called the War Department of the parish.

In such situations it's the business of the priest to act as moderator, and, much more than that, to govern all for the greater glory of God. But if he be ignorant of the grass-root principles involved, how can he? So here resides one of the many utilitarian values of the study. A pastor should be able somehow, if he cannot abolish the tension, to adjust it, and learn how to lift the religious taste of his people in matters of music. But he must do so without killing their emotion in the process, and at the same time without putting his organist into a straitjacket. Here knowledge helps, while ignorance, in spite of every good intention, can and often does lead to blundering.

Finally, for intoning, something special deserves to be said. The art was invented, no doubt, when men first felt that the ordinary tone of voice—like their ordinary garments—was somehow incompetent for Divine Service. This they must have felt keenly. And they perceived that the addition of musical tones lifted their supplications into that beauty which is linked by the psalmist with holiness. Then, doubtless, they discovered, along with the rest of us, that a bad voice makes bad intoning,

and so set out at once to improve their vocal equipment. Down the scale, down the scale, up the scale, they sang with endless practice, and discovered to their pleasure that improvement in the singing voice is also improvement in the speaking voice. The fact is still demonstrable.

When they had learned how to produce a clear, round tone of music, they began to cast about for melodies to match their words. The experimentation must have seemed endless. But when they found the melody, they knew it; and wondering that it seemed so inevitable, they refused ever afterwards to alter it.

Some shepherd boy of Israel alone on a hill perhaps, or some obscure brother in a monastery ages later, experimenting with a primitive litany, sang in the key of G, not knowing what he did, words like these,

"With pity behold the sorrows of our hearts".

In a flash of inspiration he dropped a minor third at the end, and then brought his petition to rest not exactly on the original tone but just one half step below it. There he had it at last! Subsequent generations knowing it, too, have never suffered any change to be made. And to this day, one who has heard the words wedded to those tones will aways remain unsatisfied hearing the words alone, for it is the tones which give them what the Greeks aptly called "the power of the wing". So long as hearts have sorrow, such music will be bearing the petitions of men before their altars up to heaven.

The World and The Church

EXCERPTS FROM THE CONVENTION ADDRESS OF THE RT. REV. G. ASHTON OLDHAM, BISHOP OF ALBANY.

We are living in days of chaos and mounting terror of what the morrow may bring. As a novelist picturesquely and pungently states:

"A poisonous wind of fear is abroad, greater than the fear of Depression. It was rationalized as a fear of war . . . but it was something else. It was tenuous, ghostly, indefinable, but it was there. It was the fear of a people, the fear of a whole world which had lost God and had not been able to replace Him with any satisfactory substitute.

"Man, left alone among his machines, amid his howling wilderness of science, was convulsed with fear. It is this fear, this godlessness, which now so afflicts the world of men, inspires them to such frenzies of hatred and murder and fury. A strange madness blows among the nations. It blows in America."

In face of such fear, multitudes, who normally pay scant attention to God or His Church, are today challenging the Church to save them from the threatened disaster. Democracy, they say, is based on the Christian religion, therefore let us have more and better Christianity to save the democratic way of life. But God will not be used as a means to man's ends, nor is it the duty of the Church to save civilization. Rather with David must we cry, "Though he slay me, yet will I trust in him." And the Church's only business is to proclaim to men the eternal Gospel of God. Paradoxically enough, by so doing it will preserve all that is worth preserving of our perishing civilization.

We are living between two worlds—one dead, one trying to be born—and the transition is naturally appalling. Yet Christians cannot share the gloom of those who look upon this as unmitigated catastrophe, for they recall that it has happened before and will happen again and that ultimately "It is the Lord's doing and it is marvelous in our eyes." We need to remember that God's kingdom is not of this world, nor is its welfare dependent on any form of so called civilization. In this connection Dr. Arnold Toynbee well says:

"In so far as human understanding in this life can grasp the relation between these two intersecting worlds, in both of which we have a footing, it looks as if our tribulation on the secular plane were actually opportunities for achievement in the spiritual sphere."

And a greater than Toynbee speaks of "Men's hearts failing them for fear and for looking after those things which are coming on the earth, for the power of heaven shall be shaken," and continues:

"Then shall they see the Son of Man coming in a cloud with power and great glory. And when these things come to pass, then look up and lift up your heads; for your redemption draweth nigh."

So, while the Church will do its little best to guide the world along the paths of righteousness, it will not leap to the conclusion that failure here can in any way jeopardize the spiritual splendour of the kingdom of God. "The Lord is King, be the people never so impatient . . . be the earth never so unquiet."

Whether the Church in these dark and menacing days can exert sufficient influence upon governments to affect their courses of action remains to be seen. But one thing the Church can do is to give men hope, which is the world's most desperate need today. Hope is what the suffering and frustrated peoples of Europe need, even more than bread, and this is what cynical Americans need who see no way of avoiding another war which will spell our doom. Such hope, however, must be based not on the ephemeral desires of men but on the very nature of the Eternal. Let us then hold and incessantly proclaim our faith in the high and mighty Ruler of the Universe and so help men to keep cool heads in these days of hysterical utterances of statesmen and walk with calm and steady tread towards the dawn of a new and better day. Let the Church of the Living God give men hope.

Let us pray in the words of the saintly Lancelot Andrewes:
"O hope of all the ends of the earth and of them that remain in the broad sea;

O thou on whom our fathers hoped,
and thou didst deliver them;
on whom they waited,
and were not confounded;
My Hope,

let me not be disappointed of my hope. O the hope of all the ends of the earth, remember the whole creation for good,
visit the world in thy compassion;
O guardian of men,
O loving Lord,
remember all our race."

* * *

ST. GEORGE HAS BELLS—THREE OF THEM

Goldsboro, N. C.—The church which got a bell from the Navy recently has nothing on St. George's Church at Pikeville. St. George has three bells and another promised.

Three years ago Col. Edgar H. Bain reorganized the Church there and built a building. Fire partially destroyed that building, but with the insurance it was rebuilt. With $300 to start on, the St. George congregation set to work to build a 10-room addition for Sunday School rooms. Contributions toward the $1,000 building now total $7,000.

Col. Bain, layman in charge, wrote to the Atlantic Coast Line for a bell. They didn't have one, but promised to cast one for the church some time.

Col. Bain couldn't get any help, so he cemented the foundation and built the tower himself. As he went around, he told of needing a bell. Roy Parker, superintendent of Goldsboro streets and parks, gave an old farm bell. Later Dr. Hector Person gave a bell. Col. Bain was up in Mount Airy and mentioned about the bell. Lawyer H. O. Woltz gave a large farm bell.

Now all are installed in the tower at St. George's Church. Col. Bain calls them the "church chimes."

Secularism and Religion in Education

By REINHOLD NIEBUHR

The recent Supreme Court decision, declaring the Champaign, Ill., plan of released-time religious education in the public schools unconstitutional, sharpens the issues which we confront in regard to religion and secularism in education.

Many Protestants make common cause with secularists in welcoming such decisions and in approving the social and educational philosophy which underlies them. They do not seem to realize that if the separation of Church and State is made absolute, education, and indeed our culture in general, must become more secular.

This follows because the State is the instrument of the community for achieving its common purposes. If this instrument cannot be used in any way for the support of religious interests, the culture of the community is secularized.

The original purpose of the First Amendment was to prevent the establishment of a particular religion. A legitimate extension of that purpose would be to prevent the government from giving any religion special privileges of any kind. But in popular opinion the Amendment has come to mean the preservation of a "wall of separation"; and two Supreme Court decisions have now embodied this popular interpretation into the meaning of the Constitution.

We may argue on constitutional grounds that this is an illegitimate extension of the meaning of the Constitution. But it is more important to recognize that it embodies a philosophy in which the secular idea that religion is dangerous to the peace and unity of a community becomes compounded with certain Protestant notions that religion is purest when it is most private.

It is because secularism and Protestantism tend to join forces in such a philosophy that a spiritual climate is created in which these Supreme Court decisions take place. The observation that "the Supreme Court follows election returns" is not too cynical. Law and the interpretation of law is meaningful only in the context of the cultural and political history of a nation.

Supreme Court decisions on the right of Congress to regulate interstate commerce have been influenced by the gradual development of a continental technical economy. They represent, not arbitrary, but natural and inevitable extensions and shifts of the original meaning.

We must recognize therefore that our difficulty lies not with Supreme Court decisions but with a climate of opinion which a Protestant and secular majority has created.

The Protestant part of this majority is not aware that our secular public school education embodies two perils. Either it leaves a complete vacuum in regard to the ultimate issues of the meaning of life or (what is more usual) it teaches a secularized form of religious faith, according to which "freedom" or the "unity of the community" or the idea of "progress" become the idolatrous centers of the meaning of life.

The Catholics are much more aware of this twofold peril than Protestants are. Unfortunately the fact that Catholics would insist on parochial schools, even if the religious situation in the public schools were much more ideal, makes their testimony on the public school question of doubtful worth, in changing the climate of public opinion.

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* * *

Meditations In His Presence

XIII. "For God loveth a cheerful giver" and "All things come of Thee, O Lord." (From the **Offertory Sentences**, page 73.)

At the time of the offertory our minds are conditioned to think of money giving, and our hands to fishing into pocket or purse. We rarely think very deeply on the subject, and the amount we place on the plate, whether as part payment of an annual pledge or the over and above gift of the moment, is rarely connected with the needs of the fellowship or the inner urge to share. That is why the level of giving in the Episcopal Church is quite low when compared with the possible sharing power of its members. Four thoughts come as these two offertory sentences hold our attention.

First, God has given us our talents and our opportunities, and has placed within reach the treasures of our gain. Almost everyone has much more than he deserves or has actually earned. Our constant mood, then, should be one of thankfulness, and an acknowledgement of God's grace beyond all our just desserts.

Second, since God has given so much to us, and even in our poverty the love of Him for us is far greater than any other need, we should desire to give liberally for the spread of His Kingdom. How much? At least a tithe, and then beyond this some real sacrificial giving as there is need and desire.

Third, we cannot buy happiness, but can certainly dam up the sources of it by our selfish disregard of the gift or the Giver or the responsibility of stewardship layed upon us. Earth treasure keeps bright in exact proportion to its use. How many human needs met are included in the circle of our wealth?

Fourth, God does not ever way-lay us and demand a farthing or a pound. He wants the purse strings to be loosened from within, and the flow of generosity to come as an act of joy, sparked by an urgent sense of mission for the spread of His Kingdom.

Think on these four thoughts as the moment comes to give Him praise.

J. W. KENNEDY.

* * *

RECTOR EMERITUS LEAVES BEQUEST FOR OLD ST. PETER'S

Albany, N. Y.—Under the terms of the will of the Rev. Charles Conant Harriman, late rector emeritus of historic St. Peter's Church, the Church has received a bequest of $2,000 for the endowment of a pew to be forever free from rental. By action of its wardens and vestrymen the pew was dedicated in honor of his beloved wife, Mary Phillips Harriman, now a resident of Deerfield, Mass., at the morning servive on Sunday, May 2. In addition, the parish received a gift of $2,000 from his widow for the endowment of two free pews, one in memory of her husband and the other in memory of their daughter, Julia Phillips Harriman. In connection with the service of the dedication of the pews, the rector of the parish, the Rev. Erville B. Maynard, spoke of his predecessor as follows:

"Distinguished rector of this parish for twenty-seven years, he conceived and fostered the endowment of its pews, insuring a firm foundation for the Church which he loved; a leader of strong convictions, he had that all too rare courage and determination to fight for those convictions; he combined that unusual blend of deep spirituality and ability to translate it into terms of the practical. Utterly fearless, with uncompromising adherence to his principles, 'He was a good man'—a faithful servant of the Lord."

The late rector emeritus, eighteenth rector of St. Peter's Parish, has the distinction of being the first rector in its history of some two hundred and twenty-five years and more, whose love for the Church and interest in old St. Peter's, prompted the establishment of this living memorial so that in the years to come all who wish may feel free to come to worship before its altar, without favor or distinction.

Editorial . . .

The Draft And The Ministry

We have been opposed to U. M. T. from the time of its first proposal. Now it seems that U. M. T. will probably not be passed by the Congress, but that some form of draft will. An enlarged army and navy is in prospect. Obviously, then, there will soon be a call for chaplains. This may be met by calling men who served as chaplains in the war back to active duty, or by recruiting new men from the churches.

So far as the Episcopal Church is concerned, either method will mean a tightening of the supply of clergy at a time when it is already too small for the needs of the Church. We have not yet caught up the losses of the war years. The present number of men graduating from our seminaries will barely replace those who will retire or die in the course of the year. Further, despite all we heard during the war of the flood of men who wished to enter the ministry, that flood tide is already past its peak. Seminary enrollments for the future, as indicated by the number of postulants and candidates, show no prospect of the large increase we need.

We obviously need an immediate plan of procurement. We should begin the training of men to be lay-readers for possible use in our smaller churches. Further, our Church ought to seek to recruit one thousand men for the ministry. There should be an all out campaign to present the call of the Christian ministry in every Church. Several weeks ago we proposed "A Million for Missions." Add to that financial goal, "A Thousand for the Ministry" and you have a program that would stir and excite the Church. Both programs are essential. Both could be part of the program of evangelism which seems to have bogged down in recent months. Unfortunately, we have no Department of Evangelism in our national Church to promote such a program.

Christian Reunion

The Quadrennial General Conference of the Methodist Church in its recent meeting in Boston set up a new commission to discuss reunion with other bodies. Our own Church was specifically mentioned, and it was stated that we had already made overtures to the Methodist Church. As a matter of fact, such overtures go back at least as far as 1931 when the General Convention appointed a Joint Committee to confer with the Methodist and the Presbyterian Churches. Later our General Convention was informed that it was an inopportune time to pursue conversations with the Methodists as they were engaged in solving their own problem of reunion between their sundered branches in the United States. That reunion has now been successfully consummated, and it is indeed time to resume the conversations between our Church and the great Methodist Church. Our Presiding Bishop and the Bishop of Massachusetts spoke at the Quadrennial Conference on this topic. Methodist Bishop Lewis O. Hartman, of Boston, likewise spoke in favor of the new proposals.

We sincerely hope that our Commission on Approaches to Unity will pursue this avenue so graciously opened to us by our Methodist brethren. We fear that one pitfall will be the sentimentality of many Episcopalians who will think that the proper approach is to say to the Methodist Church, "Come home to mother! All is forgiven!" The fact that Methodism began within the Church of England must not blind us to the reality that it is now a mature and great Church in its own right, far removed from the little Methodist Society of John Wesley's time. Indeed, one of the problems will be the tremendous size of the Methodist Church in relation to our own Church.

BOOK REVIEW

THE DIOCESE OF WESTERN MICHIGAN, A HISTORY. By the Rev. Franklin Campbell Smith, Historiographer of the Diocese. Published by the Diocesan Historical Commission, Grand Rapids, Mich. 707 pages, including copious index. $5.00.

Canon Smith has done an amazing job in gathering together and preparing for publication the enormous mass of detail concerning the life and experiences of every parish and mission, whether alive or dead, within the territory of the diocese of Western Michigan. He presents it as a compendium of diocesan and parochial information in a closely written statement of 673 pages of fine print. By the use of the comprehensive index it becomes a sort of glorified card index covering the life of that diocese.

This seems indeed to be the purpose of the book. As the cover "blurb" describes it: "This book cannot be read as a novel, as it contains in outline at least the history of every parish and mission, as well as more general chapters about the Diocese as a whole. But the voluminous index makes it possible to follow the fortunes of the Diocese, local congregations and individuals with the greatest of ease."

While there can be little doubt of its usefulness to persons in the diocese of Western Michigan seeking data upon specific points, it is hard to evaluate the book for persons outside that diocese and for the Church at large. The diocese of Western Michigan is that section of Michigan lying west of Lake Michigan. The history of the Church in that section should be of great interest to all who are interested in the American Episcopal Church as a whole. The types of people who settled there and the impact of the Church upon them: the relationship of the Church to the Swedish immigration, and similar matters, are all subjects which should interest the large and growing body of people who desire to think of the Church as a national and nation-wide organization with a history that is made up of its successes and its vicissitudes, and experiences in different sections and among peoples of differing racial origins. Such matters in their larger aspects this book does not deal with; and in the minute details given the print is so small as to tire all except the youngest eyes.

G. M. B.

A Page for the Family *Mrs. E. E. Osgood, Editor*

SLASHED BUDGETS AGAIN

There is a recent publication from our Church called "Doors of Opportunity." Here is depicted very graphically the slashes made in our work in the Church because of lack of money. The expectations from the dioceses have not come up to the quotas assigned to them. This means that the budget is cut. The stoppage or postponement of vital missionary work is a tragedy. The General Convention says we must balance our budget. Out of the ninety-eight dioceses and missionary districts, twenty-two filed "Expectations" or pledges less than their quotas.

Unless dioceses, parishes and individuals can give or promise "extra" money this work cannot be done. Gifts designated for the purpose of restoring cuts must be treated as "Specials." Try to get this brochure called "Doors of Opportunity" and read through it. Here are a few pictures you will see.

"A new Bishop faces retrenchment." The Rt. Rev. Louis C. Melcher leaves Trinity Church, Columbia, S. C., following his consecration to be Bishop Coadjutor of Southern Brazil where he faces increased opportunities with reduced resources." This means that he will not have a priest, a woman Christian education worker and a district treasurer.

Bishop Blankingship writes "Today, there are fewer clergy in Cuba than twenty years ago. With the opportunities here, we could use ten more men right now to very great advantage."

Salaries for four Christian teachers are not available for work in Japan. In the Christian schools they could do much right now. This means that the following schools are lacking a teacher: St. Paul's University, St. Paul's Middle School, St. Margaret's School, Tokyo, and St. Agnes School, Kyoto.

Then you will see other reductions in salaries, in schools, and in hospitals. Some missionary fields have been cut with the local bishop the one to decide where to reduce his budget. Would you like his job?

Now for the work in the domestic endeavor which has received cuts also. Rural work, Negro work, Missionary Districts, as well as Japanese work have been reduced.

The Departments of the National Council shared in the reduction. Our new Curriculum Development of Christian Education is reduced which will delay the mandate of General Convention "to inaugurate an adequate curriculum." There will be fewer conferences for teachers, "Christian Social Relations," "Youth Work," "Woman's Auxiliary" and other fields.

So let us think through these needs. Perhaps in a small way we each can in our family, in our church groups and in our church make a special effort to help restore the budget cuts made because of our lack of zeal and vision. If you read "Doors of Opportunity" you will realize more than ever how far our Church does reach out to human souls around the world and you will see how much farther she needs to go.

MARTHA C. PRAY,
Consultant of Christian Education
Diocese of Virginia.

* * *

PRAYER BOOK PAGE BY PAGE

CXXVI

THE COMFORTABLE WORDS

The final sentence of the "Comfortable Words" is, in some ways, the most comfortable of all; not only in the words themselves but in the scene and circumstance to which they direct our attention. The occasion which St. John probably had in mind must have been that tragic moment on Calvary when our Saviour was about to be nailed on the cross, and, looking over the angry crowd surging around and the disciplined Roman soldiers maintaining order, He exclaimed, "Father, forgive them for they know not what they do."

There we see our Advocate really pleading for those who were committing the greatest of all sin, and inflicting upon Him the most excruciating agony.

We are told that John was present at the cross, and must have heard that plea, and it so sank into his heart that he never forgot it, and many years afterwards remembered it when writing to his "little children."

Of course we know that modern scholars are very skeptical about the authorship both of John's Gospel and his Epistles. However whether he actually wrote them or not they certainly bring to us the recollections of "the Beloved Disciple," and none of his memories have a greater or more consoling message for us than the words that are here used and repeated with every celebration of the Holy Communion.

The context enlarges the message somewhat by adding that He is not only the propitiation for our sins, but for those of the "whole world."

Surely no words could be more appropriate and fitting for the approach to the final consecration of the sacred bread and wine than these, and none could lead us to the lifting up of our hearts to God with greater fervency.

R. CARY MONTAGUE.

SOME RECENT EXPERIMENTS IN EVANGELISM

Rev. Canon J. Douglas Paterson

Nothing very much has been written in this series of articles on the subject of Parochial missions. It is far too important to be dealt with in one short column, but in spite of those who say that the day of the Parish Mission is past, the experience of today shows us that it is being increasingly used and most successfully used in almost all sections of the Church. To make it a success, the rector and his working staff must have a clear idea of what they are aiming at. If it is to revive and stimulate the church members that is one thing, but if it is to reach the outsider, it is a different matter altogether. There are many varities of parish missions, and each needs special study and a different approach. There must be adequate time for preparation; workers must be trained, and plans made for the followup. If there is not proper and detailed study and management the mission will be a failure. Today there is a great deal of help available for the parish priest telling how to go about things. The lack is experienced missioners or priests who are able to be free for the time required to take a mission. However, no rector should be so tied to his own parish that he could not be free to conduct one mission every year or eighteen months.

The Cell Movement. Into a great vat filled with waste water from a paper mill I have seen a teaspoonful of yeast added. Feeding on what it wanted in the water, by the strength of its own life, the cells of yeast multiplied until in a matter of hours the vat was completely filled with commercial yeast. The same principle is evident in the spread of the early Church. In our midst we are familiar with the Communist cell which establishes itself in a labor union or factory and soon grows to the strength and influence we see today. There are Christian cells working very successfully but generally separate from the Church. The writer knows cells in the ranks of a city police force, among nurses in a large hospital, among students, among officers of the services, and even among parsons. The aim is prayer, Bible study, and the winning of others, and they are extraordinarily vital and successful. In England it is a very great influence, and literature is available. But why not have it in the life of a parish, among Church School teachers or vestrymen—just think what the influence would be of a faithful praying band, upholding the hands of the rector, and diligent in all good works.

(Continued on pages 15 & 16.)

News of the Church

"DAUGHTERS OF THE KING"

Atlanta, Ga.—On April 4, 1948, a unique service of great significance and beauty took place before the altar and in the presence of the congregation of the Cathedral of St. Philip in Atlanta.

It was unique in the great number of its membership and the complete sincerity and enthusiasm of its wholehearted dedication to a great cause.

Rarely before have so many women of the Episcopal Church come forward to consecrate their efforts to the practical carrying out of the Church's work in and for the community.

To many, that group, within the Episcopal Church, known as the "Daughters of the King" has been a nebulous organization and its name suggestive of a selected group of sanctified souls beyond the attainment of ordinary mortals. To use the succinct words of the Cathedral's new Dean, "to be eligible for the honor of being a Daughter of the King one has only to be a woman and a Communicant of the Episcopal Church. She must, however, be imbued with the desire to become an enthusiastic hand maid of the Church and her rector and dedicated to the carrying out of the parish's great and everyday duties."

These duties enter into the fields of the preparation and carrying out of all details concerned with the rites of Baptism, Marriage, Burial, Visitation of the Sick; besides Communion Services and all the ramifications of altar work.

Dean Walthour called a meeting of the then existent members of the Daughters of the King three months ago. A loyal but small handful of ten responded. Upon this neucleus the Dean concentrated all the fervor of an unquenchable spirit and gave unremittingly of his contagious enthusiasm until, three months later, there stood before the altar of St. Philip's, 135 Daughters of the King, ready to serve with joy and perseverance a cause dedicated to the special services which are the Church-in-Action.

These same women had met together every Friday morning for three months to be instructed by the Dean. The attendance was excellent and Dean Walthour never missed a Friday morning even though to be present he was often obliged to drive long into the night while returning from some tour of church duty.

The course of study was exhaustive and rigid, so much so, that these women are now qualified to teach others. To illustrate the thoroughness and sincerity of this course of instruction, the procedure of the wedding ceremony was carried over a several week period. The "Daughters" were taught each step in the carrying out of the beautiful service, even to putting on a practice ceremony in all details. Dean Walthour's wish is to have all the events and details of these events, which take place in the Church, handled exclusively and reverently by those trained and dedicated to this work of the Church.

The "Daughters" who go with the clergy to visit the sick and very sick have been taught the procedure of the private Communion Service and assist the clergy in carrying the Holy Communion to the sick and shutins. These women attend to and care for the vestments and set up the Communion Services. They constitute a small but sympathetic group of consolation and cheer which, in itself, is a warm significant fact.

A book containing the outline of these weeks of instruction, a kind of educational format, is soon to be published. It should be an important textbook, not only that those who follow here at St. Philip's may learn and benefit thereby, but also for the use of other parishes throughout the country.

There is no denying the fact that the work of the Church and the spiritual activity in a parish rests largely with its women. Their dedication and enthusiasm is the great impetus toward the accomplishment and realization of the precepts in which the Church is forwarded and which its rector dreams of carrying out.

The Daughters of the King, well versed as they are in all of the Church's ways, and consecrated to its teachings, do now and will more and more, comprise an irresistible spiritual force in the community.

* * *

DR. SCAIFE CONSECRATED

Becomes Seventh Bishop of Diocese of Western New York

Buffalo, N. Y.—"God will make you a great bishop if you will allow Him to do so."

Those words rang in the ears of a war veteran, scholar, musician and priest as the Rev. Lauriston Livingston Scaife became the seventh bishop of the Diocese of Western New York.

They formed the keynote of the charge to the bishop-elect, delivered by the Rt. Rev. Austin Pardue, bishop of the Diocese of Pittsburgh, in crowded St. Paul's Cathedral, where he himself once served as dean.

They served to emphasize the solemnity of the beautiful service, the first consecration of a bishop in the 60 year old edifice.

Their utterance in that cathedral and by that preacher stressed also the bond of unity between the Diocese of Pittsburgh, which gave the new bishop to the Church, and the Diocese of Western New York, from which the Pennsylvania see obtained its own bishop.

The ceremony was televised by WBEN-TV and was the first consecration of a bishop in any church to be seen on such a medium. The setup by WBEN allowed many thousands to get a front-row view of the entire ceremony in the 26 Buffalo and suburban churches where Philco and RCA Victor television receivers were installed by W. Bergman Company, Inc., a Philco distributor, and Bickford Brothers Company, RCA Victor distributor, and their various dealers.

The television broadcast in some instances gave a better view than actual presence at the ceremony, the location of the cameras in the Cathedral giving a close-up shot of everything that took place.

Vigil lights flickered in the chapel on the northern side of the Cathedral, and the light of gray day filtered through the rich, stained-glass windows of the structure, but the customary semi-gloom of nave and transept was dissipated by thousands of candle-power of special lighting.

To accommodate bishops participating in the centuries old ceremony, the chancel had been extended in line with the front of the pulpit by a wooden platform.

The first two pews on the Epistle side were occupied by Mrs. Cameron J. Davis, wife of the retiring bishop; Mrs. Scaife and other members of the families of Dr. and Mrs. Scaife.

The next three pews on that side were reserved for civic and religious dignitaries. These included Mayor Dowd, Sir Angus Fletcher, British consul; Chancellor Samuel P. Capen, of the University of Buffalo; Dr. Harry W. Rockwell, president of the State College for Teachers at Buffalo; the Rev. Harlan M. Frost, secretary of the Council of Churches of Buffalo and Erie County.

Prelates of the Eastern Rite Churches in attendance were Archbishop Athenagoras, of the Greek Orthodox Churches in North and South America; Archbishop Leonty, of Chicago, Russian Orthodox Church; Bishop Dionisije, of the Serbian Orthodox Church; Bishop Andrey, of the Bulgarian Orthodox Church in North and South America; Bishop Bohdan, of the Ukrainian Orthodox Church; Bishop John, of Brooklyn, New York Russian Orthodox Diocese; Metropolitan Antony, archbishop of the Syrian Orthodox Church.

Episcopal bishops who were in attendance but not actually participating in the consecration are the Rt. Rev. Frederick L. Barry, bishop coadjutor of Albany; the Rt. Rev. Frank W. Sterrett, bishop of Bethlehem, Pa.; the Rt. Rev. John C. Ward, retired bishop of Erie, Pa., and the Rt. Rev. Malcolm E. Peabody, bishop of Central New York.

After the choir had sung Bach's anthem, "Now let every tongue adore Thee," the presiding bishop began the Communion service. The Epistle, beginning with Acts 20:17, was read by the Rt. Rev. Walter H. Gray, bishop coadjutor of Connecticut. The Gospel was read by the Rt. Rev. Wallace J. Gardner, bishop of New Jersey. The Nicene Creek followed by the singing of a hymn, "God of the prophets, bless the prophets' sons," preceded the consecration sermon by Bishop Pardue. Bishop Pardue preached from the text: "Feed My Sheep," the admonition of Christ to St. Peter, the first bishop.

"The heart of a shepherd must beat in the breast of every bishop, priest and deacon of the church of God," Bishop Pardue said, and he pronounced "woe to the bishop who so busies himself with things, civic and social, that he neglects his pastoral responsibilities."

A bishop, so far as possible, he continued, "Should know much about his clergy with problems of health, vacations, education of the children and rectory morale." Observing that the bishop "sets the tempo" for the whole diocese, Bishop Pardue closed his sermon with charge to the bishop-elect, whom he addressed affectionately as "Laurie."

"You are gifted to a high degree with the instincts of a pastor and the courage of a leader," said Bishop Pardue. "You are singularly equipped with the basic talents for the office of bishop. I have observed your work; you knew your sheep; you often brought your bishop to fine homes and to slum dwellings to see the shut-ins; you made worship at the altar the heart of your rectorship, and action the outcome . . . you never compromised the doctrine, discipline or worship of the Church for shallow camaraderie; you constantly taught the faith as this Church hath received the same."

At the conclusion of the charge, Bishop-elect Scaife mounted the chancel steps and was presented to the presiding bishop by the Rt. Rev. Horace W. B. Donegan, suffragan bishop of New York, and the Rt. Rev. Granville G. Bennett, bishop of Rhode Island.

The b'shop-elect then gave the required promise of conformity of the "doctrine, discipline, and worship of the Protestant Episcopal Church." After a call to prayer by the presiding bishop, the prescribed litany was recited by the Rt. Rev. Harold E. Sawyer, bishop of Erie, Pa. After a brief prayer by the presiding bishop, the bishop-elect, previously vested with a white rochet, donned the rest of the episcopal habit as the choir sang a 15th century prayer as follows:

"God be in my head, And in my understanding.

"God be in mine eyes, And in my looking.

"God be in my mouth And in my speaking.

"God be in my heart, And in my thinking.

"God be at mine end, And at my departing." After the prayer of consecration, Presiding Bishop Sherrill, the co-consecrators, Bishops Davis and Randall; Presenting Bishops Donegan and Bennett, Bishops Pardue and Sawyer, Bishop Gray, of Connecticut; Bishop Gardner, the Rt. Rev. John Z Jasinski, bishop of the Buffalo-Pittsburgh Diocese of the Polish National Catholic Church; the Rt. Rev. Spence Burton, American bishop of the Nassau (Bahamas) Diocese of the Church of England, and the Rt. Rev. L. W. B. Broughall, bishop of Niagara, Ont., representing the Church of England in Canada, laid their hands upon the head of the kneeling bishop-elect.

The presiding bishop then said the words of consecration.

Bishop Scaife then joined Bishop Sherrill in administering the sacrament. The service was concluded with prayer and the benediction.

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NEWS FROM JERUSALEM MISSION

Woman Missionary and British Employee Killed by Snipers

New York, N. Y.—A member of the mission staff in Jerusalem and a British woman in the employ of the Mandatory Government have been killed by snipers, according to a report from the Rev. Walter C. Klein, American chaplain in Palestine. The victims were Miss Mildred Marston and Miss Joan Thompson.

"Bishop Stewart's worst fears for the personnel of his mission in Palestine have been realized," Dr. Klein writes, "in a way that has brought profound grief to all the Anglican missionaries who are still in the country.

"For a number of years Miss Mildred Marston, a devoted and accomplished English woman, had served the Bishopric in various capacities. Despite the peril that attends daily life in Palestine under the extraordinary conditions now prevailing, Miss Marston remained at the Jerusalem Girls' College after the recent evacuation of some of the teachers and protested vigorously when she was informed that she would be expected to follow them back to England before the withdrawal of the British forces. She made her communion in the Cathedral on Easter Day, and was returning later in the morning to attend Matins at the Cathedral with Miss Norman, the assistant headmistress of the school, when, as she passed a vacant building near St. George's Road, a sniper fired on her from the roof and inflicted a wound that caused her death a few hours later. Bishop Stewart reached her bedside before she died. This murder of a respected teacher on St. George's Road, which even in the present disturbances has been frequented by teachers and pupils, has finally made it evident that the last traces of public order have vanished. While the foreign community was regaining its composure after this savage act of violence, Miss Joan Thompson, acting directress of the Social Service Department of the Mandatory Government, was shot and killed near the monastery of Mar Elias on the Bethlehem Road. Careless of her personal safety, Miss Thompson had been visiting some of the places she had served so efficiently and devotedly in more tranquil times. The date of her departure for England had been set.

"The bishop's anxiety for the Anglican schools in Haifa has rendered him alert to every opportunity of providing for the security of these institutions, and in a most extraordinary way arrangements have been made for the protection of the mission property in that city. The Armenians in Haifa will occupy our hospital and use one of our churches for their services. The Armenian Patriarch, who is in a most harrassed state because of the multitude of Armenian refugees he has been obliged to house in the convent in Jerusalem, has welcomed our aid.

"A group known as the Committee of the Christian Union of Palestine, largely if not entirely composed of Arab Christians, has issued a statement that bears an impressive number of ecclesiastical seals. The statement rejects partition and emphasizes the common interests of Christian Arabs and Moslem Arabs. It is felt in Jerusalem that this statement is perhaps more an expression of Christian-Arab sentiment than a sober and final formulation of the views of the highest ecclesiastics in the country. Nevertheless, the force behind the statement should not be underestimated.

"For some weeks the strikers at the Cyprus Mines Corp. have perpetrated outrages of various sorts in their attempts to extort wage increases from the corporation. Persons who know the situation are convinced that the strikers have no genuine grievance, and it is commonly believed in Cyrus that the strike has been formented and is being sustained by Russian agents. The present Orthodox Archbishop who, unlike his immediate predecessor, will have no traffic with the Communists, has appealed to the strikers to settle

their dispute with the company in a Christian manner.

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DIOCESE OF GEORGIA

ONE HUNDRED AND TWENTY-SIXTH ANNUAL COVENTION

Thomasville, Ga.—With an inspiring and hopeful outlook towards the present and future of the Church, Suffragan Bishop Henry Louttit of Southern Florida preached at the opening service at the 126th annual Convention of the Diocese of Georgia in St. Thomas' Church, Thomasville, Ga., on April 6. Bishop Louttit took as his text, "I will build my Church and the gates of hell shall not prevail against it." The Bishop started with our Lord's lowly birth, His humble home and environments; that in His ministry he selected fishermen and farmers; that He died a criminal's death and then traced on the small beginning of the Church until today the Christian Church is known all over the world.

At 10 o'clock the Convention and the Woman's Auxiliary met in joint session for Bishop Barnwell's annual address, which was a most forceful one. He spoke of the need of more giving to Missions on the part of the people if the Church is to keep up. Following the address, the Woman's Auxiliary adjourned to the Parish House for its meeting.

The Rev. J. Henry Brown, D. D., director and chaplain of the College Center at Fort Valley, Ga., gave a most encouraging and splendid report on the work being carried on there by the Church. The College Center work at this Negro College, part of the University system of the state, has a budget of $10,000, towards which the dioceses of Atlanta and Georgia contribute $1,200, and the rest must be met by the American Church Institute for Negroes. Upon conclusion of Mr. Brown's report, he received an ovation.

It was brought up at the Convention that some dioceses have found it most profitable to have a survey of their dioceses made by experts in this line to determine as to the most important needs of the dioceses and how to go about putting the plan into action. It was voted to have such a survey made of the diocese of Georgia as soon as possible and following this to have a campaign to raise not less than $75,000, for buiding new mission churches and rehabilitating others. In the meantime, the Woman's Auxiliary, whom we understand from them, had been doing a little "underground" work among themselves and the men, sent a delegation in to announce that the Woman's Auxiliary was prepared to put on a campaign for $25,000. It was decided to include the $25,000 in with the convention's $75,000. Thus not changing the amount to be raised.

The Convention voted its thanks and appreciation for the splendid hospitality accorded the delegates by the rector of the St. Thomas' Church, the Rev. George W. Shirley, and by the congregation. Due to recent severe storms in South Georgia, the roads and bridges were so torn up that a number of delegates who had planned to come, were unable to make it. Some who attended had to make detours of around 100 miles.

On invitation of the Rev. Ernest Risley, rector of St. John's Church, Savannah, the convention will be held there April 26-27, 1949.

St. Andrew's Church, Darien, Ga., was re-admitted as a parish and is now looking for a priest to succeed the Rev. Archer Torrey who resigned as rector to undertake a special missionary work.

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REV. F. B. KELLOGG HONORED

Cambridge, Mass.—The Parish House of historic Christ Church was crowded with parishioners and friends on the evening of April 26, who had assembled to celebrate the tenth anniversary of the Rev. Frederic B. Kellogg's work as chaplain to Episcopal students in Harvard, Radcliffe, Massachusetts Institute of Technology and other educational institutions in Cambridge.

Tributes were paid to him by the Rev. Gardiner M. Day, rector of Christ Church; the Rev. John Crocker, rector of Groton School; the Rev. George Selleck, secretary of the United Ministry for Students (the association which includes all chaplains for students of Protestant and Jewish faiths) and by the Rt. Rev. Raymond A. Heron, suffragan bishop of Massachusetts for the diocese The address of the evening on "The Church and the College" was delivered by the Rev. Arthur L. Kinsolving, rector of St. James' Church, New York, who also paid tribute with enthusiasm to Chaplain Kellogg's work. Each speaker emphasized the fact that a large part of the success of Mr. Kellogg's work was due to Mrs. Kellogg's share in nearly every phase of student activity. Messages of congratulation and tribute were read from the Presiding Bishop, Dean Willard Sperry, of Harvard, and many others.

Mr. Day, in his address, referred to the fact that one of the reasons given in the 18th century to the Archbishop of Canterbury for the founding of a church in Cambridge was to "give a right turn to the youth at the neighboring university" and that throughout its entire history Christ Church had always been keenly aware of its obligation to minister to the student population. "Until the time Mr. Kellogg came to his present post, however," said Mr. Day, "there had never been a full time minister for students, and during these ten years the work has been developed and expanded by Mr. Kellogg until now the staff consists not only of himself but a part time assisting clergyman and several theological students." Mr. Day paid special tribute to Mr. Kellogg for his personal ministry to students, for his ability of sharing the vision of the necessity and possibility of student work not only with the community but with parents and alumni in such a way that the work was able more and more to stand on its own feet through the Bishop Rhinelander Foundation; and also for the magnificent example of Christian cooperation which he has given in his part of the formation of and continued work of the United Ministry to Students. Mr. Day further said, "We all know the proverb that 'a prophet is seldom without honor save in his own country.' In this case we are proud to acclaim the fact Mr. Kellog's ten years of work among college students at Christ Church is recognized as one of the outstanding pieces of student work in our church. I, two, add this personal word as one who has worked closely with him for seven years, namely, that if one searched the earth one could not find an associate with a more understanding and cooperative Christian spirit."

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PAUL D. WILBUR APPOINTED DEAN OF LEXINGTON

Honorary Canons Also Appointed

Lexington, Ky.—The Bishop of Lexington today announced the appointment of the Dean and the Honorary Canons of the newly-established Cathedral of St. George the Martyr of the Diocese of Lexington, situated in Lee County, Kentucky.

Dean of the Cathedral and vice-president of the Chapter will be the Very Rev. Paul D. Wilbur, rector of Trinity Church, Covington, Ky. Dean Wilbur will continue to serve as rector of Trinity Church in addition to his new duties.

Dean Wilbur became rector of historic Trinity Church in 1946, after war duty as chaplain in the Air Corps of the United States stationed in Africa. He attained the rank of major.

Dean Wilbur was rector of St. Stephen's Church, Washington, one of the largest churches in point of membership in the Nation's Capital, before entering Army service. He has held pastorates in New York City, Niagara Falls, and Bethel, Conn. Dean Wilbur is a native of Massachusetts, but grew to manhood in Connecticut. In 1935-6 he was chaplain of the House of Representatives of the State of Connecticut. During his residence in Washington he was president of the Washington Clericus, and vice-president of the Federation of Churches.

Bishop Moody also announced the appointment of the Rev. Allen Person, rector of St. Andrew's Church, Ft. Thomas, Ky., and the Rev. Edward W. Baxter, rector of the Church of the Ascension, Frankfort, Ky., as Honorary

Canons of the Lexington Cathedral.

Canon Person became rector of St. Andrew's Church, Ft. Thomas, in 1938. He has served the Diocese of Lexington with distinction. He is at present secretary of the diocese, and has long been a member of the Standing Committee and of the Executive Council.

Before coming to Ft. Thomas, Canon Person served pastorates in Rocky Mount, Va.; in Houston, Texas, and in Charlotte, N. C. He is a graduate of the University of the South, and of the Virginia Theological Seminary. He is a native of North Carolina, and is forty-six years old.

Canon Edward W. Baxter was born in Warwick, England. His father was a medical missionary who served in Africa. Mr. Baxter was educated in Toronto, Canada, and in Vancouver, B. C. He came to Frankfort from North Carolina, where he served pastorates in Warrenton and in Wilson.

Canon Baxter is president of the Standing Committee of the Diocese of Lexington. He is a noted preacher and is known for his unfailing kindness, and for his sense of humor. He is often spoken of as "the most popular man in Frankfort," and he is beloved throughout the diocese, especially by the young people.

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DIOCESE OF ALBANY

80th Annual Convention

Albany, N. Y.—Official sessions of the 80th convention of the diocese were preceded by the Holy Communion in the Cathedral of All Saints on Tuesday, May 4. The Rt. Rev. G. Ashton Oldham delivered his annual address which was attended by the deputies to convention and by delegates to the Woman's Auxiliary which met in the afternoon at St. Peter's Church. The United Thank Offering was presented at the service. The Rt. Rev. Frederick L. Barry, bishop coadjutor, read his address at the afternoon session in the Cathedral Guild House.

Bishop Oldham referred to various diocesan accomplishments and problems and emphasized the importance of augmenting endowments, charging churchmen not to live wholly upon the patrimony of ancestors but to remember both parish and diocese in making wills. The Bishop also briefly reviewed his mission to the Church in Australia and spoke of the coming Lambeth Conference and the meeting of the World Council of Churches in Amsterdam, both of which he will attend this summer. He concluded with a statement concerning the "World and the Church." "We are living," the Bishop said, "in days of chaos and mounting terror of what the morrow may bring. . . . One thing the Church can do is to give men hope, which is the world's most desperate need today." He declared that "hope based upon the very nature of the Eternal" is what frustrated Europeans and cynical Americans need most.

Bishop Barry's address dealt with the missionary work of the diocese. He so vividly set forth the opportunities of this field and so frankly portrayed both efficiency and inefficiency evident in administration as to get the personal interest of the entire convention, who enthusiastically approved his proposed program of reorganization and expansion. Bishop Barry has closely studied the entire field and his proposal for consolidation, centralization, enlarged staff and more liberal support was heartily commended.

A resolution was passed, felicitating Bishop Oldham upon the completion of twenty-five years in the episcopate, the anniversary of which occurred while he was in Honolulu last October. In the evening the Convention honored Bishop and Mrs. Oldham at a reception, when a check was presented him toward his expenses in attending the forthcoming Lambeth Conference.

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Churchmen Receive Awards for Conspicuous Service

Albany, N. Y.—At the opening session of the recent diocesan convention Bishop Oldham conferred awards upon several persons who have sacrificially served the Church for long periods of time. The Awards were beautifully illuminated certificates, with the seal of the diocese and his own signature and episcopal seal, and briefly recorded the particular service cited for each recepient.

Mr. Samuel Barlow Coffin received a citation for serving 56 years as vestryman and 37 as warden of Christ Church, Hudson, 33 years a member of the Standing Committee and 16 years Chancellor of the Diocese.

Mr. Luther Henry Tucker received a citation for serving 44 years as vestryman and warden of St. Peter's Church, Albany; 50 years a member and 40 years recording secretary of the Bible and Common Prayer Book Society.

Mrs. John S. Conover received the award for serving 33 years as president of the Woman's Auxiliary, St. George's Church, Schenectady, and 25 years as diocesan Custodian of the United Thank Offering.

The Rev. Mother Alice, S. S. C. J., now in her ninetieth year, received the award for completion of 54 years a member and 27 years Mother Superior of the Sisterhood of the Holy Child Jesus.

Bishop Oldham also graciously presented a certificate to his secretary, Miss Emily B. Gnagey, who has served him during his episcopate of twenty-five years.

DIOCESE OF WEST VIRGINIA

71st Annual Council

Martinsburg, W. Va.—The 71st Annual Council of the Diocese of West Virginia met May 11 and 12 in historic Zion Church, St. Andrew's Parish, Charles Town. The church was crowded for the opening service, at which time the Rt. Rev. R. E. L. Strider, D. D., bishop of West Virginia, preached a stirring sermon on "The Twofold Christian Commission." In the procession were 40 clergymen of the diocese and Zion Church's combined junior and senior choirs of 50 voices.

A plan to strengthen the work of the church at the State University at Morgantown was announced, involving the erection of a new church and student center in connection with Trinity Church there at a total cost of approximately $200,000.

Bishop Strider reported encouraging progress in all aspects of the Church's work during 1947, viewing with alarm only the shortage of clergy and the inadequate salaries paid to diocesan missionaries. Confirmations reached an all-time high of 637 last year, and a goal of 650 has been set for this year. The goal for 1949 will be 900, and the Department of Promotion and Publicity is making plans to assign each parish and mission a proportionate share of that goal and promote the effort in every way possible.

St. Peter's Church, Huntington, for many years a parochial mission of Trinity Church, Huntington, was admitted to union with the diocese as an independent parish. The Rev. Edward M. Blum is rector.

After much discussion, the following resolution was adopted:

Whereas, the principal of separation of church and state is fundamental in American democracy; and

Whereas, certain breaches in that wall have occurred and others are threatened; therefore,

Be it resolved in the interest of said separation of Church and State, That this Council favors an amendment to the Federal School Aid Bill, now pending in Congress, excluding from appropriations all non-public schools.

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WOMAN'S AUXILIARY, VIRGINIA BRANCH

The 56th annual meeting of the Virginia Branch of the Woman's Auxiliary, was held in St. Paul's Church, Alexandria, May 5-7, heard reports that over $42,500 had been handled by its treasurer in the past year, an increase of over $6,000, and the United Thank Offering thus far this year was $8,733.89. The latter was for the whole of last year, $22,696.64 in the diocese.

A bequest of $1,000 from the late Miss Evelyn Meriwether, for years head

of the Virginia Branch of the American Mission to Lepers, was given to the new church building to be erected on High Top Mountain, the latest mission in the diocese.

Viva voce pledges of $717.50 oversubscribed askings of $500 to supply extra needs in the Archdeaconry of the Blue Ridge. The remainder was voted to the Louisa T. Davis Pension Fund for Women Workers in the Diocese.

Offerings, including Communion alms, amounted to nearly $400 at the annual meeting. They were distributed to Blue Ridge School, the work in Colombia, South America, Negro work at Alexandria, Va., the National Cathedral, $50 toward the needed salary for a clergyman at Nenana, Alaska, and $156 to the Virginia Seminary Building Fund.

The annual meeting was changed by constitutional amendment to the fall, beginning with the meeting of the 57th annual to be held in Christ Church, Winchester, in the fall of 1949.

Mrs. Harrison Wellford, of Warsaw, presided. The Rev. Thomas Fraser is rector of St. Paul's Church.

Elected as delegates to the provincial meeting at Erie, Pa., next October were: Miss Mary Patten Jordan and Mrs. A. C. Zabriskie; alternates, Miss Frances Wolfe and Mrs. Henry P. Taylor.

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SECOND MISSION TO APPLY FOR PARISH STATUS

Panama City, Panama—St. Paul's Church here has applied to Bishop Reginald H. Gooden for recognition as a parish. The mission has been working toward self-support, and now wishes to be given full parish status. If granted, this will be the second mission in the district to apply for parish status since the adoption of new Constitution and Canons last year, authorizing such action. The other parish is Christ Church-by-the-Sea, Colon Beach, which was given full parish status last January.

St. Paul's was started in 1889, under the Church of England, when Anglicans from the West Indies assembled under the direction of catechists, holding services in rented rooms until a clergyman from the Diocese of Jamaica was sent. Since 1915 the work has been under the leadership of the Ven. A. F. Nightengale, Archdeacon of Panama and rector of the parish. His assistant, the Rev. F. R. Atwell, is one of the two perpetual deacons in the district.

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MISSIONARIES APPRECIATED

St. Paul, Va.—Deaconess Anne Newman and Miss Alice W. Mayer, missionaries in the Diocese of Southern Virginia, are now in residence and enjoying their new home recently erected at Grace House-on-the-Mountain.

A fund of $103.00 which was raised by the local people, entirely without the knowledge of the missionaries, and was presented to them, together with a list of the donors, with this introduction:

"I pledge the following amount to the purchase of living room furniture for Grace House as an expression of my appreciation to Deaconess Newman and Miss Mayer for their work and help in our community."

In telling the Bishop of all this, Deaconess Newman added:

"The Auxiliary here is also working to raise funds to purchase paint for the interior woodwork of the house. They have begun several projects on the outside to raise the fund, in addition to their usual work at meetings, making quilts and rugs for sale, etc. We have been very much pleased at the fact that both this fund raising and that for the living-room furniture have been undertaken by the members of the congregation on their own initiative entirely, we being merely informed of what they planned to do."

While naturally the diocesan authorities are fully aware of the value of these missionaries, it is gratifying to know the esteem in which they are held by the people among whom they serve.

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INSTITUTES

Charleston, S. C.—The Rev. Leland B. Henry, director of Social Relations for the Diocese of New York, conducted two Institutes on Christian Social Relations in the Diocese of South Carolina in connection with the Spring Convocations. They were held in St. Paul's, Summerville, and St. David's, Cheraw. Mr. Henry divided his presentation into three points: The theological basis for Christian Social Relations, the role of the Church in social relations, and techniques for Christian social action.

Bishop Carruthers of South Carolina conducted a Teaching-Preaching Mission at St. Paul's Church, Summerville, S. C., April 18-22. He conducted a "Question Box" and preached each evening.

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ANNUAL YOUTH CONVENTION

Flint, Mich.—One hundred and seventy young people, representing more than 65 parishes and missions, attended the annual Youth Convention of the Diocese of Michigan, held at St. Paul's Church, Flint, on April 16-17. The Very Rev. John J. Weaver, dean of St. Paul's Cathedral, Detroit, addressed the delegates at the annual banquet which opened the Convention, on the subject, "What Are Ye More Than Others?" The Rt. Rev. Richard S. Emrich, Ph. D., Bishop of Michigan, was the celebrant at the service of Holy Communion on the Saturday morning, and spoke at the breakfast which followed.

The Convention was entirely planned and carried out by the young people under the direction of the Diocesan Youth Council, of which the Rev. James O. Carson, Jr., of St. Clair Shores, is advisor.

During the business sessions, Mr. John Booty, of Detroit, chairman of the National Youth Council, explained the Council's program for 1948-1949. Mr. Douglas MacDonald, of St. James' Church, Detroit, gave a brief report on Church World Service, and Miss Shirley Wright, of the Church of the Holy Spirit, Detroit, reported on Inter-Church Work.

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DIOCESE OF NEBRASKA

81ST ANNUAL COUNCIL

Hastings, Neb.—The eighty-first Annual Council of the Diocese of Nebraska was held at St. Mark's Pro-Cathedral May 5 and 6. The Council opened with an Evensong service at which the Rt. Rev. Howard R. Brinker reported "that for the first time in several years all our fields, as they are set up, are in the process of being filled. This does not mean, however, that we have sufficient or adquate manpower with which to carry on the work and promote the Kingdom, since many of our areas are terribly under-manned and understaffed." Bishop Brinker called for a new canon of the diocese to establish a deanery system which will expedite and promote the work of the Executive Council and its departments.

Bishop Brinker reported extensive improvement in the financial condition of all the parishes and missions throughout the diocese. All assessments and missionary quotas of the last year were accepted and paid. The diocese contributed $5,267.93 to the Presiding Bishop's Fund for World Relief in 1947. Bishop Brinker stated that the financial improvement of the parishes and missions reflected itself also on the diocesan level to the point where it could be fairly said that our people are growing in stewardship and the acceptance of giving as a spiritual principle. He stated, however, that our missionary program is still a timid one, and represents only a small part of the real job to be done. He then recommended a detailed program to improve the stewardship and missionary program for the forthcoming year, with emphasis on preaching the missionary gospel at regular intervals; over-all parish programs which plan five or ten years ahead; and emphasis on giving as a spiritual principle. The Bishop said, "Many Episcopalians do not know it is necessary to be generous to be saved. Christ had more to say about giving than almost anything else, and we Episcopalians cannot by-pass giving and be saved. When our Church people discover that giving their money is really extending their own personality, and that their money is really a sacrament

and held in trust under God, the Church in Nebraska will flourish, souls now untouched will be won ,and the Kingdom enlarged."

The Bishop called upon the diocese to review the Presiding Bishop's plan for evangelism in Nebraska and to examine the steps already taken, and recommended that we give our wholehearted support in following out the plan. He also urged the cooperation of the diocese in prompting the National Episcopal Radio Hour. The Bishop called for a minimum quota for confirmations in 1948 at ten per cent of our present membership. He reported more confirmations during the past year than in any preceding year in the history of the diocese. The Bishop also reported ten postulants and two candidates for Holy Orders at the present time.

The Council adopted a budget for 1948 totaling $12,881 on the assessment side and $45,912 on the missions side.

A highlight of this year's convention was the annual banquet at the close of the session. Featured speakers on the program were the newly elected Bishop Coadjutor of the Missionary District of Wyoming, the Rt. Rev. J. Wilson Hunter, and the Rev. John S. Higgins, rector of Gethsamane Church, Minneapolis. Bishop Hunter brought the Council an inspiring and thought-provoking address on Evangelism. The Rev. John S. Higgins spoke on the Anglican Communion Today. The Council closed with an expression of appreciation and benediction by Bishop Brinker.

The eighty-second Annual Council was voted to be held in May of 1949 in St. Stephen's Church, Grand Island, Nebraska. .

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THE LAMBETH CONFERENCE

Notice

In connection with the Lambeth Conference which will be held from July 1 to August 8, 1948, the Archbishop of Canterbury issues the following statement:

"Enquiries other than press and missionary enquiries, relating to the Lambeth Conference should be directed to the secretary of the Lambeth Conference, Lambeth Palace, S. E. 1. (Tel: Waterloo 4366). Press enquiries should be made to the Press and Publications Board of the Church Assembly, Church House, Dean's Yard, Westminster, S. W. 1 (Tel: Abbey 4355). The central arrangements for the diocesan visits of the overseas Bishops in connection with the missionary campaign are in the hands of the Missionary Council of the Church Assembly, Church House, Dean's Yard, Westminster, S. W. 1. (Tel: Abbey 4355), to whom enquiries of these matters should be directed."

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WEEKLY EPISCOPAL RADIO PROGRAM AUTHORIZED

New York, N. Y.—The Presiding Bishop's Committee on Radio met in New York May 5, and authorized the Department of Promotion to proceed with its plans for a weekly radio program for the Episcopal Church on a nationwide network starting about October 1.

Robert D. Jordan, director of promotion, is at present holding a series of provincial and regional conferences with bishops and promotion chairmen, presenting a sample program, and discussing plans for building a large listening audience.

Before summer, clergy will receive complete information as to the nature of the program and methods of keying it into the program of a parish so that actual, direct results may be obtained.

The Presiding Bishop's Committee on Radio consists of the following: the Rev. Dr. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore; Mr. Harvey Firestone, Jr., chairman and chief executive of the Firestone Tire and Rubber Co., Akron, Ohio; Bishop Henry W. Hobson, of Southern Ohio; Bishop Stephen E. Keeler, of Minnesota; the Rev. Dr. Arthur Lee Kinsolving, rector of St. James' Church, New York City; Bishop Henry I. Louttit, bishop coadjutor of South Florida; Mr. William M. Ramsey II, in charge of radio advertising for Proctor & Gamble, Cincinnati; the Rev. Dr. George G. Story, rector of the Church of the Mediator, Morgan Park, Chicago.

* * *

DIOCESE OF SOUTHERN VIRGINIA

To Hold Three Conferences

Franklin, Va.—At the Council of the Diocese of Southern Virginia meeting in Danville, May 11-12, it was announced that three conferences would be held within the diocese this summer.

The first, the **Youth Conference,** under the able leadership of the Rev. Robert H. Thomas, III, of Burrowsville, which will be held July 18 to 24.

The second, the **Laymen's Week-End Conference,** under the leadership of the Rev. Arnold M. Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work of the Episcopal Church, July 24-25.

And the **Adult Conference,** under the Rev. J. A. Vache, of Franklin, July 25-31.

All the conferences will be held at the State Teachers' College, Farmville,

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Va., the cost of the conferences will be $17 for the youth and adult. $4 for the Laymen's Week-End Conference.

* * *

BUILDING PROJECTS

San Antonio, Tex.—Four Episcopal building projects are under way in San Antonio. Work has begun on the first unit of Trinity Church, the Rev. Joseph L. Brown, rector. St. Phillip's congregation (Negro) will soon have a $15,000 Gothic, hollow tile and stucco structure. Christ Church, the Rev. Samuel Orr Capers, rector, has begun work on a new educational building and guild hall. A gymnasium to cost $75,000 is being constructed at St. Mary's Hall and will soon be completed.

At Camp Capers an open-air chapel is under construction, and plans are being made for its dedication on the Camp Rally Day.

* * *

Georgetown, S. C.—At a recent meeting of the standing committee of the Diocese of South Carolina, the Rev. H. D. Bull, of Georgetown, S. C., was elected president, and Mr. B. Allston Moore, of 4 Gillon Street, Charleston, secretary.

* * *

PAPERS OF INDEBTEDNESS BURNED

Detroit, Mich.—The 25th anniversary of the establishment of St. James' Church was observed at the 11 A. M. service on Sunday, May 2, simultaneously with the ceremony of burning the papers representing the last remaining indebtedness on the present parish property. The Rev. Gordon Matthews, executive secretary of the diocese, was the preacher at the service.

Still worshipping in its original location, the congregation has purchased a new site and will proceed to erect a new building as soon as possible. Many changes have occurred in the neighborhood during the past 25 years, including the coming of a great many new residents, and it has been found that the present building is not only inadequate for the needs of the parish, but not properly located for most effective work.

* * *

PERSONALS

(Continued from page 2.)

merly chaplain of the Seamen's Church Institute, New York, N. Y., has retired. Address: Box 897, Tryon, N. C.

charge of St. Mary's, Warwick Neck, R. I.; the Rev. Mr. Williams will continue in charge of All Saints', Pontiac, R. I.

* * *

ORDINATIONS

The Rev. Richard Cobb Fell was ordained priest on May 6, 1948, at Grace Church, Sheffield, Ala., by the Rt. Rev. C. C. J. Carpenter, D. D. The Rev. Charles J. Alleyn presented the candi- after June 1, 1948, he may be addressed date, and the sermon was preached by the Rev. Edward G. Mullen. Mr. Fell will be vicar of Grace Church, Sheffield, Ala., and St. John's, Tuscumbia, Ala.

* * *

SOME RECENT EXPERIMENTS IN EVANGELISM

(Continued from page 8.)

The Parish Meeting. This is another movement having some success. The whole parish membership is called to a vestry meeting at which there is no financial discussion, and the only business talked is the real business of the Church. When the whole membership begins to study how effective the Church is in spiritual affairs; what is hindering its testimony? How it can be more

DEATHS

MRS. RANDOLPH CRUMP MILLER

Muriel Hallett Miller, wife of the Rev. Randolph Crump Miller, associate professor of philosophy of religion at Church Divinity School of the Pacific, died on May 13, 1948, at the Highland Hospital in Oakland, California, of poliomyelitis. She leaves her husband and four small daughters, Barbara Hallett, aged 8 years; Phyllis Muriel, aged 6 years; Carol Christine, aged 4 years, and Muriel Randolph, aged 18 months.

The funeral was held on Monday, May 17, at St. Albans Mission, of which Dr. Miller is the vicar.

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efficient? What needs to be done right here in our parish? then something is surely going to happen.

This very year is the time of the greatest need and of challenging urgency. We see pretty clearly what needs to be done, and we are fairly certain we know the solution but we are still faced with the consciousness of past failures and we hesitate to launch out. We have the examples of what other men are doing and what has worked in other places and dioceses. That does not mean we are to follow slavishly or that what has been another man's success may not be our failure. We do know this is our day of opportunity, and where we live and worship is our field of service, and if we are faithful God will bless our efforts with success.

* * *

THE PARABLES OF JESUS

(Continued from page 3.)

to some because they dragged down pious traditions from their clouds of rabbinical verbiage, and made them walk on the highway with the common people. We do not treat them fairly, we do not hear them as Jesus' audiences heard them, unless we try to make them as homely, as timely, as modern, as they really were.

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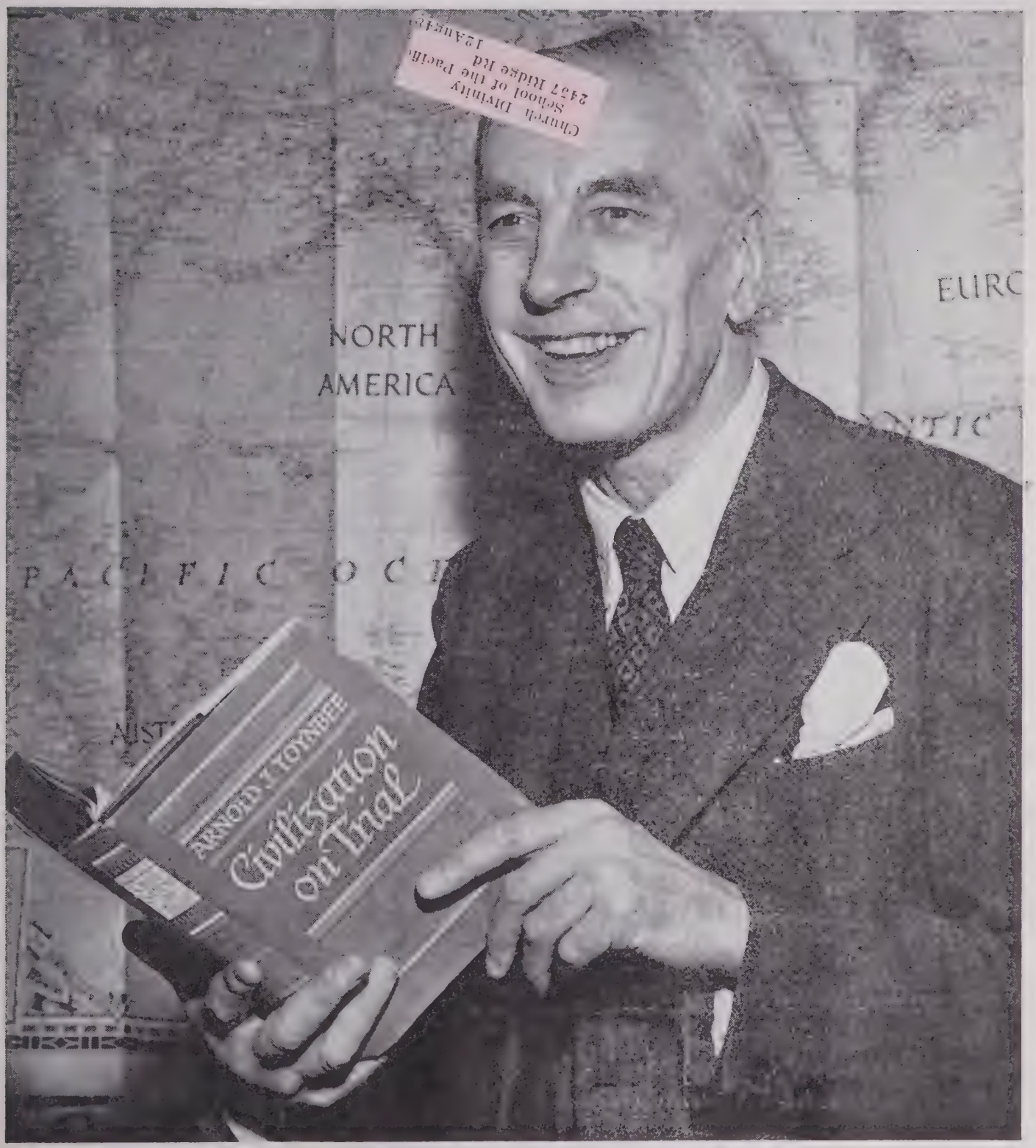

ARNOLD J. TOYNBEE, AUTHOR.

His New Book, CIVILIZATION ON TRIAL, Appeared Last Month.

Personal Notes

The Rev. George C. Ashton, formerly priest in charge of St. Gabriel's, Rutherfordton, N. C., is now vicar of the Church of the Redeemer, Oklahoma City, Okla.

The Rev. Charles Bailey, formerly rector of the Church of the Good Shepherd, Venice, Calif., is now vicar of the Church of the Holy Apostles, Los Angeles, Calif.

The Rev. Joseph H. Banks, rector of St. Phillip's, Charles Town, . Va., will become rector of St. Augustine's, Kingston, N. C., June 1.

The Rev. William H. Brady, formerly rector of St. Paul's Church, Savannah, Ga., has accepted a call to be rector of St. Paul's Church, Alton, Ill., effective July 1.

The Rev. Joseph N. Bynum, rector of St. John's, Winnsboro, and St. Stephen's, Ridgeway, South Carolina, has accepted a call to become rector of St. Matthias, Summerton; Ephiphany, Eutawville; and St. Mark's, Pinewood, South Carolina, effective June 1.

The Rev. Adolphus Carty has been deacon in charge of St. Stephen's Church, Benton Harbor, Mich., since May 10.

The Rev. Lloyd E. Gressle, rector of St. James' Church, Wooster, Ohio, will become the rector of St. John's Church, Sharon, Pa., July 1.

The Rev. Hamilcar B. Hannibal, formerly rector of St. Simon's, New Rochelle, N. Y., is now rector of the Church of the Crucifixion, Philadelphia, Pa.

The Very Rev. Robert Hatch, dean of the Cathedral of St. John, Wilmington, Delaware, has accepted his election as rector of St. John's Church, Waterbury, Conn., effective September 1. Dean Hatch is president of the standing committee, a member of the Board of Examining Chaplains, and was a depulty to the last General Convention. During his comparatively brief administration of the Cathedral in Wilmington he has become deeply beloved in the city and throughout the State.

The Rev. Otto S. Hoofnagle, a master at St. Paul's School, Concord, N. H., will become rector of St. John's, Montclair, N. J., June 13.

The Rev. Ralph B. Krueger, formerly curate of All Saints', St. Thomas, Virgin Islands, is now rector of St. Paul's, Fredericksted, St. Croix, V. I.

The Rev. Robert Lessing, formerly rector of St. Mark's, Downey, Calif., is now rector of St. James', Coquille, Ore.

The Rev. John M. Nelson, formerly rector of St. James', Glastonbury, Conn., is now rector of St. Paul's, Kent Co., Md.

The Rev. Sherman S. Newton, formerly associate at St. Paul's, Kansas City, Kans., is now rector of Trinity, Arkansas City, Kans.

The Rev. Granville V. Peaks, Jr., rector of St. Mark's, Bracey, Va., will become rector of St. Mark's, Wilmington, N. C., June 1.

The Rev. W. Karl Rehfeld, rector of St. James', Goshen, Ind., will become rector of St. Paul's, Hammond, Ind., July 1.

The Rev. Vincent C. Root, rector of St. Timothy's, Iola, Kan., will become rector of the Church of the Covenant, Junction City, Kan., June 15.

The Rev. Thomas Scott, formerly rector of the Church of the Good Shepherd, Belmont, Calif., is now rector of Grace Church, Martinez, Calif.

The Rev. John M. Shufelt, for the past year and a half assistant minister in St. Andrew's Church, Ann Arbor, Mich., joined the staff of St. Paul's Cathedral, Detroit, on May 16, as director of Religious Education. Mr. Shufelt is a native of Campbell, New York, and a graduate of Colgate University. He studied for the ministry in the Berkeley Divinity School and Episcopal Theological School. and served as an officer in the United States Navy during the war for two years.

The Rev. Percy L. Johnson, formerly vicar of St. Luke's, Katonah, N. Y., is now vicar of St. Andrew's, Hartsdale, N. Y. Address: 69 Lynton Place, White Plains, N. Y.

The Rev. Frank W. Blackwelder, rector of St. Simon's, Buffalo, N. Y., will become rector of All Souls', Washington, D. C., June 1.

The Rev. Harwood C. Bowman, Jr., formerly associate rector at the Church of the Good Shepherd, Buffalo, N. Y., is now rector of St. Paul's, Kittanning, Pa.

Notice is hereby given that on this day, May 1, 1948, in accordance with the provisions of Canon 60, Sec. 1, in the presence of the Rev. Samuel O. Capers and the Rev. Joseph L. Brown I accepted the renunciation of the Ministry of this Church made to me in writing by

JOHN RIDOUT, PRIEST

who is hereby released from the obligations of the Ministerial office and deprived of the right to exercise the gifts

(Continued on page 15.)

SUMMER VACATION EXCHANGES

The Southern Churchman will run free of charge the request of any parish for a clergyman for summer supply, and the request of any clergyman for such vacation work. In so doing, the Southern Churchman assumes no responsibility, and cannot undertake to enter into correspondence. Those interested must communicate directly with the parish or clergyman.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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* * *

THE FIRST SUNDAY AFTER TRINITY

The Collect

O God, the strength of all those who put their trust in Thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

* * *

JUNE

1.—Tuesday
6.—Second Sunday after Trinity
11.—St. Barnabas
13.—Third Sunday after Trinity
20.—Fourth Sunday after Trinity
24.—Th. Nativity of St. John Baptist
27.—Fifth Sunday after Trinity
29.—St. Peter.

Vol. CXIV No. 22

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Consecration Sermon

Preached at the Consecration of the Rev. William J. Gordon as Bishop of Alaska, in the Church of the Good Shepherd, Raleigh, N. C., on May 18, 1948

By The RT. REV. THOMAS C. DARST, D. D.,

Retired Bishop of East Carolina

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God . . .

Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."—Acts 20: 24 and 28.

St. Paul's thrilling, appealing words to the Convocation of the Elders of the Church at Miletus come to us with fresh meaning and power as we assemble in this Church of the Good Shepherd for the high and holy purpose of Consecrating and sending forth a beloved young brother as a Bishop in the Church of God—sending him forth, endued with the guiding power of the Holy Spirit, to exercise the ministry which he has received of the Lord Jesus, to bear witness to the Gospel of the grace of God, to shepherd the Church of the Lord, which He has purchased with His own blood.

We are committing to him a great task, a compelling opportunity, a glorious privilege, calling for the humble serving duties of a true Deacon, the sacramental, prophetic, pastoral work of a true priest, the loving, understanding guidance of a true Bishop and Shepherd in the Church of the Living God. For today, as never before in the history of the Church, the world needs, and must have, the leadership of a consecrated ministry. It is not enough to be clever or socially minded or popular. We must be good men whose lives are hid with Christ in God, glad bearers of the redeeming cross, humble interpretors of the mind and spirit of Jesus, witness bearers to the truth that shall set men free.

Unless we are joyfully conscious of the blessed fact that we have received our ministry of the Lord Jesus Christ and count nothing dear unto ourselves apart from the faithful exercise of that ministry, it can never be a ministry of power—it can never lead a weary, sin sick people into the joyful fellowship of the family of God.

We cannot demand respect for our office unless we so live and labor and love that men see as the holder of that office, not one who claims honor for himself, but one who counts it all joy that he is permitted to serve the Lord Christ.

I have never known a parish or diocese to disintegrate under the leadership of a Rector or Bishop who proclaimed, in word and deed, "Thus saith the Lord God", but I have seen many a parish, and not a few dioceses, weaken and decay under the leadership of a Rector or Bishop who constantly fell back upon the Canons to bolster his authority.

They won their point, but too often lost their people; they secured their rights and lost their opportunities.

We need, oh how sadly we need, a sacrificial ministry. We have the high and holy privilege of receiving God's children as members of Christ and heirs of the Kingdom through the Sacrament of Baptism, but if we are to train them to be soldiers and servants of the Lord Jesus, be well assured that we, too, must be born again. We, too, must be buried with Christ in His Baptism and risen with Him to newness of life.

We have the highest, the most heavenly honor that can come to the sons of men, the blessed privilege of Consecrating the sacred elements of bread and wine, and administering to weary, hungry souls the body and blood of our Holy Saviour and Lord, but we, too, must be broken bread if we are to feed the unnourished souls of those committed to our care.

In St. Paul's great, moving address at Miletus, he stressed the end and aim and purpose of his ministry, "to testify the Gospel of the grace of God", to bear witness to the good news of salvation through Christ, to present to men, through the power of the Holy Spirit, the glorious gift of eternal life.

The ministry in this disturbed twentieth century can have no lesser objective, no less exalted and thrilling purpose.

We have the message, we have the men who have been commissioned to deliver the message, we have the power of the Holy Spirit to give wings to our words. Have we the will, the burning desire, the compelling eagerness "to testify the gospel of the grace of God"?

I pray that we have, for the world is desperately in need of "good news" today, pathetically eager for messages of hope, assurance, peace. There is so much **bad news** today, so many dire predictions of disaster and gloom and the breaking down of all that is beautiful and good and lasting.

Anxious men are asking, "Is there any hope?" Can Organized Christianity, as at present constituted, save our civilization from utter ruin? Did Christ die in vain?

We of the ministry, we of the Church, have the answer if we are big enough and brave enough to "testify the gospel of the grace of God".

The answer is found in the Incarnation, in the Cross, in the empty tomb, in the loving Christ who is alive forevermore, in the sure and certain fulfillment of the purpose of a Father Who wills that all men shall be saved.

The answer, however, cannot be given by men who have nothing more than a superficial loyalty to a cause for which they are not willing to die.

The need of a broken world cannot be met through a transient, emotional enthusiasm that vanishes when confronted with Pagan philosophy.

"Revive thy Church, O God, beginning with me" must be our earnest prayer today as we face the unanswered questions of a frightened, unhappy world.

Hear again the stirring words of St. Paul, "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the Church of God

which He has purchased with His own blood."

Feed it with the splendid fruit of our consecrated lives, feed it with the word of God from the pulpit, the Bread of God from the Altar, the example of Christ in our daily living.

By God's grace, we can lead it once more to a joyful acceptance of its glorious mission, a courageous determination to make the dream of the Man on Calvary come true, an awakened realization of its Oneness in Christ Jesus, and of its power, through Him, to save a world.

Lead it, in the name of God, away from its pettiness, its exclusiveness, its cold formality, its unhappy, crippling divisions, out to its promised land of peace and power and redeeming love, out to hearts and homes and communities where Christ is not known as Lord and Master of all life, out to the battle scarred world of hate, suspicion and fear.

Fulfilling our ministry, rejoicing in our high commission, inspired by the example of these valiant souls who went out from an obscure Roman Province to found a World Kingdom of righteousness and brotherhood and peace, we will renew our faltering faith at the foot of the Cross, we will go out as heralds of the new day—ambassadors of the Kingdom of God, sure and certain victors, under Christ, over the powers of hate and sin and hell.

For this ministry—for the blessed privilege of sharing with Christ in the redemption of the world—we thank God and take courage, as we go forward with high faith as loving, living, eager witnesses of the gospel of the grace of God.

Charge To The Bishop-Elect

And now, to you, my dear young brother, I address a loving and more personal word.

In your brief ministry, you have proven by your life and joyful, telling service that you gladly acknowledge the meaning and purpose of that ministry.

You heard and heeded the call of Christ for service in a lonely, barren outpost of the Church's Mission Field, and because of your truly apostolic ministry in that field, because you proved to be a faithful, loving shepherd of the few, widely scattered, but very precious children of the Father, your Church, through its Bishops, acting under the guidance of the Holy Spirit, has called you to a wider field of service.

We have placed upon your shoulders a great responsibility. We have laid upon your heart a great trust.

I am well assured that you will prove worthy of the Church's confidence, and with the same zeal and energy and consecrated devotion that characterized your ministry at Point Hope, you will continue to go forward for Christ and His Church as a faithful Bishop and loving shepherd of the family of God in the great frontier district of Alaska.

The words of St. Paul to his son in the faith, Timothy, we make our loving words to you today. "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." We will be with you as you go forth to your great field of service. Our prayers will go up that you may be wise and strong and tender—that remembering the example of your father, who in his beautiful, consecrated life of service made holy the lowliest path of duty, you may be permitted, in word and deed, to testify, with joyful conviction, the saving gospel of the grace of God.

Religion and Tolerance

By REINHOLD NIEBUHR

There is a curious misunderstanding between religious people and the secularists when they speak of the values of religion for democratic life.

Religious people, whether Protestant, Catholic, or Jewish, are inclined to state dogmatically that democracy cannot survive without religion. Secularists, on the other hand, are certain that religion breeds divisiveness and fanaticism.

Ever since the eighteenth century modern secularism has had the fervent belief that a democratic tolerance between groups is possible only if old, and in their opinion outmoded, religious loyalties are destroyed and a modern "scientific" faith in "progress" and in "democracy" or possibly in "good will" is substituted.

In this debate there are misapprehensions on both sides. Secularism is wrong in its belief that it can establish a solid basis for ethical conduct through a scientific analysis of life. All moral judgments are religious judgments in the sense that they presuppose a faith in some system of meaning for life. Particular moral judgments are derived from this faith.

Thus modern secularists who imagine that they are scientific and irreligious actually have certain articles of faith which determine their sense of life's meaning. They usually believe in "progress," which is to say that they regard the historical development of mankind as an answer to all human problems.

Actually historical development sets human problems in ever wider and more complex forms. Or possibly the secularists believe that "science" can create a "common faith" for all men of good will. Actually no scientific procedure can thus unify mankind. On all the ultimate issues of human existence the historic faiths of the western world are immeasurably more profound than modern secularism.

Modern secularists do have a faith, or various types of faith; but their interpretation of human nature and human destiny is being constantly refuted by our actual experience.

On the other hand, religious people are quite wrong in thinking that faith in God automatically issues in conduct and in sentiments which establish the brotherhood of man, or disposes people to a loving and tolerant attitude toward their fellowmen. The reason this does not follow automatically is because men may believe in God but also believe too simply that God is their ally against every competitor and opponent.

This confidence is the root of religious fanaticism and conflict. Fanaticism does not merely belong to ancient and bygone days; it is a constant source of bigotry. Even when the faith which men hold condemns such fanaticism in principle, it remains a possibility in actual practice.

Religious humility which recognizes God as our judge as well as the judge of our opponent and competitor is the fruit of a profound and vital religious life. All merely conventional religion degenerates into fanaticism, no matter what its protestations.

We, therefore, who feel ourselves called upon to contend against the illusions of modern secularism, must never relax our vigilance against the sins which are the characteristic corruptions of religion.

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Pray for the peace of Jerusalem: they shall prosper that love thee.—Psa. 122:6.

PRAYERS FOR PEACE

The Southern Churchman has printed a selection of prayers in leaflet form for the use of prayer groups or for individuals. Copies may be had for the asking through the office, 101 N. Jefferson Street, Richmond, Va. These suggested prayers, along with the Book of Common Prayer, may help you in forming a group of your own.

Evangelical Comment on the Faith and Order Statement

The following opinion on the Statement on Faith and Order, prepared for submission to the Lambeth Conference by the Joint Commission on Approaches to Unity, has been prepared by a special committee, and is presented to the Church by the undersigned bishops, presbyters and laymen as an expression of Evangelical conviction.

The Statement on Faith and Order, prepared by the Joint Commission on Approaches to Unity for submission to Lambeth this summer, is squarely in the tradition of the last two Lambeth Conferences. The Commission has understood the Chicago-Lambeth Quadrilateral in basically the same way as it was understood in the "Appeal to All Christian People," of Lambeth 1920, and the Report of the 1930 Lambeth Conference.

This means that the Quadrilateral is to be understood as being the platform upon which the Protestant Episcopal Church approaches other Christian groups for the purpose of discussing Unity. This means also that the Quadrilateral is to be understood as authorizing an approach to other Christian bodies which recognizes their membership in the Holy Catholic Church and which honors the full reality of non-Episcopal ministeries.

In the Statement on Faith and Order, the Commission on Approaches to Unity relates the viewpoint of this Church to the historic conviction of the whole Anglican Communion that Church Unity is an end to be sought for, and that this Unity, while it must safeguard several points of proven value in the Anglican heritage, must be achieved by mutuality. The Statement quotes with approval the re-statement of the Fourth point of the Quadrilateral in the "Appeal to All Christian People," "A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole Body."

Since the Statement defines the Faith and Order of this Church in the light of the Lambeth reports of 1920 and 1930, it must be borne in mind, in substantiation of our comment on it, that the same Report of 1930, which is cited at great length by the Commission, was the one which gave the "green light" to the United Church of South India.

The Statement has the value of combining in one document a number of valuable formulations of Anglican faith —the original action of the General Convention at Chicago in 1886, the restatement by the Lambeth Conference of 1888, significant sections from the "Appeal to All Christian People" of Lambeth 1920, and statements on the meaning of the Episcopacy from the Lambeth Report of 1930. These various formulations are all of one general tradition, and while they are not of equal merit, they do represent a kind of mainstream of Anglican thinking on the subject of Unity.

After all this has been said, we must point out that the Statement prepared by the Commission does not so much clarify disputed points as it amplifies the statements made about them. If there was doubt as to the meaning of the Quadrilateral—as there has been right along—and doubt as to the interpretation of the "Appeal to All Christian People," this doubt remains in the new Statement. It can be read in more than one way.

We understand the very real difficulties under which the Commission has to work, but we know it is a difficulty in which we all share. Language is never definitive on the verbal level, but we do expect in this Statement clarification on the way to decision. We read the document, therefore, with great appreciation, and we seek to find in it steps in the direction which this Church defined for itself in 1937, when it declared its intention to achieve organic union with a non-Episcopal branch of the Holy, Catholic and Apostolic Church. We recognize that this present Statement is immediately addressed to less ambitious questions but that they are related to, and are a part of, that declared policy.

A commentary explanation of the Lambeth Quadrilateral is one thing. It may serve a useful purpose, but it is background only for concrete negotiations. A non-Episcopal communion needs answers to definite questions which the Lambeth commentary does not mention—such questions as: how much of a doctrinal definition of the historic Episcopate must be part of a basis of Union? Will a non-Episcopal ministry receive recognition in a united church, and, if so, in what form? Until the Episcopal Church (or the Anglican churches as a group) give definite replies to these questions which emerge at once in any negotiations, any commentary on the Lambeth Quadrilateral will be in an academic vacuum.

The real weakness of the Statement is that it leaves entirely unresolved the dilemma arising from the insistence that the Episcopate shall be regarded as essential, sustained, and obligatory from earliest Apostolic times; while, however, disclaiming insistence upon "any one formulation of the doctrine of the Ministry." The latter liberty of interpretation would seem reasonable only if Anglican insistence on the acceptance of the Episcopate as a condition of Union is based on emergence through history and proven value. It is worthy of note that the Evangelical does thus regard both the development and the significance of Episcopacy. Consequently, we are opposed to any attempt, whether overt or implied, to impose upon the acceptance of the Episcopacy such a doctrine or theory as arises from the view that it is an indispensable condition of effective grace.

While the Statement bases much of its reasoning upon the Lambeth Report of 1930, it does not seem to us to safeguard sufficiently, in its remarks about the Episcopacy, the pro-Unity spirit of that Report. Along with the sections cited in the Statement should be the following: "But while we thus stand for the Historic Episcopate as a necessary element in any union in which the Anglican Communion can take part, and have given our reasons for so doing, we do not require of others acceptance of those reasons, or of any one particular theory or interpretation of the Episcopate as a condition of union. We recognize as fully the gifts of the one Spirit entrusted to those others, and their equal responsibility to maintain their several trusts; and we are content to believe that the acceptance of the Episcopate itself, in its continuity of succession and consecration, and in the discharge of its historic functions, will bring to the united Church those gifts of Grace which, as we believe, the Providence of God has associated with it."

Evangelicals are prepared to say that the South India Church presents a very good example of what we understand this section of the Statement to mean. We are aware, however, that those who read the Statement from outside our Communion will never be sure that this is the case, since the document can be read also in other ways. Therefore, we regret that the Commission has not attempted to say more clearly what it means—but has been content to continue a difficult ambiguity which has plagued our participation in the movement for Unity ever since the original Quadrilateral.

Since Evangelicals understand that negotiations with the Presbyterian Church of the U. S. A. are still the official policy of the Protestant Episcopal Church, we would point out that the

"Proposed Basis for Unity," which was never voted on at the last General Convention seems to us to fulfill all the requirements laid down in this Statement.

We recognize that there are limits to what any Statement of Faith and Order can accomplish, since words are always defined in the context of real decisions and real actions. We know that the internal problems which the Protestant Episcopal Church has encountered during its unity negotiations cannot be resolved by the statement to which everyone agrees. Indeed, we recognize that unanimous agreement under the circumstances is a very good indication of ambiguity.

We have serious hesitation in regard to what appears to be the one innovation in the Statement—regarding the sacramental rites not counted to be Sacraments of the Gospel. We see no justification for officially recognizing them now to any greater extent than that already allowed in this Church. Such a recognition would, doubtless, complicate the only proposition to which this Statement is addressed, namely, "the basis on which the Protestant Episcopal Church in the U. S. A. will act" in relation to other Christian bodies, particularly the Presbyterian Church in the U. S. A. It must be assumed, therefore, that no innovation at this point is intended, and that the verbal changes do not suggest practices other than those rehearsed in Article XXV, and extend to them no recognition beyond what is there described. On any other basis, this part of the Statement does not describe the Faith of the Protestant Episcopal Church, but only what a small minority would like to have become the faith.

Attention is drawn to the fact that the Statement makes reference to "Absolution" and the "Marriage Blessing" in place of the traditional reference to "Penance" and "Matrimony." The second variation would appear insignificant, but it is worthy of note that while the use of Absolution is involved generally in the services of our Church, the so-called sacrament of Penance most certainly is not. It is, therefore, mistaken and misleading to substitute reference to Absolution as an implied equivalent of Penance.

This little paragraph on the five so-called minor sacraments would not seem to be of much importance at first glance. When it is considered, however, in the light of possible relations with other communions, it seems to place an unnecessary obstacle in the way of negotiations with other Protestant Churches, while at the same time it distorts what most Episcopalians believe to be the actual practice of their own Church.

We are aware that the Commission has not yet defined what is meant by "intercommunion" and "organic federation." We hope that this task will be attempted shortly. Since the subject has not really been dealt with in the Statement, it is unfortunate that the one example cited for "intercommunion" should be that of the Bonn Agreement, since in this country our real concern is with the achievement of inter-communion with other Protestant Churches, rather than comments about the mutual recognition of Catholicity between communions which share certain externals.

When we consider the Statement as a whole, we are grateful to the Commission for having brought so many significant documents into articulate relationship for the education of the Church. We are glad that the best elements in the Lambeth tradition have been continued, and that a significant editorial job has been done which can be put to much good use. We wish, however, that the Commission had understood more clearly that whatever it wrote could not help but be addressed to the whole Christian world and read with interest by members of other bodies.

While recognizing the practical and verbal difficulties involved in composing a Statement on Faith and Order, we must regard this document as being meaningful—in any full sense—only to Anglicans, whose glory is a heritage of freedom of interpretation when it comes to defining its own formularities.

Signatories

The Rt. Rev. Lane W. Barton, Bishop of Eastern Oregon; the Rt. Rev. Angus Dun, Bishop of Washington; the Rt. Rev. Charles K. Gilbert, Bishop of New York; the Rt. Rev. John E. Hines, Bishop Co-adjutor of Texas; the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio; the Rt. Rev. Norman B. Nash, Bishop of Massachusetts; the Rt. Rev. William Scarlett, Bishop of Missouri; the Rt. Rev. Beverly D. Tucker, Bishop of Ohio; the Rt. Rev. Henry St. George Tucker, former Presiding Bishop of the Church; the Rt. Rev. John Moore Walker, Bishop of Atlanta.

The Very Rev. John Warren Day, of Topeka, Kansas; the Very Rev. Robert F. Gibson, Jr., Dean of the Sewanee Theological Seminary; the Very Rev. Sidney E. Sweet, of St. Louis, Missouri, Very Rev. Robert Hatch, Wilmington, Delaware.

The Rev. Gardiner M. Day, of Cambridge, Mass.; the Rev. Roscoe T. Foust, of New York; the Rev. E. Ashley Gerhard, of Winnetka, Ill.; the Rev. Charles D. Kean, of Kirkwood, Mo.; the Rev. William H. Laird, of St. Louis, Mo.; the Rev. John C. Leffler, of San Francisco; the Rev. Henry Lewis, of Ann Arbor, Michigan; the Rev. Randolph Crump Miller, of Berkeley, Cal.; the Rev. William H. Marmion, of Birmingham, Alabama; the Rev. Charles F. Penniman, of St. Louis; the Rev. J. Francis Sant, of St. Louis; the Rev. Charles F. W. Smith, of Wellesley, Mass.; the Rev. John R. Stalker, of Gambier, Ohio; the Rev. F. Bland Tucker, of Savannah, Georgia; the Rev. Matthew M. Warren, of Atlanta, Georgia.

Mrs. Randolph H. Dyer, of St. Louis; James A. Garfield, of Cambridge, Mass.; Coleman Jennings, of Washington, D. C.; Spencer Miller, Jr., of South Orange, N. J.; Mrs. Henry Hill Pierce, of New York; The Hon. Owen J. Roberts, of Philadelphia; Ethan A. H. Shepley, of St. Louis, Mo.; Richard B. Tucker, of Pittsburgh; and the Hon. Jerry Voorhis, of Chicago.

* * *

Meditations In His Presence

"While we have time, let us do good" and "ye shall not appear before the Lord empty." (From the **Offertory Sentences**, pages 72 and 73.)

Probably the greatest single tragedy of any life is to arrive at life's end and find time has run out, without having used it to the full. The things that might have been—passed by, unseen, undone. The precious moments do fly past, and the treasures of countless price contained in each one must be garnered as they come. Tomorrow may be too late. There is nothing so futile as regret. "If only we had . . ."

In this first sentence we are certainly reminded of the need for capturing and holding the fast moving sands of time, by living out each grain to its full destiny. Sins of commission loom large, but mountainously larger are the sins of omission. "While we have time." While we have the opportunity. This moment will never return. We may never pass this way again.

I have no desire to be gloomy. But there is need for warning when procrastination besets us and we put off doing what will probably never be done. Let us do the good we can now, whether it be sharing our money resources with the pitiful victims of war's aftermath, or remembering to be patient, kind, thoughtful, or appreciative to a loved one.

Now, briefly, the second sentence.

God's judgment is loving, but what can God do when we appear before Him empty of the good He assigned to us during the wasted hours of earth life? Of what does a man's eulogy consist? The tangible remains of his goodness! "Ye shall not appear before the Lord empty." And we will not if "while we have time" we seize the endless opportunities to love and to serve.

Our offering, our oblation, before Him may be small indeed, but when a part of it is the good done in proper reason, without neglect, to the full extent of our ability, then God will rejoice, for His Kingdom draws one inch closer.

J. W. KENNEDY.

Editorial . . .

400th Anniversary of the Prayer Book

A bit more than a year hence we will be celebrating the 400th anniversary of the first English Book of Common Prayer. In January, 1549, Parliament passed the act which gave legal sanction to a "Book of Common Prayer" in English which would henceforth be the one authorized manual of public worship in England. It further recommended that the new book should come into general use not later than Whitsunday, which was June 9th that year.

The principles which guided those who drafted the new book were clearly stated in a Preamble to the Act of Uniformity and in the Preface to the book itself. They were not deeply concerned about changes in the liturgy, particularly the Holy Communion. They were concerned with provision for daily services adapted to the needs and understanding of both priest and people. Herein they stressed "the godly and decent order of the ancient Fathers" in the daily, continuous reading of Holy Scripture, with the recitation of the entire psalter monthly. This was, they stated, "an Order of Prayer . . . a great deal more profitable and commodious than that which of late was used."

That this great anniversary will be fittingly commemorated officially by all the Churches of the Anglican Communion is certain. Our own Church has already made preliminary plans. But it ought to be far more than simply an historic event sentimentally remembered. It could be a time when we take fresh stock of our great liturgical tradition. It could be a time when we might well ask ourselves what principles should govern us in maintaining these great traditions and yet in keeping them alive and vital today. It might well be a time for nation-wide study by the laity of the Prayer Book, with which so few of them are adequately familiar. It might also be a time when we determine to end much of the existing anarchy, contributed to by both high and low Churchmen, in unauthorized ceremonies and service; and seek to recover a degree of unity in the worship of the Church which will not be restrictive nor binding in liberty of interpretation, but which will end many of the imitation Italianisms and Calvinisms that plague us today.

If we attempted thus to keep this anniversary, it might well be a great milestone in the reunification of the Episcopal Church within itself.

Canon Gilbert P. Symons

"Forward—Day by Day," our daily devotional guide, is well known to all Episcopalians. It is about the only residue of the "Forward Movement" that began so enthusiastically and with so much fanfare in our General Convention a decade or more ago. That it and similar fine materials continue to be made available to the Church is due almost entirely to the efforts of one priest of the Church, the Rev. Canon Gilbert P. Symons. Quietly, he renders the Church a unique service. Only those who have written at Canon Symon's request know how much the Church owes to his fine judgment, his excellent editing, and his perceptive revision of material sent to him.

But Canon Symons has been doing more than simply preparing the printed page in recent months. A growing work of mercy has been going on under his direction. It started with Canon Symon's own affection for a devout Old Catholic priest. Through him, fifty needy pastors in the Diocese of Bonn alone were discovered. An appeal in the Lenten issue of "Forward—Day by Day" was the seed that secured the harvest to meet this need. Canon Symons asked anyone who already having given to the Presiding Bishop's Fund for World Relief still wanted to send a personal package abroad to communicate with him. 700 replies kept him working nights, holidays, Saturdays and Sundays to answer them. The circle widened to include families in France, Waldensians in Italy, people in Belgium, Greeks, Welsh, Scots and English.

It is still a little thing compared with the greater relief enterprises. But it has great merit. It tells us what one man can do when he is filled with Christian concern. And to those to whom the packages go, it says, in Canon Symon's words, "We believe in you. You belong to us. This means: God's Spirit cannot be denied."

The Church may well salute Canon Symons as one of our choice souls.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

Two books of extreme importance this month are the co-winners of the Abingdon-Cokesbury Award. One of them is **THE RELIGION OF MATURITY, by John Wick Bowman of the San Francisco Theological Seminary (Abingdon-Cokesbury, $3.00).**

In this fine volume, a noted Biblical scholar deals with Jesus and the religion of the altar, book, and throne, and comes to the conclusion that these three emphases are not enough, for they deal with the fragments of man's nature—emotional, intellectual, and volitional. In the New Testament we find a revealed religion which fills the inadequacies of the Old Testament. Its authority is the Incarnate Son who was what God expects man to become. Its sole technique is the spirit of Christ. Its product is the image of God, fulfilling God's purpose in creation. Its institution is the "body of Christ."

The other co-winner is **PRAYER AND THE COMMON LIFE, by Georgia Harkness of Garrett Bible Institute (Abingdon-Cokesbury, $2.50.)** The three main divisions deal with the foundations of prayer, methods of prayer, and the fruits of prayer. Within this simple framework are many helpful ideas, techniques, and theories are provided. Those who do not pray should read this book to find out what they are missing, those who are concerned and try to pray but cannot will find ways of achieving their soul's sincere desire, and those who believe they pray well will find enrichment for their spiritual life.

MEDITATIONS, PERSONAL AND SOCIAL. By James Myers, Commission on Worship of the Federal Council of the Churches of Christ in America. 15c each.

This is a companion volume to **Prayers, Personal and Social,** which has had wide popularity. In the new volume, Mr. Myers has gathered together insights and ideas from his long and interesting experience which are appropriate to personal and group meditation. As in the previous volume, he has happily combined a profound devotional spirit with social vision. The scope of the 51 Meditations is indicated by the following titles from the list: Unselfish Prayer, Christian Love in Social Legislation, The Ministry a Dangerous Calling, The Church and "Isms," Unity in the Silence, The Content of Conversion, Religion in Labor Movement, The Divine Negative, For Those Who Mourn at Christmas Time.

BISHOP BRENT. By Alexander C. Zabriskie. Westminster Press., 1948.

This is the life of one of the great Christian leaders of the last generation, long waited for by his friends, now completed upon the basis of the work done by Dr. Ogilby, late President of Trinity College, by Dean Zabriskie of the Virginia Seminary.

The story is admirably told. One follows the Bishop from his birth (1862) and his boyhood in Canada on through his college and Seminary, his early ministry in Boston, his acceptance in 1901 of his election as Missionary Bishop of the Philippines, his Senior Headquarters Chaplaincy during the first World War and his ten years as Bishop of Western New York to his death in 1929.

And one discovers that such an outline of his life is only the framework for vast, varied and distinguished service to God and the world. He organized the missionary work of the Episcopal Church in the Philippines. He became a world figure through his work with the International Opium Commission, twice serving as its president. He proposed and led in the work which culminated in the whole Faith and Order Movement, presiding at the Lausanne Conference of 1927. He did an unusual work as Headquarters Chaplain in the first World War.

In all these tasks he was pre-eminent; but it will be his work for unity, the movement which he began, and his writing, which will ensure him a place among the unforgotten names in the history of the Church. And it is his work for unity which makes the publication of his life at this moment, when the World Council is at last achieving form, a real event.

All this story Dean Zabrieskie has told with fine insight, but beyond that he has led us into the deep spiritual richness of Brent's life, his capacity for friendship, the mystical quality of his religion, its depth and power. For everyone who would find inspiration in the hard service of unity in the Church and in the world and for everyone who would find strength in the companionship of a great soul this book will be a joy.

EDWARD L. PARSONS.

THE SPIRIT OF CHINESE CULTURE. By Francis C. M. Wei. Scribners. $2.75.

All who are interested and concerned with the work of the Christian Church in the Far East will want to read this book, written by the President of Central China College, Wuchang, China. The book had its origin in the Hewett Lectures delivered in 1946 at Andover-Newton Theological School, and Union Theological Seminary.

The book is written in a captivating style, and shows the author's mastery of the English language. He gives clear and decisive chapters on Confucianism, Buddhism, and Taoism—and every missionary working in the vast missionary field of China would do well to master these chapters. His final chapter, "Interpretation of Christianity in Terms of Chinese Culture," is an especially daring vision of future Christian work in China, and well merits the close concern of every mission board working in China.

CHARLES F. WHISTON.

CHRIST IN THE DRAMA. By Fred Eastman. Macmillan. $2.50.

"Drama, in its history in occidental civilizations, has usually passed through these phases: an origin in worship, a development into an art which seeks escape from life, a 'show business' conducted for revenue only, and finally a period of repression and censorship." (p. 87). This volume is a fascinating account of what has happened to Christ and Christian influence in the history of the drama, with a long chapter on Shakespeare, another on the period from Shakespeare to Shaw, one on modern British drama, another on modern American drama (O'Neill, Connelly and Wilder), and a final chapter on drama in the churches (which is Eastman's pet hobby). So this book with have a triple appeal: (1) to all drama lovers, (2) to all those concerned for Christian influence on the theater, and (3) to those working on practical dramatics in the churches. No one, beginning with the reading of the opening pages, can quit until he finishes the book.

R. C. M.

THE BIBLE IN THE CHURCH. By Robert M. Grant. Macmillan, 1948.

We are convinced that the Holy Scriptures contain all things necessary to salvation, but there is a lack of agreement as to what they contain. Not everyone will concur as to what they say and what they mean.

This book is a study of the various ways in which Christians have interpreted the Bible. As its subtitle indicates it is a "Short History of Interpretation," and so it is. In a brief 175 pages it manages to give a summary of all the significant developments in Biblical interpretation from the use which Jesus made of the Hebrew Scripture down to the recent neo-orthodox movement of Barth and his associates.

Everyone reading this book will certainly be rewarded with a much deeper appreciation of the Bible and the Church.

There are, according to the author, two opposing schools of Biblical interpretation, the fundamentalist and the allegorical, and he presents, with an impartial and scholarly but interesting style, the struggle of the Church to keep a proper balance between the extremes.

One of the especially interesting features of this book is the wealth of quotations from the various scholars who molded opinion. One gains firsthand insight into the thoughts of Origen of Alexandria, Thomas Aquinas, Luther, Pascal, and many other old friends and meets many new ones, as for example Vincent of Lerinum who in 434 gave Catholicism its definition, "What has been believed always, everywhere and by everyone."

This book is a valuable vantage point from which to survey the present conflicting claims of modern Catholic and Protestant Biblical scholarship.

Dr. Grant has done us a great service in preparing this thorough survey of an important but untouched field of the history of Biblical scholarship. It is a "must" book for all students of the Bible.

JAMES L. JONES, JR.

A Page for the Family *Mrs. E. E. Osgood, Editor*

YOU COUNT

"I am done with great things and big things, and I am for those tiny, invisible, molecular forces that work from individual to individual, creeping through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, but which, give them time, will rend the hardest monuments of men's pride."

Perhaps we face the rising tide of growing tension, conflict and fear with a sense of personal impotence that tends to frustration and inaction. But this is stark defeatism, to which we as Christians must not succumb. A widely-known psychologist, in a recent article on the solving of marital problems, points out that the "only point at which either party can begin is with himself," and this is equally true in regard to international problems. It may be tempting to spend our time in criticizing others, but we can spend it to far greater advantage in improving ourselves. It is no criticism of the "United Nations" to say that it can only function and succeed if the climate of public opinion is favorable to such success.

The way to begin to build peace is to be a peace carrier and a faith bearer and a hope spreader in the area of influence in which you live and work. Peace can never be imposed from above. We must grow it from the grass roots. It must be built out of those tiny, molecular forces and factors which, separated, seem so powerless and insignificant, but which, added together, form and fashion society. The task of Christians is to spread those qualities which make for peace: truth and justice, faith and fellowship, courage and hope. As a writer in the early part of the Second Century describes it:

"What the soul is in the body, Christians are in the world. . . . The soul dwells in the body, and yet it is not of the body; so Christians dwell in the world, and yet they are not of the world. . . . The soul is enclosed within the body, and itself holds the body together; so, too, Christians are held fast in the world as in a prison, and yet it is they who hold the world together."

International relationships begin with personal relationships, and it is there that our primary responsibility lies. The chief question is not, "Why is Russia so unreasonable, so demanding, so materialistic, and so selfish?", but, "Why are you and I sometimes so unreasonable, so demanding, so materialistic, and so selfish?"

Remember—in the long run, it is "those tiny, invisible, molecular rootlets . . . that creep through the crannies" which ultimately prevail.—W. Appleton Lawrence, in The Pastoral Staff.

PRAYER BOOK PAGE BY PAGE

CXXVII

THE SURSUM CORDA.—We come now to the very center and purpose of the Holy Communion Service. It is essentially a lifting up of our hearts to God.

In most churches these little versicles are sung, but the writer always prefers to have them said so that the entire congregation can repeat them fervently, realizing their full meaning. Singing or chanting by the choir no doubt adds beauty to the service, but it also frequently creates a sense of detachment because the music is far too complicated for the average person to share, consequently they are apt to leave it entirely to the choir and have little or no participation in it. The position of the Sursum Corda in the service is particularly appropriate, since it comes after the heart has been made light through the confession that unburdens it of its sins, the Absolution, reminding us of God's forgiving power, and Comfortable words that have encouraged even the heavy laden and the sinners to come to him.

Its origin is almost lost in antiquity. A reference to it is found as far back as the fourth century where it is specifically mentioned by St. Cyril of Jerusalem in his writing, where he uses the following words, "After this the priest cries aloud, "Lift up your hearts." For truly ought we in that awful hour to have our hearts on high with God, and not below, thinking on earth and earthly things. The priest then in effect bids all in that hour abandon all worldly thoughts or household cares, and to have their heart in heaven with the merciful God." (Daniel on the Prayer Book, Page 372.)

Thus these few lines tucked away on page 76 of our Book of Common Prayer open a window to us that looks down a vista of fifteen centuries of Christian worship, and reminds us of the antiquity of the service of the Lord's Supper.

R. CARY MONTAGUE.

* * *

SUMMER OPPORTUNITIES

Now that the air is full of commencements and summer plans it might be well to think about them. What are you planning to do as a family, a church, and a community?

Have you thought about doing things this summer with your family? Family picnics are in order for those liking to "cookout" their meals, to share outdoor life and to enjoy informal living. Some may like to take trips with their children to the zoos, cathedrals, churches, museums and new interest centers. Perhaps you can enjoy your backyard. A fireplace can be built, games purchased, and you can learn to play together. Here your children will receive from you their first lessons in good sportmanship. I remember learning mine playing croquet. Let us try to take more time when our children are free of school and outside activity to be with them. They are fun. If you, as parents, would be interviewed about your children how much would you be able to tell about them? I saw this happen to someone, who, thought he was a good family man and knew his children.

What have you planned for the boys and girls in your church? Have you planned some group activity? Have you closed your Sunday School? Remember here is one great opportunity.

You might have a Vacation Bible School from two to six weeks where the boys and girls can come regularly to you each morning. Here they could worship, play and study together, and would learn more during this session than all winter. Every church should plan some sort of activity during the long vacation period. Special short term interest groups could be held. "Redo" the kindergarten room, make things for the Sunday School play group in the nursery, paint furniture and make new curtains. There can be story hours, record playing times, visual showings followed by discussion and activity. These can be done with good leadership and by some one with imagination and interest. A hobby club can be started, also. One group had a "tinkers club." The boys learned to use tools properly by repairing simple electrical things and radios, etc.

One group had a good time making things for the Overseas Relief Projects. They made over old candles by melting and remolding them, mended clothing, and made simple garments for children. They first read about the needs, saw movies, and then worked with a definite object in view. A summer conference offers another great opportunity. See that your boys and girls attend one, and you also, if possible. This can mean more to growing young persons than most anything I know.

MARTHA C. PRAY,
Consultant of Christian Education,
Diocese of Virginia.

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A CORRECTION

On this page, issue of May 15, there was a reprint of one of the original articles from the New York Bible Society Quarterly, "The Bible In New York," under the title "A Colored Saint." The proper credit was omitted.

Diocesan Conventions

BETHLEHEM

BISHOP STERRETT CITES OPPORTUNITY IN FUTURE

Scranton, Pa.—Opportunity and responsibility were twin themes of the Rt. Rev. Frank W. Sterrett, bishop of the Diocese of Bethlehem, at the 77th Diocesan convention's opening in the Church of the Good Shepherd, May 11.

At no time since the founding of this Republic have we faced a future so rich in opportunity for human betterment and where wrong decisions can mean so much harm to us and to our world," he declared. "We, who, partly because of our own initiative and resourcefulness, and in part because of forces over which we have no control, find ourselves through God's mercy and providence by far the most powerful nation on earth, should carry a much greater part of the burden of helping a confused and shattered world to find its way back to a good road."

Bishop Sterrett urged the Marshall Plan support 2and discouragement of defeatism.

"We believe that freedom is essential to development of worthwhile living," he declared. "We would defend it and endure sacrifice to see that it survives in our world. We believe that to make it known to all that this is our stand and that until some world order is strong enough to keep a just peace we propose to remain strong enough to support our conviction, would lesson and not increase the danger of armed conflict.

"But to accept war as we know it today with all that it would mean in suffering to the innocent and helpless over the world, until we have tried every honorable means to prevent it, would not only be the most awful folly, but a sin that would expose us to the stern judgment of a just God."

American example will be more impressive than American words," he added in pointing to the Church's part.

"The Bishops of the Anglican Communion for the first time since 1930 will meet this Summer in London, and soon afterward the completion of the organization of the World Council of Churches will be effected in Amsterdam. In the latter it is our hope that the power of united witness of great Communions will be brought to bear on the troubled issues of our time in the spirit and comradeship and neighborly cooperation with those, who in spite of differences, are at one in their common devotion to our blessed Lord."

Warning swiftly followed: "We will make little progress if we underestimate the serious convictions that divide us. But God forbid that in this hour when our troubled world needs the strong voice of a united church that we allow differences that are not vital to keep us apart.

"There is much we can do individually and together to further the solution of the problems that face the church, nation and mankind," the Bishop concluded. "May we be constant in prayer in our homes and in our parishes that the church may be true to her calling, that the spirit of neighborly good-will may prevail at home and that peace with justice may be preserved in our world." He also briefly acknowledged representation of the Polish National Church, saying, "We are honored tonight by the presence of distinguished representatives of the Polish National Catholic Church of America, the headquarters of which are located in Scranton. Our churches are in communion, and we have every hope and confidence that this friendly fellowship between our clergy and congregations will increase during the years."

The Convention voted unanimously to send Bishop and Mrs. Sterrett to Lambeth this Summer. This will be part of the Diocese's gift to the Bishop in celebration of the 25th anniversary of his consecration (November 9, 1923).

It was reported to the Convention that the Diocese had over-subscribed its quota for the Presiding Bishop's Fund for World Relief, and that additional funds were coming in (quota was $15,-545). Every Church and mission in the Diocese had pledged or given to the Fund.

Mr. Frank Atkinson, Chairman of the Bishop's Laymen Committee of the Diocese of Newark, was the special speaker at the supper for church and lay delegates at the opening of the Convention.

* * *

LONG ISLAND

Garden City, L. I.—Bishop De Wolfe in his Convention address, held May 18, asked for a Suffragan Bishop. Convention passed acceptance. A special convention will be called on October 12 to elect one, the 1946 General Convention having already given permission.

The Bishop also suggested that the diocese adopt a Diocesan chest, and put into one drive all our giving for: National Council quota, Diocesan Mission quota, Presiding Bishop Fund, Church Charity Foundation, Theological Education, Bishops Call for Advance Work.

He also called attention to much advance work, among new projects being the Youth Center, a 75-acre tract fronting on Long Island Sound. This center was purchased for $22,500 and has five dormitories, dining hall, chapel and faculty house, and was attended last summer by over 700 young people.

* * *

LEXINGTON

Bishop Asks For Prayers For Coming World Meetings

The Bishop of Lexington, the Rt. Rev. William R. Moody, D. D., in an address to the 53rd Annual Convention of the Diocese, called upon the Christian Churches to take the leadership in a drive for world-control of atomic power. "If the Churches do not come out for this, now," the Bishop declared, "they will lose the greatest opportunity for spiritual leadership offered in our age."

Referring to the meeting of the Bishops of the Anglican Churches, to be held in Lambeth Palace next July, and to the meeting of the World Council of Churches, in Amsterdam, next August, Bishop Moody declared, "I hope that there will come out of these two meetings a clear and unmistakable call to the Christian world for repentance, and for conversion to the Lordship of Christ. Only a converted Church, believing in the power of Jesus to turn tragedy into triumph, won through the shedding of His blood, can have anything convincing to say to a pagan and unchastened world. We need not deceive ourselves. The Church is not converted, and the world is not chastened."

"I hope that there will come out of these meetings the unmistakable assertion that there are human rights which transcend national boundaries, and that our present system of warlike, competing, and mutually suspicious nationalism is unChristian, and therefore wrong. I hope that somebody will say that the people of this world ought not to have to live under the dreadful threat of atomic war. I hope that the leaders of the Churches will put their spiritual authority squarely behind a movement to bring about international control of atomic power. If the Churches do not come out for this now, they will lose the greatest opportunity for spiritual leadership offered in our age. For in this time of ours God is on the march. He wills mankind to be one. If the Churches do not take the

leadership in this, God will find others to take it. World control of atomic power is going to be had. The only choice we have, really, is whether we shall have it now, through the free association of enlightened men, or to have it forced upon us in the ashes of our present world."

Bishop Moody asked that all the Churches in his diocese form prayer groups to meet throughout the summer to pray for the two world meetings of Christian leaders. "I hope that every Communion Service offered in this Diocese between now and the end of the summer will have as its special and expressed intention prayer for these two Conferences, and for the conversion of the world." "I say to the clergymen who are here, Go home from this place and preach the Gospel in confidence and in power, for in the Gospel there is power to set the nations free. Go back and stir up that righteous remnant which is able to save the world."

* * *

RHODE ISLAND

Providence, R. I.—The 158th Convention of the Diocese of Rhode Island met in the Cathedral of St. John in Providence on the morning of May 18. It was preceded by a supper and service at St. Paul's, Pawtucket, the evening of May 17. At the service that night the Rt. Rev. Granville Gaylord Bennett, D. D., Bishop of Rhode Island, broadcast his annual address. He indicated the conflicts in the world as to politics, economies and idealogies, and emphasized the fact that only a Christian approach, acknowledging the value of human personality, could be the answer. He deprecated prejudice and discrimination against Jews and negroes.

The report of the Ven. Archdeacon Anthony R. Parshley emphasized the importance of extending the missionary work of the church in this diocese. Many people have removed from city to country in Rhode Island, and the Church must follow them to their new locations. The Convention approved a long-range plan for the financial backing of the diocesan missions.

The Convention approved the dividing of all missionary money received from the parishes and missions in the diocese in the proportion of 38 per cent for the diocese and 62 per cent for the national Church.

The matter of higher education and the incorporation of Seabury (Junior) College was considered, with the diocesan commission continued for further work and report. Permissive legislation has already been enacted in the State Legislature, but no further move will be made for a year.

The new diocesan paper, "The Rhode Island Churchman," was put before the Convention, and action taken for its subsidization until subscriptions should make it selfsupporting. The Editor-in-Chief is the Rev. Harold Whitmarsh, rector of St. James' Church in Woonsocket, R. I.

Preferential voting was agreed to by the Convention, rather than continuing the old plan under which many ballots might have to be taken to determine General Convention and Synod delegates, which must have concurrent majorities among both the clergy and laity. Proportional representation was considered by the committee, but rejected on account of its complexity and impracticability.

Grace Memorial Church, Phillipsdale, the Rev. Anselm Broburg, deacon-in-charge, was admitted into union with the Convention as a parish.

One of the matters over which arose most discussion was the introduction of a resolution against mixed marriages with adherents of the Romanist Church, including a rejection of their claims to being "the only true Church," and their refusal to acknowledge as valid any marriage not performed by a Romanist priest. All this was agreed to "in principle" in the Convention, but many objected to the Romanist Church being mentioned by name, when there are also "Protestant" churches which do not consider marriage as a Sacrament and life-long, and which also have their own hard-and-fast rules as to marriage and baptism. Romanist mixed marriages require a promise on the part of the non-Romanist party to the marriage to have the children baptized and brought up in the Romanist Church. On the other hand, marriages with some "Protestants" have resulted in the loss of children to the Episcopal Church, and the practical lapsing of Episcopal Church communicants from their Church. And to marry a member of the Jewish Church requires, it seems, that Jewish person to be considered "dead" by his or her Church. The Convention finally adopted part of the original resolution as to "mixed marriages," exhorting our clergy to instruct their people in our doctrine of marriage, and the difficulties they encounter in marrying outside the Episcopal Church.

Pilgrimage To "South County"

Narragansett, R. I.—On Saturday, May 15, one hundred and twenty-two women, representing twenty-six parishes in the northern part of Rhode Island, made a pilgrimage to some of the parishes in "The South County," as Washington County is called. They were greeted by the rectors and altar guilds of All Saints', Pontiac, the Rev. D. Q. Williams, deacon-in-charge; St. Mary's, Warwick Neck, the Rev. F. Wm. F. Kite, deacon-in-charge; St. Barnabas', Apponaug, whose new rector has not arrived; St. Luke's, East Greenwich, the Rev. John L. Pickells; St. Paul's, Wickford; the Rev. Canon Leonard H. Flisher, where also they visited old St. Paul's, built in 1707; and St. Peter's-by-the-Sea, Narragansett, the Rev. Thom Williamson, where the ladies were served refreshments in the rectory after a tour through the church.

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DELAWARE

Bishop Oldham the Convention Dinner Speaker

Wilmington, Del.—At the 163rd annual convention of the Diocese of Delaware, meeting in Calvary Church, Hillcrest, May 11 and 12, Bishop McKinstry sounded the keynote of diocesan expansion. This included new churches at Newport, Wilmington, and Selbyville, and an extensive recreation camp. He also reported increased baptisms and confirmations, two new parish houses at Rehoboth and Bridgeville, improvements at Delmar and Millsboro, and the opening of the Christina Community Center at Old Swedes Church, Wilmington.

Bishop Oldham, of Albany, at the convention dinner, said that "hope in God, in man, and in the future is the greatest need of men today, and the business of the Church is to give them that hope."

The convention adopted a resolution approving the bill now before Congress permitting 400,000 persons to enter the country during the next four years to take the place of those who could not enter under the quotas during the war years.

* * *

VIRGINIA

Council Votes to End Segregation

Richmond, Va.—The Council of the Diocese of Virginia meeting in St. Stephen's Church, May 20-24, took action to remove from its constitution and canons all words that would indicate racial segregation or discrimination.

It passed on first reading, two changes to Article III of its constitution, which defines the groups entitled to representation on the council. To become effective, these changes must pass second reading at the next regular council session next year.

It also approved a resolution calling on Bishop F. D. Goodwin to appoint a committee of white and Negro church members to determine what changes must be made in the canons to make them conform to the proposed constitutional amendments.

One of the changes in Article III deals with a definition of the four classes which compose the lay membership of the council. One of these is listed as "the lay delegates from the Colored Missionary Jurisdiction."

Stricken Sections

The second change in Article III concerns this section: "there shall be two lay delegates from the missionary jurisdiction known as the Colored Missionary Jurisdiction to be elected by the Convocation of the said Jurisdiction from

among congregations not otherwise entitled to representation in Council."

Both of these sections would be stricken out if the amendments are finally passed. In terms of church organization, one clergyman said the elimination of these phrases would mean that, instead of belonging to a Negro convocation for the entire diocese, Negroes would become members of the existing convocations in those sections of the diocese where they happen to live. The major part of the $200,000 budget is expended for missionary work. The budget figure for 1948 was $173,119, and every church in the diocese will have its quota increased 15½ per cent in order to meet the increase for next year.

The largest entirely new items in the budget are a 20 per cent increase in salary for lay workers in the archdeaconry of the Blue Ridge, $3,200; new work in the Richmond and Alexandria areas, $6,000, and an advance building program, $7,800. A prolonged debate over the question of electing a bishop coadjuter for the diocese occupied much of the first day's session. A committee appointed to make recommendations as to an assistant for Bishop Goodwin, recommended that a bishop coadjutor be elected at a special session of the council next Fall.

This was defeated in council, where it was decided to elect a suffragan bishop instead of a bishop coadjutor. The Diocese of Virginia already has one suffragan, Bishop W. Roy Mason, who is expected to retire in November, 1950.

The council voted to elect the new suffragan bishop at a special session to be called as soon as the necessary assent from all other dioceses in the United States has been obtained. It also authorized Bishop Goodwin to appoint a committee of not more than 21 or less than 15 laymen or clergymen to submit at least three nominations for the new bishopric at the special session. A proposed Episcopal Home of Men, to be established in Charlottesville as a haven for aged men, was endorsed by the council. A house for this purpose was deeded anonymously to the church. An attempt will be made to raise $25,000 so that the home can begin operations on a limited scale.

The Rev. F. J. Warnecke, of St. Mark's Church, Richmond, introduced a resolution calling for the creation of a permanent diocesan board of Evangelism. The council voted for the resolution.

Terms Lengthened

Also passed for first reading was a motion to change the terms of members of the standing committee from one to three years.

One of the council's final actions was to decide to hold its 154th annual session in May, 1949, at St. George's Church, Fredericksburg. In extending the invitation, the Rev. Thomas Faulkner, rector of the church, said 1949 will mark the 100th anniversary of the present church structure.

The sessions were held in St. Stephen's Church here.

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MISSIONARY BISHOP OF ALASKA CONSECRATED

Raleigh, N. C.—In churchly pomp and splendor, thirteen bishops of the Protestant Episcopal Church in America on Tuesday, May 18, consecrated the Rev. William Jones Gordon, Jr., of Spray, N. C., as Missionary Bishop of Alaska.

Led by the Rt. Rev. Henry Knox Sherrill, presiding bishop of the church, the colorful and impressive rites of consecration were administered in the Church of the Good Shepherd in Raleigh. With his consecration, the Rt. Rev. William Jones Gordon, Jr., became the youngest priest ever elevated to the Episcopate in the United States. He was 30 on May 6. The newly consecrated bishop, who has served in Alaska since 1943, was elected to his office by the House of Bishops last November, when the house met in Winston-Salem. He succeeds the Rt. Rev. John Boyd Bentley, now vice-president of the National Council of the Church.

At the time of his election, however, he was only 29, and since the law of the church does not permit a priest to be consecrated bishop until he is 30, Bishop Gordon had to wait six months for his consecration.

His consecration in Raleigh was the first to be held in the Diocese of North Carolina since the Rt. Rev. Edwin A. Penick, the present diocesan bishop, was consecrated 26 years ago.

Altogether, about 80 clergymen attended the service. These included clergy from the Diocese of North Carolina, clergy from other dioceses, and the clergy of other communions.

With Bishop Sherrill officiating at the consecration service, the Rt. Rev. Thomas Henry Wright, bishop of East Carolina, read the Epistle. The Gospel was read by the Rt. Rev. Richard Bland Mitchell, bishop of Arkansas.

Immediately after the consecration sermon, the bishop-elect was presented to the Presiding Bishop and the co-consecrators, the Rt. Rev. John Boyd Bentley, vice-president of the National Council of the Church, and the Rt. Rev. Edwin A. Penick, Bishop of North Carolina.

The presenting bishops were the Rt. Rev. Henry St. George Tucker of Richmond, Va., retired presiding bishop, and the Rt. Rev. Edmund Pendleton Dandridge of Nashville, Tenn., bishop of Tennessee. An offering was taken, which it was later announced, amounted to $1,132.70. It will be used to employ a missionary in Nenana, Alaska. Immediately after the consecration service, the bishops and other invited guests attended a luncheon given in the Parish House of Christ Church. Bishop Penick served as toastmaster at the luncheon. Speaking briefly, Bishop Sherrill, the presiding bishop, declared that, in a sense, he was responsible for the consecration, since he drafted Bishop Bentley as vice-president of the council. "I do not minimize the sacrifice of the Bentleys in leaving Alaska for New York," he said. "It is, however, a tremendous benefit to the entire church throughout the world. It means a tremendous amount to me that Bentley is right by my side.

"I am confident that Bishop Gordon is the right choice for this field, and I would like to assure the Bishop and Mrs. Gordon of the National Council's loyal support and backing. They have before them an exhilerating and hopeful future. "If these young people can give their lives, we ought to give them the means of support and share their missionary spirit and sacrifice. If we all cared as they do for the Gospel of Christ, then the church would indeed move forward. I take them as symbols of what we can do."

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BISHOP GOODWIN WILL ATTEND LAMBETH

Richmond, Va.—The Rt. Rev. F. D. Goodwin, D. D., bishop of the Diocese of Virginia, will be one of over 60 bishops of the Protestant Episcopal Church in the United States attending the Lambeth Conference in England this Summer. Over 200 bishops of the Anglican communion, from all over the world, are expected to be present.

Bishop Goodwin and Mrs. Goodwin will sail on the Queen Mary on June 24.

The Rt. Rev. Beverley D. Tucker, D. D., bishop of Ohio; the Rt. Rev. William A. Brown, D. D., bishop of Southwestern Virginia, and the Rt. Rev. Angus Dun, D. D., bishop of Washington, are also among those planning to take part in the conference. After an opening service in Canterbury Cathedral, July 1, the bishops will be in conference at Lambeth Palace, the Archbishop of Canterbury's residence. After breaking up into large committees in mid-July, the full conference will resume, July 27 to August 6.

The final service will be held in Westminster Abbey on August 8.

The Lambeth Conference is a gathering of all bishops in active service in the various branches of the Anglican Communion. The Archbishop of Canterbury issues the invitations and presides. The bishops do not attend as official repre-

sentatives of their several churches but as guests of the archbishop. The conference is not legislative, but its findings carry great moral weight. It is expected this year to clarify movements toward Christian unity and toward unified world-wide Christian action.

Meeting first in 1867, the Lambeth conference has been called at nearly 10-year intervals since. The fourth meeting was held in 1897 to commemorate the 1,300th anniversary of the coming of St. Augustine to England. The 1917 conference was postponed because of World War I to 1920, and World War II forced the 1940 meeting to wait until this year.

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ALL-YOUTH CONVENTION

DIOCESE OF SOUTH CAROLINA

Charleston, S. C.—One hundred and sixty-five young people gathered at St. John's Church, Florence, May 7-9 to attend the all-youth convention of the young people of the Diocese of South Carolina.

On Friday night the Rev. M. George Henry of Christ Church, Charlotte, preached the opening sermon.

Saturday morning, the Rev. Charles E. Fish, assistant secretary to the Division of Youth of the National Council, presented the theme of the Convention, "Ye Shall Be My Witnesses." Following this presentation the conference was divided into eight discussion groups under the leadership of eight clergy of the diocese. Subjects assigned to the groups were Personal Evangelism, World Christianity, The Kingdom of God, The False Messiahs, the Church's Influence Upon the World, Jesus Christ as Saviour and Lord, Church and State, and Belief and Conduct.

Groups awards were made at the banquet Saturday night by Bishop Carruthers.

On Sunday morning the Bishop delivered his annual address to the young people and installed the newly elected officers.

The meetings were presided over by Ralph Hendricks of Charleston, president of the Diocesan Youth Commission.

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REV. CHARLES FISH TO ENTER MISSIONARY SERVICE

New York, N. Y.—The Rev. Charles E. Fish, assistant secretary in the Division of Youth, will give up his present work and enter missionary service in the Missionary District of the Panama Canal Zone, according to announcement by the Overseas Department. Bishop Gooden expects to send him to the Church of the Good Shepherd, San Jose, Costa Rica.

Mr. Fish came to the National Council in 1946, following two and a half years as priest in charge of Christ Church, Xenia, Ohio. While at the Episcopal Theological School, Cambridge, he assisted at St. Paul's, Malden, Mass., and while in Maryville College, Tenn., he worked with mountaineers in that field. He was ordained in 1943, and is 31 years old.

Mr. Fish expects to be married during the coming summer, and will be accompanied to the field by his bride.

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RURAL WORKERS' FELLOWSHIP ORGANIZED

Scranton, Pa.—An interested group of about 20 clergy and lay delegates to the 77th Annual Convention of the Diocese of Bethlehem met at the close of the convention for the purpose of organizing a Diocesan Rural Workers' Fellowship. Interest was expressed not only by delegates from town and country parishes, but by delegates from the city parishes as well. The Rev. W. Francis Allison, secretary of the Fellowship, spoke of the work of the Fellowship before the Convention and acted as temporary chairman of the meeting. The Rev. William Schmidgall, of St. Peter's Church, Tunkhannock, Pa., was elected chairman and was instructed to make arrangements for a formal meeting early in the fall. The Rev. William McClelland, Jr., of St. Mark's Church, New Milford, and the Rev. Burke Rivers, of St. Stephen's Church, Wilkes-Barre, together with the chairman were elected to serve as a nominating committee and also as a program committee for the first meeting. The Rev. Mr. Allison outlined some of the many activities and interests of the Fellowship and answered questions. The meeting in the fall will probably be on one of the Ember Days in September.

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FUND FOR CATHEDRAL UNITS OVERSUBSCRIBED

Spokane, Wash.—Construction of the new choir and sanctuary unit of the Cathedral of St. John the Evangelist was assured last week when the $225,000 Building Fund Campaign was oversubscribed by $18,500 at the conclusion of a ten-day drive.

Plans are being made to proceed as soon as practical with the construction work, which will include the Cathedral tower as well as the choir and sanctuary. Gifts made prior to the campaign have provided sufficient funds for the entire construction program, which will involve an investment of $1,000,000.

The Cathedral tower will be constructed as the gift of Mr. and Mrs. G. F. Jewett, members of the Cathedral congregation.

The choir and sanctuary unit will add 102 feet to the length of the Cathedral, which occupies an imposing hill top location. When the choir and sanctuary are in their permanent location, the space they now occupy in the crossing will provide seating capacity for an additional 450 persons, bringing the total seating capacity of the Cathedral to 1,500.

The transepts on each side, which will complete the cruciform floor plan, will remain for future construction.

The original construction, which included the nave and narthex, was completed 19 years ago.

Stone to be used in the new construction will match that used in the original building. Exterior stone is now being cut by a Washington State quarry, while the interior stone is being cut by an Indiana quarry.

The Rt. Rev. Edward M. Cross, bishop of the Missionary District of Spokane, who inspired the construction of the original Cathedral unit, and the Very Rev. Charles E. McAllister, dean of the Cathedral, took active parts in leadership of the campaign just completed.

W. S. Gilbert, Spoken attorney, and senior warden of the Cathedral, was general chairman of the campaign, which was under the direction of Don Fry, of Spokane, professional director of fund raising campaigns.

An attractive two color brochure, profusely illustrated with both interior and exterior views of the Cathedral, was issued in connection with the campaign and mailed to all communicants and friends of the Cathedral.

The Cathedral architecture is by Whitehouse and Price, of Spokane.

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CHURCH ARMY SERVICE

New York, N. Y.—On May 28 in the Chapel of the Church Missions House the Rt. Rev. John B. Bentley, acting for the Presiding Bishop, will present commissioning certificates to Robert E. Smalling, St. George's, Flushing, L. I.; Jack T. Viggers, St. John's, Springfield, Mo., and Miss Daisy Kitchens, San Diego, Cal., students in the Church Army who have now completed their training.

The Rev. J. Wilson Sutton, D. D., will present the class for the warden, the Rev. F. J. Moore, D. D., and the members of the board of trustees of Church Army will be present as well as some officers of the National Council, as the pledge of service is made by the newly commissioned captains and sister.

This occasion will also mark the end of 20 years' service in Church Army by the national director, Captain Earl Estabrook, whose resignation takes place on June 1 in order that he may study for Holy Orders in the Diocese of Southern Ohio. In a letter to the Church Army staff, Mr. Samuel Thorne, president, has written: "After having served Church Army in several capacities for the past twenty years, Captain Earl Estabrook has felt a call to the ministry and has presented his resignation as national

director, effective June 1. With regret the board accepted this resignation and immediately gave consideration as to his successor. Within a short time we hope to have this important announcement ready for you, but you will understand, I am sure, that although negotiations now are under way, it would be most unwise to say anything further until we are certain about the outcome. Therefore, I must call upon you to exercise Christian patience and continue to give the same fine loyalty to Church Army through this difficult period. I would like you to know that Captains Kast, Estabrook and Paddock, as well as some twelve board members, left the Rye Conference with high hopes for the future of Church Army."

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JAPANESE BISHOPS ON WAY TO LAMBETH

New York, N. Y.—Three Japanese bishops en route to the Lambeth Conference arrived by plane in New York May 13, proceeding to England on May 21. The three are: The Rt. Rev. Michael Hinsuke Yashiro, Bishop of Kobe since 1941 and Presiding Bishop since August, 1947; the Rt. Rev. Timothy Makoto Makita, Bishop of Tokyo since January, 1947 (was bishop of North Tokyo, 1941-46); the Rt. Rev. Peter Sadajiro Yanagihara, Bishop of Osaka since May, 1947, formerly assistant in that diocese. At a press conference at Church headquarters, in answer to the question, "What do you in Japan want most from Church people in the United States?" Bishop Yashiro said emphatically, "Missionaries." Asked about the progress of Christianity in Japan since the war, he said, "It is amazing. The opportunities are very great."

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STUDENT CHRISTIAN CONVOCATION

800 Delegates Assemble at Michigan State College

East Lansing, Mich.—"In spite of the enormous learning and the achievements of the modern university, there is a lack of order, something approaching chaos in much of modern education," declared the Rt. Rev. Richard S. Emrich, bishop of Michigan, before the 800 delegates to the Michigan Student Christian Convocation assembled at Michigan State College in East Lansing on May 1. The Bishop pointed out that "we are strong in technical knowledge, but weak in wisdom. We have so much on our campuses that is noble. If we could only order it!"

Earlier in the day the delegates, representing nearly every college and university in the state, heard Dr. Arnold Nash, chairman of the Religion Department at the University of North Carolina, and John Deschner, executive secretary of the United Student Christian Council, speak along similar lines as they discussed the theme of this great ecumenical gathering, "The Christian Concept of the University."

Dr. Nash charged that the universities and colleges "have become largely a series of technical schools" organized around the false ideologies of "objectivity, art for art's sake, and business is business." He challenged the delegates to face the problem of how we can conserve the values we hold dear in civilization, which really means "how we can become Christians in the realm of the mind."

Mr. Deschner paid tribute to the ecumenical witness of the meeting, the most significant in the last twenty years of Michigan's university life. He also described the history of the World Student Christian Movement from its early struggling years under John R. Mott down to present times as it embraces the world.

An unique feature of the one-day gathering were the afternoon functional meetings relating the Christian faith to varous vocations. Students contemplating as careers law, medicine, the ministry, business, teaching, etc., met in 20 different groups with Christian faculty members from appropriate departments in the various colleges as resource leaders. Matters of professional ethics, opportunities for Christian witness and influence in one's job, etc., were discussed.

Bishop Emrich summed up the conference in his evening address when he said, "The longer one looks at the American scene, honestly and with hard head, the more one is convinced of three things: (1) That this period of neutrality cannot last. We will move into a form of disorder in which secondary things in life like the state impose a tyranny upon us, or we will move back to a Christian view which will order us in the proper manner. (2) Since we have as a world, rejected the Christian understanding of ourselves, we have moved into an increasingly chaotic period. It took a long time to happen, but the great silent collapse slowly occurred. (3) The live alternatives, as I see them, are fascism, communism, an increasing decay of moral standards, superficial living, or Christianity. If there is some other great faith, some other great order, which will gladden our hearts and set us a great positive goal, I think we have the right to ask the universities where it is. Why don't they bring it forward?"

"Some tell us that 'the future of the world lies not in religion or morals but in education.' This means: We do not know what is good, but our children must have it! It would seem to say that the more education you have the better; but we are sobered by the fact that Germany at the rise of Hitler was one of the most educated nations in the world."

"Now, why won't education make men good? Because the curse of the world is self-will, selfishness, and all the knowledge of the college can build your self-will higher and higher. A selfish man enters college, receives his A. B., M. A., and even Ph. D., and he comes out still selfish. That is why an educated man, like Goebbels, can be a devil . . . self-will is broken and only when man has a loyalty, and gives himself to that which is higher than this world. **Thou shalt love the Lord thy God with all thy heart."**

As the conference adjourned, the delegates were urged to follow five suggestions:

1. Continue study of the faith.
2. Meet for fellowship and worship.
3. Meet to discuss what Christianity means in various departments in which students study.
4. Do daring things, not the old stuff, in awakening religious interest on the campus.
5. "Be precise in beliefs, loving in spirit."

General chairman of the conference was Lyle Chapman, student president of the Methodist Youth Fellowship in Michigan. Adult advisor was the Rev. William Clebsch, Episcopal chaplain at Michigan State College.

* * *

REV. GEORGE HENRY ELECTED BISHOP OF WESTERN NORTH CAROLINA

Asheville, N. C.—The Rev. M. George Henry, rector of Christ Church, Charlotte, N. C., was elected bishop of the Diocese of Western North Carolina here May 14 at the diocesan convention in Trinity Church.

Mr. Henry, who was on the original ballot presented, was elected on the ninth ballot. Others nominated included the Very Rev. Albert Rhett Stuart, dean of Christ Church Cathedral New Orleans; the Rev. Frederick J. Warnecke, rector of St. Mark's Church, Richmond, also on the first ballot; the Rev. Charles Wesley Lowry, Jr., rector of All Souls Church, Chevy Chase, Md., and the Rev. William Stoney, rector of Grace Church, Anniston, Ala., nominated after the second ballot.

Clergy and lay delegates voted separately, and it was necessary to receive a majority of both votes for election.

The entire day was devoted to the election, with consideration of several matters during business sessions between ballots. The Rev. James P. Burke, of St. James Church, Hendersonville, presided.

C. D. S. P. COMMENCEMENT JUNE 8

Berkeley, Cal.—Tuesday, June 8, has been set as the date for the commencement exercises of the Church Divinity School of the Pacific. They will be held at 8 P. M. at St. Mark's Church, Berkeley, and the speaker will be the Rt. Rev. F. Eric Bloy, Bishop of Los Angeles. Clinical training opportunities are being offered to students during the summer. Some are studying clinical pastoral work in Boston and New York; others are studying clinical rural work at Parkville, Mo.; others are doing directed field work.

* * *

NATIONAL CHRISTIAN COUNCIL OF JAPAN RE-ESTABLISHED

New York, N. Y.—The United Church of Christ in Japan, the Nippon Seikokwai, the Church of the Nazarene, the Lutheran and Baptist Churches, have joined with the Christian Education Association, the YMCA, the YWCA and the WCTU to re-establish the National Christian Council of Japan, which ceased to function shortly before the war. Chairman is the Rev. Michio Kozaki, moderator of the United Church of Christ in Japan. The Presiding Bishop of the Nippon Seikokwai, the Rt. Rev. Michael Hinsuke Yashiro, now visiting in the United States, is vice-chairman, and a member of the executve committee. Other Anglicans on the executive committee are Bishop John C. Mann and the Rev. K. Nishimura. Bishop Yashiro and Mr. Kozaki were designated to represent the National Christian Council at the forthcoming meeting of the executive committee of the International Missionary Conference to be held at Amsterdam, Netherlands.

During the meeting at which the Christian Council was reorganized, it was revealed that all the Anglican churches and clergymen formerly affiliated with the United Church of Christ in Japan have now been reunited with the Nippon Seikokwai.

* * *

LAY READERS' SERMONS

New York, N. Y.—Sermons for use of lay readers during June are now being mailed by the Presiding Bishop's Committee on Laymen's Work.

For June 6 the sermon is by the Rev. Robert W. Woodroofe, Jr., rector of Grace Church, Newton, Mass. The subject is "Christian Rewards."

For June 13 the sermon is entitled, "And They Straightway Followed Him," and is written by the Rev. Lynde E. May, III, rector of St. Andrew's Memorial Church, Yonkers, N. Y.

The topic for June 20 is "The Human Side of God," written by the Rt. Rev. Donald B. Aldrich, dean Princeton University Chapel, and the final sermon for the month on "Christian Loyalty," is by the Rev. G. Irvine Hiller, S. T. D., rector of Trinity Church, Miami.

The committee reports a further increase in the number of lay readers using this sermon service.

* * *

The sermon was delivered at Evensong, May 24.

On Wednesday, May 26, the General Seminary conferred an honorary degree of Doctor of Sacred Theology (S. T. D.) upon Bishop Bentley.

PERSONAL NOTES

(Continued from page 2.)

and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his Ordination. This action is taken for causes which do not affect his moral character.

EVERETT H. JONES,
Bishop of West Texas.

* * *

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DEATHS

STUART HALL HILL

Entered into eternal rest Stuart Hall Hill on May 14, 1948, in Brooklyn, N. Y. Interment in Old Trinity Churchyard, Scotland Neck, N. C.

Surviving are his wife, Mrs. Madeline Blossom Hill; four sisters: Misses Rebecca N. Hill, Susie E. Hill, Mrs. Edward Wood Hall, of Weldon, N. C.; Mrs. Weldon Hall, of Warrenton, N. C., and one nephew, Weldon Hall, Jr., of Durham, N. C.

"Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

* * *

REV. JOHN H. WRIGHT

The Rev. John H. Wright, rector of St. Matthew's, Jamestown, R. I., died suddenly at the rectory on May 14. Burial services were in his Church on May 17. He had been for many years a faithful priest in the Church. Bishop Bennett and many of his old friends and parishioners gathered to do him honour.

REV. WILLIAM WORTHINGTON

The Rev. William Worthington, a retired priest of the Church in Rhode Island died in Denver, Colorado, on May 18. He was well known and beloved in Rhode Island.

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June 5, 1948

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High Point of the Consecration Service which took place in Raleigh, N. C., on May 18, came with the ancient rite of the laying on of hand. Here Bishop Gordon kneels before the three consecrators, while ten bishops encircle him. The consecrator in the foreground is the Rt. Rev. Edwin A. Penick, Bishop of North Carolina.

The Future of Israel

By REINHOLD NIEBUHR

It now seems probable that the new state of Israel will be able to establish itself the hard way, by an armed defense of its existence against Arab attacks.

Careful observers are moderately optimistic about Israel's future because they assume it to be impossible for the various Arab states to overcome their jealous disunity and present a united front. Furthermore, if the arms embargo should be lifted, the Jews will be able to afford mechanized equipment and the Arabs will lack the wherewithal to buy it.

Whether the new Jewish State can establish a viable economy in a hostile world is another question, which cannot be answered so optimistically.

Whether these conclusions are justified or not, it is interesting to trace the emergance of a new historical force out of the welter of cross-purposes which have characterized the Palestinian problem. Every nation involved in the issue had different motives and objectives and no nation agreed with another.

Some nations, particularly our own, did not agree with themselves. Britain was primarily concerned to preserve her life-line through the Middle East. Russia wanted to sow as much discord as possible in that area, and above all, to embarrass the retreating British Empire. America was consistently inconsistent because she was worried on the one hand that we might lose Arabian oil and was concerned on the other hand to satisfy the Jewish community, the most powerful sector of which is in our own nation.

The Arabs were, of course, intent upon preventing this new political force from challenging their sovereignty, and also their pastoral-feudal social organization. A dynamic, technical and democratic civilization in the heart of this pastoral-feudal economy was bound to represent a very serious threat to the Arab "way of life."

In this confusion of conflicting desires, the United Nations became impotent, particularly after the reversal of our position on partition destroyed the momentary concurrence between Russian and American policy. The failure of the United Nations to achieve a common purpose, and the difficulty of Arab states to preserve unity gave the little new state of Israel a chance to establish itself.

Age old hopes and ambitions, invigorated by the tragic experience of world Jewry at the hands of modern Nazism, armed this little community with a fanatic zeal. The larger Jewish community, scattered throughout the world, had a sense of purpose almost as zealous. Furthermore, a considerable portion of the Christian community, driven by an uneasy conscience over its complicity in the plight of the modern Jew, also contributed moral support.

One cannot speak of this victory as a morally unambiguous one. No political victory can be so described. Christian supporters of Zionism are subject to the charge that they pushed the unsolved problem of the western world into the Middle East. Zionist Jews were involved in the dangerous procedure of uncritically compounding ultimate religious with immediate political objectives. The sublime religious insights of the Hebraic prophets were obscured in this procedure.

The great nations all played a pretty sorry game of politics. Yet, on the whole, the result is better than the moral ambiguities which made the result possible. Whatever scruples one may have about the methods which achieved the result and whatever fears one may have about the lasting character of the achievement, it is right that a homeless people should have a homeland.

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SUMMER VACATION EXCHANGES

The Southern Churchman will run free of charge the request of any parish for a clergyman for summer supply, and the request of any clergyman for such vacation work. In so doing, the Southern Churchman assumes no responsibility, and cannot undertake to enter into correspondence. Those interested must communicate directly with the parish or clergyman.

* * *

DOORS OPENING

New York, N. Y.—The "Doors of Opportunity" are opening. One of the first checks received to replace some of the budget cuts that had to be made, was accompanied by a letter which said:

"I am shocked that any diocese would fail to accept its quota. . . .

Another letter enclosing a substantial check said: "I hope the pamphlet 'Doors of Opportunity' will help make up what is needed, but I still believe if the Bishops would send an order to all rectors urging full explanation of the situation to all their people, the response would be astonishing." The writer's gift was his entire pension for a month.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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* * *

JUNE

1.—Tuesday
6.—Second Sunday after Trinity
11.—St. Barnabas
13.—Third Sunday after Trinity
20.—Fourth Sunday after Trinity
24.—Nativity of St. John Baptist
27.—Fifth Sunday after Trinity
29.—St. Peter.

* * *

THE SECOND SUNDAY AFTER TRINITY

The Collect

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

Vol. CXIV No. 23

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Amsterdam 1948

DR. W. A. VISSER 'T HOOFT,

General Secretary, World Council of Churches, Geneva, Switzerland

New and unprecedented approaches to old questions are almost bound to meet with misunderstanding. The plan to form a World Council of Churches is no exception. The remarkable element in the situation is rather that the overwhelming majority of the church bodies have shown their willingness to enter together upon this pilgrimage into virtually unknown territory.

At the time of writing—six months before the Assembly—one hundred and thirty-six churches in forty countries have accepted the invitation to participate in the first constituent Assembly of the World Council of Churches to be held in Amsterdam in August. Other churches will certainly accept in the next few months. At the same time a number of churches which do not yet qualify for full membership will send unofficial delegates to the Assembly.

All of the main confessional traditions of Christendom—except the Roman Catholic which will send observers—will have their full share in the meeting. The Younger Churches from Asia, the ancient Orthodox Churches, as well as the churches from America and Europe, will be there. The main ecumenical streams—the "practical" of Stockholm, the "theological" of Lusanne, and the "missionary" of Edinburgh and Tambaram, and that flowing from the Youth Conference in Oslo all contribute in one way or another to the formation of this broader stream. Some churches will be missing for reasons beyond their control; others have not accepted the invitation. But even so there is reason for deep gratitude that in this tragic hour of history we may look forward to the convening of the most widely representative church-gathering that has yet been held.

The historical significance of this meeting does not, however, lie chiefly in its world-wide ecumenical character. "Amsterdam" will mean a new departure in the relationships of the churches to each other. What Archbishop Soderblom proposed first in 1919 and the Ecumenical Patriarch of Constantinople in 1920—namely that the churches should enter into real fellowship with each other—is now about to happen. Amsterdam will not only mean that another ecumenical conference is added to the series of such meetings. It stands for the beginning of a new process in church history.

These churches are not coming to Amsterdam with the thought of being absorbed in one single, unified World Church. They are not setting up a centralized organ to speak and act in their name. They are not planning to create an ecclesiastical parallel to the United Nations. What they intend to do is something much simpler, but no less important. They desire to enter into a continuing relationship to each other, so as to collaborate regularly in matters of common concern, to render a common witness whenever possible and to deal with the question of Christian unity in a Christian manner. They will meet in grateful recognition of the unity which already exists and will engage in frank discussion of their differences.

The emergence of a new historical development is never a smooth process—least of all in church history. Amsterdam will be the meeting place of churches—most of which have lived in isolation from each other. They differ from each other in all the ways in which institutions having grown up in different cultures and situations differ. They differ also in important points of faith, of church order, of their attitude to the world. They will only slowly learn to enter into a truly creative discussion with each other. The critical observer at Amsterdam will, therefore, not find it difficult to discover evidence of very real disharmony.

But the great thing about Amsterdam is that none of these barriers to fellowship will be final. These churches will not be meeting alone. They will meet under the eyes of the one Lord to whom they all owe allegiance and whom they acknowledge "as God and Saviour." They may hope that in spite of their formidable differences, in spite of the great confusion resulting from the divided state of Christendom, they will discover unity behind the disunity, and will receive from the Head of the Church their common marching orders.

What will these delegates do at Amsterdam? The Assembly is a constituent Assembly and will, necessarily, give considerable time to such questions as the constitution, the membership, the organization and the program of the World Council in the coming years. It is no small matter to set up an effective organ which is to serve churches in all parts of the world in such varied fields as reconstruction, youth work, ecumenical study, international relations, press, and many others. It is even more difficult to elaborate a form of organization which will ensure that the different areas and different traditions participate equally in the leadership of the Council.

Nevertheless the major emphasis of the Assembly will not be on these questions. An assembly of Churches of Christ—especially if it meets in the disrupted world of 1948—dare not content itself with matters of policy and organization. It must turn to the great pressing challenges which face the churches today. Those challenges are mainly four: Is the Church living up to its calling? Is it rendering a clear witness? Does it proclaim and exemplify the Lordship of Christ in society? Is it a force of justice and reconciliation in international life? These questions, to the study of which men and women in many countries have given much time and energy during the last two years, will be fully considered in the four sections of the Assembly and answered in the light of the insights given to the whole Christian family.

A fundamentally important part of the Assembly will be the common worship. In the hours of common listening to the Word of God and common intercession, in the hours also when delegates will participate in the Communion services of other confessions or simply attend these services in the fellowship of prayer, the deepest understanding will come to them of the gift of unity and the sorrow of disunity. We hope that in those hours many will learn to pray: "Lord, make me an instrument for the restoration of the unity of Thy Church."

1948 is a unique date in church history. What an opportunity! Here

can be seen at a glance the amazingly varied and richly diverse life of the world-wide Church. What other body can compare with the Church in the life of all nations, all races, all cultures! Amsterdam may be an occasion to hear the true voice of the Christian Church as a whole—as it speaks when it rises above national or even confessional limitations.

But also what a risk! Will the Assembly be sufficiently humble and sufficiently expectant: can God's creative power work through this Assembly? Are the churches really ready for this great adventure? Is not the real danger of this whole undertaking that it is carried by churches with their inveterate tendency to clericalism and officialdom? May it not be that this new beginning will end as so many promising new beginnings in the Church and the world have ended—in mere organization?

These questions are real questions. We have no guarantee that the new beginning to be made in Amsterdam will be new in the only meaning which Christians can accept: that it reflects the rebirth of the Church through the life-giving Spirit. It is indeed possible that Amsterdam will produce nothing but another piece of church machinery. But it is also possible that the Churches—and that means the churches as a whole with their local congregations and the members of these congregations—will turn anew to their Lord; that they will ask Him to re-make them and to gather His people together and thereby become ready for the new start which God in His grace offers to His children.

It is possible that Amsterdam will have to be described in the words of Ezekiel: "The bones came together . . . but there was not breath in them." But God may grant that other words in the same vision may become true once again: "The breath came into them and they lived, and stood upon their feet, an exceeding great army."

From Edinburgh 1910 to Amsterdam 1948

By DR. JOHN R. MOTT,

One of the Five Chairmen of the Provisional Committee of the World Council of Churches

The World Missionary Conference, held in Edinburgh in 1910, marks the beginning of one of the most important advances in the recent centuries of the drawing together of the Christian communions of the world. There had been other notable world gatherings of the World missionary forces, such as the one held in New York in 1854, in connection with the visit of Alexander Duff to America, the conference in Liverpool in 1860, the one in London in 1878, and the more significant one also in London in 1888, and, likewise, the great assembly in Carnegie Hall, New York, in the spring of 1900, attended by nearly 2,000 Christian workers from all over the world. There had also been occasional significant gatherings of the World's Evangelical Alliance and the series of international conferences of the Young Men's Christian Association. The great and representative assembly held in Edinburgh in the year 1910, however, was in a class by itself. In number of delegates and in wide geographical representation, this conference holds the leading position. More important still was its scope and the thoroughness of the preparatory processes. For the first time the membership was confined to officially appointed delegates from recognized organization determined on a principle of proportion. Closely associated with the basis of membership was the determination of the character of the conference. The earlier conferences had been chiefly great demonstrations fitted to inform, educate and impress. It was felt, however, that the time had now come for a more earnest study of the world-wide Christian enterprise, and, that without neglecting the popular demonstrational uses of such a gathering, the first aim should be to make the conference as far as possible a consultative assembly.

The decisions as to the constitution and character of the conference involved a new line of preparation. What was now in view was no longer a local demonstration but in reality an international school of study and counsel. To this end an international committee was appointed which, two years in advance of the conference, held a preparatory consultation of several days' duration. Eight subjects were selected for inquiry and study by representative commissions which reported to the conference. It was agreed that each commission consist of twenty members and that the chairman of each commission should guide its procedure and have the final decision on all questions which might arise. The membership of each commission was divided into two parts, one for the Christian forces of each side of the Atlantic. The personnel of each commission was made up of the outstanding leaders with reference to the subject under investigation.

The Edinburgh Conference performed but one legislative act and that was highly significant, namely the creation of what was known as the Continuation Committee, which at the end of the First World War evolved into what has become known as the International Missionary Council. Another notable development, traceable to the Edinburgh assembly and its outreach, was the evolution of two significant movements—one known as the Committee on Life and Work of the Churches, which held a great conference at Stockholm in 1925; and the other the World Conference on Faith and Order (Doctrine and Policy) of the Churches, which held its first conference in Lausanne, Switzerland, in 1927.

These two gatherings were attended by very representative and influential bodies of leaders of the various Protestant Communions. There were present also representatives of nearly all of the Eastern Orthodox Churches. Each of these two bodies brought together a large, widely representative and influential representation of leaders of the various Christian communions. Each of these gatherings proved to be truly creative, calling into being new agencies and issuing in fruitful and important processes of research and means of united, constructive action on the part of the Christian communions concerned. The wide ramification of the intitiatives and forward-looking measures of united Christian action were most impressive. In sharing these we are not unmindful of many an initiative traceable to these gatherings which, though lack of leadership and adequate financial backing, fell short of realizing the original plans and expectations.

Notwithstanding the inevitable reactions in the period following the First World War, these two consultations abounding in fresh ecumenical visions and truly creative energy. We have in mind not only such vital initiatives as the Stockholm and Lausanne meetings, but also the even greater and more creative gatherings of the World Missionary Council held on the Mount of Olives at Jerusalem in 1928, and at Tambaram, Madras, India, in 1938-39. It would be difficult to overstate the marvelous unifying power of the fellowship and sharing on the part of the many leaders of the Older and Younger Churches at these truly creative gatherings.

During this remarkable decade there took place a number of unofficial group

meetings with leaders and members of the so-called Faith and Order, and Life and Work groups of the Churches, also joint conferences of the Older and Younger Churches. It was my priceless privilege to be a member of several of these informal conferences, and I recall vividly these intimate, unhurried consultations. These group meetings led up to the ever memorable gathering at Westfield College in London in 1937, attended by nearly one hundred representatives of the Faith and Order and the Life and Work Movements, also by representatives of the Older and Younger Churches. Archbishop Temple, as a rule, presided throughout these gatherings. This, in turn, led up to the two historic gatherings—the one on Life and Work of the Churches at Oxford University in July, 1937, followed by the one on Faith and Order (Doctrine and Policy) of the Churches at Edinburgh in August, 1937. Each of these never-to-be-forgotten conferences were attended by over 300 leaders, lay and clerical, of the Protestant communion the world over, and also by members of Eastern Orthodox Churches, and with some members of the Church of Rome as listeners.

These two conferences at Oxford and Edinburgh led to a practically unanimous conclusion to establish a World Council of Churches. Each of these bodies appointed seven members and seven alternates to a Committee of Fourteen. Then followed a brief meeting in London, of the members appointed at Oxford and Edinburgh, where it was decided to come together the following year, 1938, at Utrecht, Holland, together with counsellors from various Churches which had decided to organize a World Council of Churches, and also representatives of various ecumenical Christian movements, such as the International Missionary Council, the World's Student Christian Federation, the Young Men's Christian Association, the Young Women's Christian Association, and certain denominational alliances. This representative body spent the days at Utrecht in drafting a suggested Constitution for the proposed World Council of Churches. The hope and plan had been to bring the World Council into being within a year or two following the Utrecht meeting.

Very important and necessary meetings of the Committee of Fourteen and of various groups followed, but the oncoming of the Second World War inevitably deferred the official launching of the World Council. In the years that then elapsed, 1938 to 1946, many sectional meetings took place (the North American group alone, in this period, held upwards of twenty meetings, and the groups of British and Continental members, likewise, kept in close touch in frequent consultations). In the last two years meetings of the Provisional Committee have been held in Geneva and in Buck Hill Falls, Pennsylvania.

In the ten years which have elapsed since the Utrecht meeting, although this period has included the terrible and literally world-wide convulsion of the Second World War, and the like tragic post-war period, wonderful and almost unbelievable progress has been made toward the realization of the high purpose of the creation of the World Council of Churches. In this impossibly difficult and fateful period, over 130 different Protestant and Eastern Orthodox Churches have, after thorough consideration, voted in their ecclesiastical bodies to enter the proposed World Council of Churches. This number includes all but two or three of the largest Protestant communions in the world, practically all Anglican Churches, a number of Eastern Orthodox Churches, and many churches of Asia, Africa, Latin America and the Pacific island world. It should be emphasized that this remarkable development is due to the farsighted planning and diligent action of the officers of the Provisional Committee and the effective cooperation of various necessary groups of members of the Provisional Committee and of the Administrative Committee.

Equally remarkable have been the constructive services rendered by the Provisional Committee and its Executive programs of relief and reconstruction. It would be difficult to overstate the wide range and value of the Christ-like ministry on behalf of the millions of refugees and displaced multitudes in Europe and also of prisoners of war. Appreciative reference should also be made to the far reaching importance of the Study Department of the World Council and of the other constructive services in preparation for the Assembly at Amsterdam next autumn for the actual launching of the World Council.

One of the most reassuring facts is that even in the pathway of the unparalleled upheavals and suffering of the past decade, there has been such an unequalled overcoming of divisive forces and such a drawing together of the Christians of many names. The World Council of Churches in no sense seeks to dominate or control the Churches but to serve them and to bring their distinctive and united contributions and influence to bear upon the unsolved problems of the present fateful hour. The Amsterdam Assembly will concern itself with the major issues confronting the Churches and with the working out of the most effective organization, leadership and financial policy.

It is highly desirable that those responsible for the selection and appointment of the regular or voting delegates of each of the constituent Churches, which have voted to join the World Council, give this vital matter their best attention to the end that most highly qualified men and women be appointed for the carrying through to a successful issue of this most important work of Christian statesmanship in the modern centuries of the life of the Church.

LEE MEMORIAL WINDOW SERIOUSLY DAMAGED

Richmond, Va.—Shortly after midnight, May 1, St. Paul's Church suffered vandalism at the hands of a U. S. sailor on leave from his ship at Norfolk, Va.

The priceless Robert E. Lee memorial stained glass window, together with five other beautiful memorial windows, were seriously damaged. Injury to the Lee window was likened by Mr. Norman Graham, a stained glass expert of Tenafly, N. J., who was summoned for consultation, to the defacement of a Rembrandt painting. Mr. Graham was quoted as saying that this memorial, executed in England in 1892, was the work of the greatest stained glass expert of the last several centuries and had been one of the most outstanding examples of stained glass creative work in existence.

A conservative estimate of damage to the windows has been put at $8,000, with another $500 for repairs to the chairs and furnishings in the church and parish house.

Attention was first attracted by the sound of smashing glass. The police were summoned and arrived to find a sailor leaving St. Paul's Church building.

The young man, whose hands had been severely cut, was arrested and given first aid treatment. His destructive trail through the building was marked in blood. He is being held for observation, as he maintained that he had no recollection of the incident. It has not been determined whether he was dazed from drink or drugs, or from some other condition. His court hearing is scheduled for June 3.

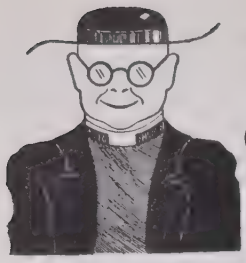
The rector, the Rev. Robert R. Brown, asked the prayers of the congregation on Sunday morning for the unfortunate youth.

Many voluntary contributions of money began coming in from Richmonders, who hoped to help restore in a measure, the church to its former appearance.

Miss Annie C. Stewart, of Brook Hill, who, with her late sisters, gave the Lee window in 1892, has offered to bear the expense of restoring it. The window was designed and made by Henry Holliday in his English glass works.

Members of the Anderson family wish to bear the expense of restoring the window which is a memorial to the late General Joseph Reid Anderson.

The Lee and Blair windows have been removed from the church and shipped to the Lamb Studios, Tenafly, N. J., for the necessary repairs.



The Curate's Column

NEIGHBORS

Some years ago, we moved to a new parish with our family. It was a hot day in July. Anyone who has ever moved can understand that wrestling our furniture into a strange house was a hot, sweaty business. We hadn't gotten very far before we were just as hot and sweaty as the business was. Just when our nerves were getting a bit on edge, and our tempers frayed, a little old lady came across the street carrying a pitcher of iced lemon-aid and some glasses. "It is so hot", she said, "and you look so tired, that I thought this might help." It did. That night, we fell into bed completely exhausted and slept the sleep of the dead.

The next morning, we were awakened by a loud knocking on the back door. We yawned, put on our bath-robe and went down. The Methodist Parson, who lived just back of us, was at the door. In his hands, he carried a dish-pan full of radishes, lettuce, onions and string beans, dew-fresh from his own garden. We thought it was mighty nice of him to take such trouble for total strangers. Shortly after breakfast, the Doctor's wife came across the street carrying a pan of string beans. "I thought these might help with dinner", she said. We thanked her for her kindness, and wondered which beans we should cook first, hers or the Parson's. Finally, we dumped them both into the same pan and prepared half of both lots. We were just about to put them on the range when the door bell rang. There stood the neighbor from next-door with a steaming dish of potatoes—and string beans. She cheerfully remarked: "I know you have had so much to do this morning that I just thought I'd help with your dinner". We thanked her most profusely—and wondered if we would ever get all of those string beans eaten.

It was a long time before we could look string beans in the face with any degree of equanimity, but that attitude did not apply to our neighbors. The longer we lived with them, the better we liked them and the more we enjoyed them.

Life in that community was completely informal, friendly and kind. Nobody stood on ceremony, or computed obligations. Every one shared the life of everyone else, as well as his labor and his goods. Often we went out to work our garden and found our tools missing from the shed. That didn't bother us. We knew that a neighbor had borrowed them, so we just rambled around the neighborhood looking in tool sheds until we found them. If we found something better suited to our purpose, we didn't hesitate to take it. All of our neighbors did the same. If one of them happened to pass while we were working, he didn't hesitate to stop and offer advice, or to lend a hand with the job. The Doctor not only cured our ailments, but shot the skunks which got after our chickens. We patched the plaster on his ceiling and put new leathers on his water pump. The old lady across the street sent us hot biscuits and kittens. We changed her blown-out fuse plugs and let the air out of her radiators. During the warm weather we put the baby in her play pen out in the yard. As often as not, when we looked to see that she was all right, she wouldn't be there at all. That was no cause for alarm. It simply meant one of the neighbors had taken her home with them for a little visit and she would be returned in good condition. As long as we lived in that community the door of our house was never locked. Neither were the doors of our neighbors. It was a wonderful life. We felt very close to our neighbors—and very close to God.

There is nothing strange about that. The most of God we see and know is that which we find in the face and life, the friendly service, the kindness and love of those who live around us. It is just that sort of neighborliness, raised to its highest, which made Jesus such a wonderful person. It makes us very confident that we know what he meant when he said: "He that hath seen me hath seen the Father"; and "He that abideth in me, and I in him, the same bringeth forth much fruit".

Just take another look at your neighbor in the light of these things, and it won't be hard to "love him as yourself. It will be greatly to your advantage to do so too, for he is your closest contact with God.

The Curate

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SPIRITUAL CONFERENCE FOR SOCIAL WORKERS

Detroit, Mich.—The Department of Christian Social Relations in the Diocese of Michigan sponsored two events during the same week recently, both of which may have far-reaching results.

On May 11, ninety social workers from more than a score of public and private agencies attended a Spiritual Conference for Social Workers, held at Christ Church. The Rev. G. Paul Musselman, director of the Department, and the Rev. Wm. B. Sperry, rector of the host parish and chairman of the Department, had expected that this first conference would probably be attended by 20 or 30 persons, but the reservations came in so rapidly that latecomers were turned away. A service in Christ Church, a supper in the parish house, and the conference, at which Bishop Emrich spoke on "Social Work and the Nature of Man," made up the program.

A proposal by the social workers present was that these conferences be continued, probably on an area basis so that more could participate.

Later the same week, on Thursday, May 13, the Department held the second of a series of Town Meetings in St. Paul's Cathedral. The subject, partially inspired by the sermon of the Rt. Rev. Lewis B. Whittemore, of Western Michigan, at the time of Bishop Emrich's installation on April 8, was "Released Time for Religious Education." In this sermon Bishop Whittemore dealt with the recent Supreme Court decision, and its secular and pagan implications. A newly-elected member of the Department, Mr. Robert C. Waldron, Personnel Manager of the Hudson Motor Car Company, was mediator, the panel consisting of the following: G. Leslie Field, attorney, treasurer committee for Separation of Church and State; the Rev. G. Merrill Lenox, executive secretary of the Detroit Council of Churches; Miss Florence Sweeney, president of the Detroit Federation of Teachers; and Jay J. Sherman, Ph. D., head of the Department of Government of Wayne University. Arrangements for this meeting were made by the Rev. Wm. B. Spofford, Jr., rector of St. Thomas' Church, Detroit, also a member of the Department.

* * *

PRAYER AT THE STOP-LIGHT

A Richmonder . . . believes that the prayers of the righteous avail much. He has faith, also, in the effect of prayer on the mind of everyone who shapes a petition to Heaven. All of us will work more diligently for peace, he thinks, if we pray for it. He accordingly has formed the habit, he tells us, of making a prayer for peace every time he has to stop at a red light in his busy day's travel about the city. Little by little he is training himself to associate the red light on the city street with the warning signal on the road to war; and whenever that signal appears, he petitions the Almighty to incline the hearts of men to peace. It is a simple act of simple faith—but who can measure its potentialities? What might not happen to the mind and to the policy of Americans if even a few of the drivers of the country's 35 million motor cars prayed for peace every time they stopped at a red light?—**Richmond, Va., News Leader.**

Editorial . . .

Who Are Episcopalians?

The Department of Research and Education of the Federal Council of Churches has just completed a study relating to the economic status and the social outlook of the members of the various American Churches. The study was made by Dr. Wesley Allensmith of Princeton University at the Office of Public Opinion Research of Princeton's Department of Psychology. The basis of the study was a series of recent ballots on matters of public opinion on which religious affiliation was registered as a "control" item of information. Altogether six different ballots were used comprising a sample of more than eighteen thousand cases. Thus this study presents a factual picture of the membership of the Churches. The facts relating to our Episcopal Church are interesting and suggestive.

The first classification was an economic one. Our Church divides 24.1% in the "Upper Class"; 33.7% in the "Middle Class" and 42.2% in the "Lower Class." This was one of the highest percentages of any Church in the "Upper Class" and one of the lowest in the "Lower Class." It confirms the generally accepted opinion of the economic stratification of our Church.

Educational levels show we have an exceedingly high percentage of high school graduates or beyond in our Church. Our average is far above that of the population as a whole, and is among the highest of all Churches.

The occupational survey confirms these others. 17.1% of our membership is professional; 14.5% is in business, either as executives or as the owners of small businesses; 25.2% work in "white collar" jobs; 10.2% are employed in service classifications, and 23.3% are skilled or semi-skilled labor. Only 2.3% are unskilled labor, and only 7.4% are farmers or farm laborers. This is the lowest percentage of rural membership of any Church. It is even beneath the rural membership of the Roman Church.

The residential survey repeats these facts. Our strength is massed in the cities. 61% of our members live in cities above 10,000 in population. 38% live in cities of more than 100,000 population!

SOCIAL FACTS

No one will be astonished, we take it, to learn that more Episcopalians voted for Mr. Dewey in 1944 than for Mr. Roosevelt. Or that union membership in our Church is tiny, amounting only to 13.4% of our membership. As a matter of fact, no Church showed a very high union membership. The highest was that of the Roman Church, which has 28% union membership.

In the light of these facts, the answers to three social questions reveal a most encouraging liberalism of thought in our Church. In the first of these questions, people were asked whether labor should have more, the same, or less power than it has now. 73% of our membership voted to give labor the same or more power than it now has! Only 21.8% thought it should have less. (These social questions, incidentally, were asked in 1946.)

In a second question, respondents were handed a card with two statements printed on it and asked, "Which of these statements do you most agree with?" The statesments were, "(1) The most important job for the government is to make certain that there are good opportunities for each person to get ahead on his own. (2) The most important job for the government is to guarantee every person a decent and steady job and standard of living." 64.9% of our members voted for the first answer, that is, for individual enterprise. 33.1% voted for a government guaranteed security.

In a third question people were asked to state their reactions to Russia. They were again handed a card which had four statements printed on it. These were, "(1) It is very important to keep on friendly terms with Russia, and we should make every effort to do so. (2) It is important for the United States to be on friendly terms with Russia, but not so important that we should make too many concessions to her. (3) If Russia wants to keep on friendly terms with us, we shouldn't discourage her, but there is no reason why we should make any special effort to be friendly. (4) We shall be better off if we have just as little as possible to do with Russia."

10% of our members selected the first statement as their own. 63.6% chose the second; 19.2% the third, and only 5.6% the fourth. The attitude of our Church was more friendly to Russia than that of most other Churches. Incidentally, there was not the sharp contrast between the Protestant Churches and the Roman Church attitude one would have expected. It should be noted again that these social polls were taken in 1946, and changed conditions since then might radically change these opinions.

OUR BASIC STRATEGY

In summary, we are a middle and upper class Church, of better educational background than most of the Churches. We Episcopalians are generally employed in the professional, executive or white collar jobs. We live in the cities, particularly the larger ones. Our politics tend to be conservative, and yet we have a strong liberal streak in us.

In this picture we see the failures of our Church. We have no adequate ministry to the laboring man.

We can take no comfort from the fact that the other Churches have failed in this area also. Nor do we have an adequate rural work. We are abysmally weak here. These areas ought to receive strengthening.

But the survey also tells us where, from the point of strategy we should be capitalizing upon our strength. One of the greatest opportunities for our Church is in the suburban areas of our cities, to which the drift of population is pronounced in every urban center in America. If we do not follow our Church people into new residential neighborhoods, our great city Churches will slowly die and there will be no new Churches to replace them. This migration to the suburbs is of great importance to the Episcopal Church.

A second field in which we obviously hold an advantageous position is that of the colleges. Here we are already carrying on a substantial work, but it ought to have funds and men poured into it for this is fertile land for Episcopalians.

In the area of labor-management relations, our strength is on the side of management. We ought not to be scolded about this. Without neglecting labor, our mission may well be to develop a more Christian approach to economic problems by management. Labor relations is a two-way problem. Christians are needed on both sides of the arbitration table. Our Church might pioneer in conferences, missions and study groups among executives and managers of industry to search for a more Christian solution to our problems. If our membership strength lies here, let us use it!

In all these matters, this study suggests we have the latent financial resources that would be needed for any advance. We obviously need the development of a program of Christian stewardship that will channel the great power of our membership into the service of Christ.

Nunc Dimittis

"There was a man whose name was Simeon, and the same man was just and devout." What were some of the things contributing to that character? For certain there were three—the home, the synagogue, and the temple, and in each he found, or heard, those Scriptures which ultimately made him wise unto salvation.

Though our only glimpse of this man, upon whom rested the Holy Spirit, is in the temple precincts, yet Jerusalem may not have been the place of his upbringing. Ofttimes we find that the homes in which piety flourished, were in small towns. Small communities have a way of producing teachers, the quality of whose leadership is a constant source of surprise to know-all city dwellers, as in Acts 5:13. Zacharias ministered in the temple, but his home was in the hill-country of Judea. (Lk. 1:5, 23, 39, 40). Joseph and Mary belonged to the synagogue at Nazareth. (Lk. 1:26). Zebedee and Salome, parents of two apostles, lived in Galilee.

The people in that group were all related, and a glimpse of their characters is given in such passages as Mark 15:40; Matthew 27:56, and Luke 1:36. Their homes were places of piety and learning, supplemented by synagogue worship and the synagogue school. Of the children of those homes, one became the Herald of the Christ; two became disciples, first of the Herald, and later, of the Christ; one became the presiding officer of the Early Church, and, best of all, from such a home came the Saviour of mankind.

Those homes and synagogues were in Palestine, but any student of the Acts of the Apostles soon becomes aware that the synagogues of the dispersion, were likewise the seed plots of Christianity. See John 7:35; James 1:1; I Peter 1:1.

To the synagogues, more than to the temple, does the Church owe its Simeons, its Mnasons, and its women like Lois and Eunice. Even though the last named was party to a mixed marriage, yet to her child, there was given a home where piety was shown, and Timothy goes on into the Christian ministry. (Acts 21:16; 2 Tim. 1:5; Acts 16:1). At Corinth (Acts 18) the Synagogue had a mixed congregation, presenting a yet wider field to Paul, who, like his Master, when itinerating, went first to the synagogue, and there, opened up the Scriptures, that he might preach Jesus and the resurrection. Where there was no synagogue, he sought out the God-fearers and instructed them, as in Acts 16:14.

Excepting in Psalm 74:8, there is no mention in the Old Testament of any synagogue, but their beginnings would seem to be present in such passages as Nehemiah 8:7, 8, and in Ezekiel 8:1; 20:1-3; and the words of James, the Lord's brother, in Acts 15:21, certainly indicate that expository teaching had been known for a long time. What has all this to do with **Nunc dimittis?** "Bear with me a little in my folly," was Paul's request of certain people in Corinth, and similar forbearance is asked now, as the suggestion is offered that our man so just and so devout, was the product of a home not unlike those of Zacharias and Joseph and Zebedee; that in earlier life, Simeon had belonged to the congregation of a small synagogue in some town much smaller than Jerusalem.

It is all conjecture, but the fact remains, that in those days and in our day, humble homes and little parishes, produced men and women who really knew the Lord.

Those who are interested in this type of study, may like to turn to such passages as Genesis 18, verse 19; to Joshua 24:15; Judges 13:12, and to that picture of household religion given in 2 Samuel 6:12. There is a winsome word in Jeremiah 3:14, "I will take you, two of a family, and I will bring you to Zion"; that is to say, in little groups. Such is the **Ecclesiola Dei,** God's Little Church, the Church in the House, (Rom. 16:5; I Cor. 16:19; Ezek. 11:16).

Our Presiding Bishop has issued a Call to Evangelism. People who are determined to be **modern** in their evangelism, will find poor picking in this column. Through more than forty years in such work, this writer has not witnessed abiding results from mass evangelism, but he has seen results that remain through the years, the result of unhurried, steadily maintained, pastoral visitation; by giving Good News from the pulpit, in response to the pew saying, "Sir, we would see Jesus," and by feeding the flock through classes for devotional study of the Word.

True, this layman is a back-number; true he is one who constantly asks for the old paths, the good way, but he is not ashamed to be numbered with the Malachi three sixteen people. Simon was of that company; how else shall we account for Luke 2:25?

B. F. M.

A Page for the Family *Mrs. E. E. Osgood, Editor*

UNITED THANK OFFERING

Mrs. Lewis C. Williams, custodian of the United Thank Offering, has announced that the Spring offering of St. Stephen's Church, Richmond, Va., amounted to $672.32. The Woman's Auxiliary of the Diocese of Virginia stands high in its support of this important missionary effort, and it is understood that it ranked third last year among the dioceses of the Church in the total contributed. The nation-wide report of the U. T. O. is made every three years, and for the Triennium ending in 1946 the amount was $1,651,576.21, a truly impressive total.

From the May issue of Churchways, we quote the following:

Your United Thank Offering Is You!

Do you know that the United Thank Offering belongs to every woman of the Church?

Do you know it is given in thanksgiving to God for His gifts so freely given us?

Do you know it helps send almost 200 women missionaries all over the world?

Do you know it provides tools and necessary equipment for their work, such as typewriters, mimeographs, gas for their cars, recreational equipment, refrigerators to keep their food safe, projectors to aid in their teaching, and furniture for their homes?

Do you know that a microscope and nurse's bag reached Miss Olive Brower, Nenana, Alaska, right in the midst of a typhoid fever epidemic when they were desperately needed?

Do you know the U. T. O. erects buildings on the mission field, repairs others, and provides special equipment such as motors, organs, stoves, or even a freezing unit?

Do you know that Holy Cross Church, St. Croix, Virgin Islands, was repaired by the U. T. O. after the chancel was split by an earthquake?

Do you know that in cooperation with other Communions, Women's Colleges are being supported in India and China?

Do you know what other mission projects are being aided through the U. T. O. in this country and overseas?

Do you know that the United Thank Offering takes your gifts where you cannot go yourself?

Do you know that your U. T. O. is yourself in action?

Your United Thank Offering is you!

* * *

WHAT DO WE DO?

Often one hears destructive criticism about what people do not do. We like to think in terms of this, instead of the things we might do. This is so true when we think about the leaders of the Church. We take for granted that they do not need our help.

When people in our Church are ill, do we notify the clergyman? Many times I have heard people say he never calls on the sick. Do you give him the chance to know about people's health, problems, and difficulties, as well as joys. As members of the Church it is our duty to see that they are administered to by our priest. We must let the Altar Guild know so that the flowers from the Altar can be sent to people. These mean much.

We must not think that our rectors are too busy to want to be concerned about our problems or that of a friend. If they are asked they will respond. This is their privilege.

One way to help them to be able to meet these needs is to take from them some of the details of their work. In this way they can have more time to be with people. If they have to spend time mimeographing your bulletin, collecting data and other details necessary to run the business of the Church, hold off your criticism of your rector's pastoral work.

Volunteers to do such a job would relieve his mind entirely. It should not be only a half way measure, so that he would have to check and recheck to see if it is properly done. This is both annoying and wasting energy. If people work in pairs, if one is away the other one can take hold.

This is the advantage in all organization. A Church School class should have two teachers or a parent and teacher for each grade. There is no eleventh hour Saturday distraction for the rector. There is no Sunday morning with more classes unshepherded than with leaders. He is responsible for the Christian Education in his parish or charge but he expects those to whom he has delegated authority to teach to do the task. These are ways to help the clergy in their work.

Working in the Church takes volunteers of all kinds. One woman, a shut-in, addressed envelopes for her church and wrote to other shut-ins in the parish and in the diocese. This was a great contribution, she was accurate and helpful. She volunteered to do what she was capable of doing. She used her talent even though not active outside of her own home.

Let us remind our clergymen of the sick, those in need, and let us offer to take from him some burdens, so that he may be free to do the work to which He was called.

MARTHA C. PRAY
Diocese of Virginia

PRAYER BOOK PAGE BY PAGE

CXXVIII

The great Thanksgiving which the Sursum Corda leads into is an abbreviation of a much longer hymn of praise originally used in the Eucharistic services of the early church, and especially in the east.

The fact that it emphasizes that we should "at all times and in all places" express our gratitude to God reminds us of his continual presence with us in everything that we do and that in leaving His house on Sunday we never leave Him in it. It might be mentioned here that the great reverential emphasis that is sometimes attached to the altar and the sanctuary is apt to be misleading by giving the impression that God is more especially present in this part of the church than He is at the front door, or even on the doorstep.

In the words "therefore with angels and archangels" we are reminded that from very early times Christians believed that the angelic host was always present at the Communion Service in an unusual way. This belief antidates even the Christian Church and goes back into the Old Testament where in Ecclesiastes 5:4-6 reference is made to the presence of an angel in the service to God, cautioning us to fulfill promptly any vow made to God, and warning us that it will not do to "say not before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?"

Perhaps St. Paul had this passage in mind when he wrote to the Corinthians (1 Cor. 11:10) that in public worship a woman should ". . . have power on her head because of the angels."

This is merely another one of the many instances in which there is a Biblical background even for a phrase in our Prayer Book Liturgy. Our readers may grow weary of our continual reference to this intimate connection with the Bible, but we feel that it can not be stressed too often.

R. CARY MONTAGUE.

* * *

CHURCH OF THE AIR

The Very Rev. Dr. Sidney E. Sweet, Dean of Christ Church Cathedral (Episcopal) of St. Louis, will deliver the sermon on CBS' "Church of the Air" Sunday, June 6 (CBS, 10:00-10:30 A. M., EDST. From St. Louis). His topic is "The Christian in This Critical Era of the World's History." Music will be by the Cathedral choir, directed by Myron D. Casner.

Diocesan Conventions

WESTERN MASSACHUSETTS

Christians Must Form "Colony Of Heaven" Bishop Lawrence Declared In Address

Springfield, Mass.—"The big job facing Christians today is to be 'colonizers of heaven upon earth' ", Bishop William Appleton Lawrence declared in his address before 300 delegates at the 47th annual convention of the Diocese of Western Massachusetts, held at Christ Church Cathedral, Springfield, on May 19. He took his text from the Moffatt translation of the 20th verse of the third chapter of Paul's letter to the Philippians. He said that in spite of the sad and sorrowful conditions which prevail in the world today, there are great colonies of heaven springing up here and there, citing especially the great ecumenical conference to be held this summer at Amsterdam, to form the World Council of Churches, and also the Lambeth Conference in England. He appealed for a multiplication of these colonies in the parish, the diocese, the nation and the world.

"Each of us must find some place to take hold, to get a grip as it were, if we are to help lift and be a part of or help form a potential colony of heaven," he said. "The needs of men have been met all through time not by everybody seeing them, but by a minority who have done something about them. Here is something definite you can do for the peace of the world and the salvation of mankind.

"If Jesus is right—and as Christians we believe that He is—it is by the multiplication of redeeming fellowships that civilization will be saved, and we can begin right where we are now. Here is a job that is matched to our size, but not dependent on our strength. No one can stop us from forming colonies of heaven in our own homes, in our own parishes and in the diocese; or from taking our part and place in the forming of colonizing communities at our new National Center, Seabury House, and the colonizing fellowships at Lambeth and Amsterdam."

In his report to the Convention, Bishop Lawrence noted a great increase in baptisms in the Diocese of Western Massachusetts during the past year, and called the situation "one of the most amazing features of the statistics" presented. The Bishop also reported a 10% increase in the enrollment in the Church Schools of the diocese, in contrast to the downward trend of the past few years. He gave credit for the increases to the work of the Christian Education Department and to a new system of supplying material to families with children of pre-school age.

Some Resolutions Passed

Whereas, peace is always dependent upon unity and cooperation, whether in family life, national life, or world affairs; and

Whereas, unity can never be fully realized unless the individuals or groups concerned are willing, freely and of their own accord, to limit sovereign independence, and,

Whereas, the League of Nations after World War I, and the United Nations Organization, up to the present time, have proved weak and ineffective in preventing mounting fear and tension and a costly race in armaments such as may lead to an atomic war; and

Whereas, this condition cannot be changed until individual nations are willing to limit their sovereign rights, and join in the formation of an Internationa World Government;

Be It Resolved, That this 47th Convention of the Episcopal Diocese of Western Massachusetts favors immediate action to alter the Charter of the United Nations Organization, by modifying the veto power of the members of the Security Council, by taking steps toward the formation of a World Government, and by maintaining law and order through an International Police Force of the World; and

Be It Further Resolved, That we urge the President and Congress of the United States of America to initiate such action at once through our delegates to the United Nations Organization, calling for federal union now of all nations which favor this action; and

Be It Further Resolved, That copies of this resolution be sent to the Congressmen representing the districts of this Diocese, the two Senators from Massachusetts, to the local newspapers, and to the Church Press.

Whereas, State and National Leaders have declared that "Education is the Bulwark of Democracy"; and

Whereas, The expenditures for Education by the National Government have never been in proportion to other governmental agencies; and

Whereas, The Taft Bill—S-472—has successfully passed in the U. S. Senate, but the HR-2953 version of the same bill still rests in the House Committee on Education and Labor;

Be It Resolved, by this 47th Convention, That we communicate with the Congressmen from our districts, and with the Senators from Massachusetts, urging that this legislation be brought forward for immediate action, and that proper steps be taken to allocate to Education much more adequate funds in accordance with the principles of the Taft Bill.

Whereas, The 46th Annual Convention adopted a suitable Resolution urging upon Congress appropriate action to further the admission of Displaced Persons; and

Whereas, No action as yet has been taken by the United States in furthering this program;

Be It Resolved, That this 47th Convention re-affirm its stand of the 1947 Convention, and that the representatives in our National Legislature be informed of the urgency of this program, with the request for their immediate action.

Recommendations

1. In view of the recent Supreme Court decision concerning Weekday Religious Education and the separation of Church and State,

That the Department of Christian Social Relations study this decision, and report to the Diocesan Council and the next Annual Convention.

2. Because of time needed for a thorough analysis of issues involved, the following problems be also referred to the Department of Christian Social Relations for study and report:

a. Study of Investments as concerns policies concerning Labor and Price;

b. The Mundt Bill, as well as the earlier recommendation concerning the abolition of the House Un-American Committee.

* * *

SOUTHERN VIRGINIA

Norfolk, Va.—The 56th Annual Council of the Diocese of Southern Virginia, which met at Epiphany Church, Danville, Va., May 11-12, marked the completion of 10 years' service to the diocese by the Rt. Rev. Wm. A. Brown, D. D., LL. D., as bishop.

In his address to Council, Bishop

Brown presented statistics, setting forth the steady growth of the diocese during his term of office. He emphasized the fact that although there may be administrative guidance and direction from the National Church and the diocese, the real work of the Church is done in the parishes by the clergy and faithful lay workers. The Church is unique in its mission and has no competitor in the presentation of the Gospel, yet in many instances is competing with the world in devices to attract and entertain people, and is being thereby dragged down to the world's level. The Bishop condemned certain methods of raising money for the work of the Church as not being consistent with the teaching of sacrifice and generosity that we find in the Scriptures. Bishop Brown reported 638 confirmations since last Council.

Calling attention to the industrial changes that are taking place in Southern Virginia, Bishop Gunn outlined the conditions in the diocesan missionary points in the diocese, setting forth the opportunities and the need for men to take care of the growing demand. Since his Consecration on the Feast of the Epiphany this year, Bishop Gunn has confirmed 121 persons.

At the opening service of Council, Bishop Brown ordained to the diaconate **Mr. Edward P. Bush, Jr.** The Rev. George R. MacClintock, rector of Epiphany, Danville, presented the Candidate. The sermon was preached by the Very Rev. Norvell E. Wicker, dean of Christ Church Cathedral, Louisville, Ky. The Holy Communion was celebrated by Bishop Gunn.

After his graduation in June the Rev. Mr. Bush will be assigned to Emmanuel Church, Chatham, and Trinity, Gretna, in the Diocese of Southern Virginia.

The principal question before Council was the decision as to the qualifications of those who may vote in the annual congregational meeting, and those who may hold office as vestrymen. The Diocesan canons granted both privileges to "communicants". There are cases in which some persons have been enrolled as communicants, without confirmation. Council revised the canon by substituting, "confirmed persons" for "communicants".

A proposal to admit women as members of vestries was defeated.

A proposal to change the name of the Diocese to The Diocese of Jamestown, was defeated.

Council endorsed a campaign to raise $100,000.00 for buildings and endowment for the Virginia Seminary.

At the evening service addresses on Laymen's Work were made by the Rev. Frederick A. McDonald, associate director of the Presiding Bishop's Committee on Laymen's Work, and by Lt. Gen. John C. H. Lee.

The 57th Annual Council of Southern Virginia will meet in Galilee Church, Virginia Beach, Va., on the second Tuesday in May, 1949.

* * *

SOUTHWESTERN VIRGINIA

Roanoke, Va.—The Twenty-ninth Annual Council of the Diocese of Southwestern Virginia met May 18-19, in Emmanuel Church, Bristol, the Rev. Maurice H. Hopson, rector.

In the course of his address to the Council the Rt. Rev. Henry D. Phillips, D. D., bishop of the diocese, said in part:

"The men and women of this world today are living in a time of great uncertainty and anxiety. Whether we recognize it or not, we are in the midst of a great world revolution. The war has hastened and magnified many problems which have been developing and growing through the years. The once expanded world through the processes of science has been compressed, inasmuch as all peoples, nations, races and classes have been brought close together. This has made us conscious of great problems. Old relationships have been changed; adjustments have to be made. This has affected every department of our life.

"The Constitution of the United States enunciates the principles of freedom but the American way of life as pointed by our forefathers could not be written into a Constitution or in any document. The American way of life depends upon intangibes. These intangibles upon which our way of life depends came from the attributes and characteristics which grew out of a belief in God. So when our life becomes secularized—that is, lived apart from and independent of God—we have taken out of it its great motivating power. As a result of this we have the form of democracy but many of our institutions have become so skeletonized that they have lost their vitality and strength.

"What power, what force can we depend upon if it be not furnished by the Church? The Church will be impotent unless the spirit of God expresses through you and me, members of His Church, the flaming zeal for the sacredness and dignity of the individual and the freedom of man?

Another highlight of the Council was the sermon of the Rev. Dr. Robert A. Magill of St. John's Church, Lynchburg, at an impressive service on Tuesday evening.

One of the most important features of this Council was the adoption of a series in the diocesan canons relating to parochial classifications. Corresponding changes in the Constitution were adopted but these cannot take effect until they have been ratified by the Council of 1949.

The object of these revisions is the elimination of a number of traditional definitions etc., and especially the "geographical parish system", which, while they served an important purpose in years past, seem impractical in the present day of more efficient communications, transportation, etc.

Heretofore the Council has been divided into two Convocations, known as "James River" and "New River", but for some years the Convocations have not functioned. This Council revived the Convocation system and made four divisions instead of two and it is confidently expected that these will help in many ways in promoting the work of the diocese.

The Council adopted a missionary Program for 1949 to a total of $63,892.00, (which figure will be the goal of the Every Member Canvass in the Fall) and a schedule of suggested "quotas" for the various congregations.

Also the Council adopted for 1949 a Diocesan Expense Fund budget of $18,754.00 and a schedule of assessments for the churches to finance this budget.

Mr. C. Francis Cocke was reelected as Chancellor, the Rev. Dr. Devall L. Gwathmey as Historiographer, and Thos. A. Scott as Executive secretary-treasurer.

The Council accepted an invitation to hold its session of 1949 in St. John's Church, Roanoke; the Rev. Richard R. Beasley, rector.

* * *

DIOCESE OF IOWA

Annual Convention

Des Moines, Iowa.—At the Annual Convention of the Diocese of Iowa, held in Cedar Rapids on May 11-12, the Convention voted to conduct this year a campaign for one million dolars for new Student Centers at Iowa City, Grinnell, Grinnell College and Cedar Falls, Iowa State Teachers' College, and capital expenditures to three diocesan Institutions, a missionary expansion program which contemplates ten new churches, improvements at the Negro Church in Keokuk and at the Diocesan Conference Center, assistance to men preparing for the ministry, and increasing of the revolving fund.

Authorization was given for the purchase of a new residence for the Bishop in Des Moines.

A new Cathedral agreement for Trinity Cathedral, Davenport, was approved and made part of the Canons.

Special speakers were Bishop Hunter of Wyoming, the Rev. Stanley M. Fullwood of the National Council, and Mrs. Theodore Weddell.

The Convention was the largest in the history of the diocese, numerically and in the number of Churches represented. Resolutions urging upon Congress the calling of a general conference of the United Nations for the purpose of making the United Nations capable of enacting, interpreting and enforcing world law to prevent war and the commemora-

tion of the four hundredth anniversary of the Prayer Book at the next Diocesan Convention were adopted.

* * *

RADIO PROGRAM ENDORSED

Greenwich, Conn.—Diocesan Chairmen of Laymen's Work of the Dioceses of the First and Second Provinces have unanimously endorsed the National Council's proposed radio program. At a meeting at Seabury House, Robert D. Jordan told the lay leaders the nature of the program, the ideas underlying it, and finally had them hear an electrical transcription of one program. The reaction of the men was to adopt without a dissenting voice, this resolution:

"Whereas the Diocesan Chairmen of Laymen's Work, representing the Dioceses of the First and Second Provinces, in meeting at Seabury House, Greenwich, Conn., have had a presentation of the first National Council radio program which is to be broadcast starting October 1, on the Mutual network;

"Therefore be it Resolved, That we heartily endorse and approve the program and respectfully urge all bishops and other clergy to give unqualified support and cooperation to the successful establishment of the same on a permanent basis."

* * *

MRS. HENRY FORD GIVES LAND FOR NEW CHURCH

Dearborn, Mich.—Construction of a new church building has been started for Christ Church, Dearborn, on a five and one-half acre site donated by Mrs. Henry Ford and the late Mr. Ford.

The new site is about one-half mile from the present building, which has served the parish for the past seventy-eight years. The architecture of the new church will be Early American following the Southern form, with tower and steeple rising 103 feet from ground level at the entrance of the church. The interior and the furnishings will also follow the Early American tradition.

There will be two floor levels: the upper or main floor with narthex, baptismal font, nave, chancel and sanctuary in the main portion of the structure and the rector's study and church office in a north wing; and the lower or basement level, to be used for Church School classes and assembly. This part of the building, which will house a kitchen, will also be used as a Fellowship Hall. The heating plant will be located outside the church building, in a below-grade wing.

The tower provides space for stairways, coat room and a tower room at balcony level. The chancel will seat a choir of 32, and the church will have a seating capacity of 446; 396 in the nave and 50 in the balcony. The fellowship hall on the lower floor has a seating capacity of 400, or 235 at tables. The new building will leave ample space for parking facilities, recreation and future expansion.

It is expected that the entire project, costing approximately $260,000, will be completed by the late spring of 1949.

Ground was broken for the new church on Monday evening, May 3, the first shovel of sod being turned by Mrs. Henry Ford. The Rev. Hedley G. Stacey, rector of the parish, conducted a brief service and also turned a shovelful of sod.

PRAYERS FOR PEACE

The Southern Churchman has printed a selection of prayers in leaflet form for the use of prayer groups or for individuals. Copies may be had for the asking through the office, 101 N. Jefferson Street, Richmond, Va. These suggested prayers, along with the Book of Common Prayer, may help you in forming a group of your own.

* * *

OFF FOR LAMBETH

Phoenix, Ariz.—The Rt. Rev. A. B. Kinsolving, 2nd, Bishop of Arizona, and Mrs. Kinsolving, are scheduled to sail from Montreal on the Canadian Pacific Line Empress of Canada on June 12, for Liverpool. Bishop Kinsolving will attend the Lambeth Conference.

The Very Rev. James W. F. Carman, dean of Trinity Cathedral, Phoenix, Arizona, and Mrs. Carman, expect to sail June 23 from New York, on the United States Line S. S. America. Dean Carman will serve as Bishop Kinsolving's Chaplain.

* * *

DIOCESE OF OHIO PAYS TRIBUTE TO BISHOP TUCKER

Cleveland, Ohio—The general membership of clergy and laity of the Diocese of Ohio united on May 24 in honoring Bishop Beverley D. Tucker, on the tenth anniversary of his leadership of the diocese.

A program including a worship service, a recognition assembly and luncheon in Trinity Cathedral, was highlighted by presentation of a gift of $4,500 to Bishop Tucker by W. G. Mather, treasurer of the diocese, on behalf of the clergy and laity. The gift was made to the bishop and Mrs. Tucker to finance their trip to the Lambeth Conference this summer.

At the opening Communion Service, conducted by Dean Chester B. Emerson, the bishop was celebrant.

Among those paying tribute to Bishop Tucker in an informal gathering in the parish hall following the service were Dr. John R. Stalker, professor at Bexley Hall, and Dr. Walter F. Tunks, rector St. Paul's Church, Akron, who were members of the committee which ten years ago notified Bishop Tucker of his election as bishop co-adjutor of the Diocese of Ohio. The anniversary celebration closed with a luncheon attended by Mrs. Tucker.

* * *

TO COME BEFORE LAMBETH

New York, N. Y.—One of the many matters to come before the Lambeth Conference is a proposal to set up a Province of the English Church in West Africa. This was discussed at a meeting of bishops of that area held last January. Bishop Bravid W. Harris of Liberia attended, but our own Missionary District of Liberia is not involved in the proposed provincial organization.

The meeting was held in Accra, the program including Holy Communion, a Quiet Morning, other Church services, a Procession of Witness around the town, and much discussion. As related by Bishop D. B. Hall, assistant bishop on the Niger, the Procession was notable. "We shall not easily forget this, for it lasted two hours and we were not a little hot and tired at the end, especially as we each carried our Pastoral Staff!"

A Constitution for the proposed new Province of West Africa was drawn up; the bishops attended the "Swearing in" of the new Governor, Sir Gerald Creasy, K. C. M. G., O. B. E., and there was a Government reception with ten speeches.

* * *

ADOPT FAMILY IN EUROPE

Bartow, Fla.—In company with many parish groups throughout the Church, the Woman's Auxiliary of Holy Trinity Church adopted a family in Europe, with four children ranging in age from 6 to 13 years. For almost a year a box of food and clothing has been sent each month, and grateful letters have been received in reply. One letter told of the undernourishment of two of the children and thanked the donors of the recent box for the first rice they had had in three years. Bottles of vitamins are now being sent for the undernourished children, along with food and clothing.

* * *

MEN STUDENTS OUTNUMBER WOMEN

Chicago, Ill.—Men students enrolled at Moody Bible Institute, Chicago, for the new spring term outnumber the women by 88, it was disclosed by the registrar's office in a recent survey of the student body. Total enrollment is now 904.

New students have come from 19 states and five foreign countries to train for Christian service at the historic institution.

Personal Notes

The Rev. Francis X. Cheney, rector of Holy Trinity Church, Southbridge, Mass., has accepted a call to be priest-in-charge of the new mission, St. John, McAllen, Texas, effective June 1.

The Rev. Robert L. DeWitt, for the past four years rector of St. Luke's Church, Ypsilanti, Mich., will succeed the **Rev. Charles H. Cadigan, D. D.,** as rector of Christ Church Cranbrock, Bloomfield Hills, on August 1.

The Rev. George E. Gooderham, Th. D., for the past five years vicar of Epiphany Church, Flagstaff, Ariz., will relinquish that appointment as of July 31, 1948. The altitude became a serious threat to his health.

The Rev. Robert C. Holmes, for the past year and a half missionary-in-charge of St. James' Church, Detroit, resigned the middle of May to accept a position as assistant minister in St. Matthias' Church, Detroit. The **Rev. Ernest E. Piper,** is rector of the parish.

The Rev. Robert Q. Kennaugh, formerly rector of St. John's, Corsicana, Texas, is now director of distribution of the Division of Audio-Visual Education of the National Council. Address: Grammercy Park Hotel, New York 10, N. Y.

The Rev. Douglas R. MacLaury, formerly rector of St. John's, Irving Park, Chicago, Ill., is now vice president of Canterbury College, Danville, Ind. Address: Administration Bldg., Canterbury College, Danville, Ind.

The Rev. D. Williams McClurken, formerly assistant at St. Mark's Church, San Antonio, Texas, will be rector of St. Mark's Church, San Marcos, and priest-in-charge of the newly organized mission in New Braunfels, Texas, on September 1.

The Rev. Herbert B. Morris, formerly rector of St. Paul's Church, San Antonio, Texas, will be priest-in-charge of St. Philip's Mission, and City Missionary in San Antonio, Texas, as of September 1.

The Rev. Hubert C. Palmer, formerly rector of St. Andrew's Church, Sequin, Texas, became assistant at the Church of the Good Shepherd, Corpus Christi, Texas, on May 15.

The Rev. Joseph W. Peoples, Jr., rector of the Church of the Good Shepherd, Momence, Ill., will become rector of St. John's, Irving Park, Chicago, Ill., June

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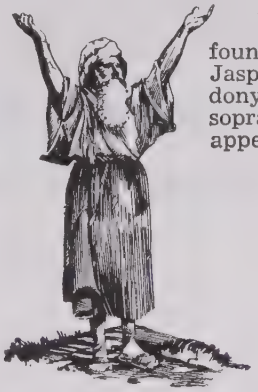
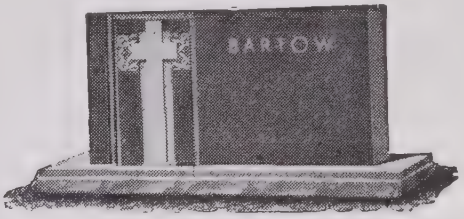
in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of





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1. Address, 3905 N. Kenneth Ave., Chicago, Ill.

The Rev. Albert Linnel Schrock, formerly a non-parochial priest of the diocese of Eau Claire, is now rector of Christ Church, Greenville, and Trinity, Rensselaerville, N. Y. Address: Christ Church Rectory, Greenville, Greene Co., N. Y.

The Rev. William T. Sherwood, formerly City Missionary for Latin American work, San Antonio, Texas, has been rector of Calvary Church, Menard, Texas, since May 15.

* * *

ORDINATIONS

PRIEST

The Rev. Paul Alva Bankston was ordained to the priesthood by Bishop Hobson of Southern Ohio on April 27 at St. Luke's Church, Marietta, Ohio. He was presented by the Rev. Sydney J. Browne, and the Rev. F. B. Atkinson preached the sermon. The Rev. Mr. Bankston is rector of St. Luke's Church.

The Rev. Matthew A. Jones was ordained to the priesthood by Bishop McKinstry of Delaware on May 4 in the Cathedral Church of St. John, Wilmington, Del. He was presented by the Rev. Charles A. Rantz, and the Very Rev. Robert Hatch preached the sermon. Mr. Jones will be chaplain of Voorhees School, Denmark, S. C.

The Rev. Harry Randall Heeney was ordained to the priesthood by Bishop Fenner of Kansas on May 1 at Grace Cathedral, Topeka, Kans. He was presented by the Rev. Anthony A. Howland, and the Bishop preached the sermon. Mr. Heeney is canon of Grace Cathedral, Topeka.

The Rev. Arthur Leonard Joseph Fox was ordained to the priesthood by Bishop DeWolfe of Long Island on May 6 at the Cathedral of the Incarnation, Garden City, L. I., N. Y. He was presented by the Rev. Harold S. Olafson, and the Rev. Miles L. Yates preached the sermon. Mr. Fox will continue as assistant to the Archdeacon of Suffolk.

The Rev. Mr. Kite will continue in charge of St. Mary's, Warwick Neck, R. I.

The Rev. Mr. Williams will continue in charge of All Saints, Pontiac, R. I.

DEACONS

William Lester Kite and **Daniel Quinby Williams** were ordained to the diaconate on the Feast of St. Philip and St. James, May 1, 1948, in the Cathedral of St. John, Providence, R. I., by the Rt. Rev. G. G. Bennett, D. D., Bishop of Rhode Island. The preacher was the Ven. Anthony R. Parshley, Archdeacon of Rhode Island. Presenters:

For Mr. Kite—the Rev. Arthur Wood, Church of the Ascension, Auburn, R. I.;

For Mr. Williams—the Rev. John V. Butler, Jr., St. Martin's, Providence.

Litanist, the Rev. Arthur F. Roebuck, Dean of the Cathedral of St. John.

John Albert Benton, Jr., was ordained to the diaconate by Bishop Wing of South Florida on April 6 at St. Peter's Church, St. Petersburg, Fla. He was presented by the Rev. Evan A. Edwards, and the Rev. Harold B. Hoag preached the sermon. The Rev. Mr. Benton will be curate of St. Andrew's Church, Tampa, Fla., after June 1.

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Church Divinity School of the Pacific,
Berkeley, Calif.
Divinity School of the Protestant Episcopal Church in Philadelphia
Episcopal Theological School,
Cambridge, Mass.
The General Theological Seminary,
New York City
Nashotah House,
Nashotah, Wis.
School of Theology, University of the South,
Sewanee, Tenn.
Seabury-Western Theological Seminary,
Evanston, Ill.
Virginia Theological Seminary,
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Mr. John Q. Crumbly was ordained to the diaconate by Bishop Carruthers of South Carolina in the Church of the Holy Communion, Charleston, on May 21. Mr. Crumbly was presented by the rector, the Rev. W. W. Lumpkin, and the Rev. DeWolf Perry preached the sermon. The Rev. C. O. Thompson was the Litanist and the Rev. M. E. Travers the Epistoler. Mr. Crumbly is serving as assistant at the Church of the Holy Communion and as teacher at Porter Military Academy.

The Rev. Matthew A. Jones was ordained priest on May 4, 1948, by the Rt. Rev. Arthur R. McKinstry, D. D., at the Cathedral Church of St. John, Wilmington, Del. He was presented by the Rev. C. A. Rantz, and the sermon was preached by the Very Rev. Robert Hatch. Mr. Jones will be chaplain of Voorhees School, Denmark, S. C.

Mr. Charles Howard Kaulfuss was ordained to the diaconate in the Cathedral of All Saints, Albany, N. Y., on the Friday of the Whitsun Ember Days, May 21, by the Rt. Rev. G. Ashton Oldham, D. D. The candidate was presented by the Rev. Raymond G. Rogers, Staten Island, formerly on the staff of the Messiah, Glens Falls, the home of Mr. Kaulfuss. The present rector, the Rev. Charles E. Kennedy, sang the Litany, and the sermon was preached by an uncle of the ordained, the Rev. Harold P. Kaulfuss, rector at Gloversville. The Rev. H. Russell Parker, rector at Hudson Falls, was epistoler. The Rev. Mr. Kaulfuss will begin his ministry as assistant at St. Andrew's Church, Albany, on July 1.

Harold Leopold Bienz and **Edwin James Rooney** were ordained to the diaconate by Bishop DeWolfe of Long Island on May 6 at the Cathedral of the Incarnation, Garden City, L. I., N. Y. The Rev. Mr. Bienz was presented by the Rev. Baxter Norris; the Rev. Mr. Rooney, by the Rev. R. Thomas Blomquist. The Rev. Miles L. Yates preached the sermon. The Rev. Mr. Bienz will be assistant to the Archdeacon of Suffolk. The Rev. Mr. Rooney will be curate of St. John's Church, Northampton, Mass.

Kenneth Sinclair Mainland was ordained to the diaconate by Bishop Dandridge of Tennessee on May 9 at Grace-St. Luke's Church, Memphis, Tenn. He was presented by the Rev. Dr. Charles S. Hale, and the Bishop preached the sermon. The Rev. Mr. Mainland will continue his secular employment and serve as deacon in Grace-St. Luke's Church.

The Rev. George Mosley Murray, was ordained deacon on April 5, 1948, at Trinity Church, Bessemer, Ala., by the

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Rt. Rev. C. C. J. Carpenter, D. D. The Rev. Chas. H. Douglass presented the candidate and the sermon was preached by the Rev. John C. Turner. Mr. Murray will be student chaplain at the University of Alabama, beginning in July.

George Paul Reeves, a former Congregational minister, was ordained to the diaconate by Bishop Juhan of Florida on May 6 at Ruge Hall Chapel, Tallahassee, Fla. The Rev. Mr. Reeves is chaplain of Ruge Hall Chapel and the student center, Tallahassee, Fla.

The Rev. H. Stewart S. Ross was ordained deacon on May 2, 1948, by the Rt. Rev. Lewis B. Whittemore, D. D., at St. Luke's Church, Kalamazoo, Mich. He was presented by the Rev. A. F. Traverse. The sermon was preached by the Rev. A. Gordon Fowkes. Mr. Ross will be assistant at St. Paul's Church, St. Joseph, Mich.

John W. Thomas was ordained to the diaconate by Bishop Keeler of Minnesota on April 30 at St. John's Church, Worthington, Minn. He was presented by the Rev. Dr. E. Croft Gear, and the Rev. Vernon E. Johnson preached the sermon. The Rev. Mr. Thomas will be deacon in charge of St. John's, Worthington, and Holy Trinity, Luverne, Minn.

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Post Haste . . .

IN WHAT FORM?

Sir: To the question, Will a non-episcopal ministry receive recognition in a united Church, and, if so, in what form? contained in the Evangelical commentary on the Statement of Faith and Order of the Commission on Approaches to Unity, we might find an answer in the following statement of the late Bishop Hugh Miller Thompson, of Mississippi, as quoted in Bishop Brown's "The Church for Americans":

"It is well to understand that we have little, if any difference with the 'Denominations' about their ministry and ordinances. These are valid for all that is claimed for them. They say that their ministers are teachers of religion, duly appointed and authorized by a voluntary society. They are certainly this. They assert that their ministers are not Priests and have no Sacerdotal power or authority. To this assertion we assent. They profess not to have Apostolic Succession. We agree with them upon this point. They state that they administer an Ordinance in which the Body and Blood of Christ are not really present, and are not verily and indeed given, taken, and received; but that it is merely a mode of recalling to their minds our Lord's death. This statement is quite unobjectionable. About Baptism we differ somewhat from them, attributing to that Sacrament, as administered by them, a greater effect than their own faith ventures to hope for. Administered with water, in the name of the Holy Trinity, we believe it to regenerate the soul that duly receives it, and to graft it into the body of Christ's Church. So, we admit their ministry to be all that they claim it to be; and we admit their ordinances to be in no case less, and in one case more, than they, themselves, believe."

R. B. HENRY.

Norfolk, Va.

SUMMER VACATION EXCHANGES

The Southern Churchman will run free of charge the request of any parish for a clergyman for summer supply, and the request of any clergyman for such vacation work. In so doing, the Southern Churchman assumes no responsibility, and cannot undertake to enter into correspondence. Those interested must communicate directly with the parish or clergyman.

Personal Notes

General Theological Seminary Appointments

The Very Rev. Arthur Carl Lichtenberger, dean of Trinity Cathedral, Newark, N. J., was elected by the Board of Trustees on May 25, to the Eugene Augustus Hoffman Professorship of Pastoral Theology. Effective August 1, 1948.

The Rev. Pierson Parker, Th. D., Associate Professor of Biblical Literature and Homiletics in the Church Divinity School of the Pacific, was elected to the Glorvina Rossell Hoffman Professorship of the Literature and Interpretation of the New Testament. Effective July 1, 1949.

The Rev. Donald Fraser Forrester, S. T. D., D. D., Associate Professor in the Department of New Testament, elected to Professor in that Department. Effective August 1, 1948.

The Rev. Burton Scott Easton, S. T. D., Ph. D., D. D., since 1919 Professor of the Literature and Interpretation of the New Testament in the General Theological Seminary, becomes Professor Emeritus and Instructor in New Testament and Faculty Consultant to the Librarian for the Michaelmas Term.

The Rev. R. Norman Whybray, M. A., Instructor in the Department of Old Testament.

The Rev. Charles P. Berger, Jr., Fellow and Tutor.

Edward Chandler, Fellow and Tutor.

* * *

The Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, has been elected president of the General Ministerial Association of Buffalo, an interdenominational clergymen's group of the Buffalo area which works very closely with the Council of Churches.

* * *

Clerical Changes

The Rev. Samuel M. Black, formerly priest in charge of Holy Trinity Church, Brookville, and Christ Church, Punxsutawney, Pa., will become rector of St. John's Church, Negaunee, Mich., effective June 15th.

The Rev. Mark T. Carpenter, rector of Holy Cross Church, Sanford, Fla., will become rector of All Saints' Church, Fort Lauderdale, Fla., on September 1.

The Rev. Francis X. Cheney, formerly rector of Holy Trinity Church, Southbridge, Mass., will become priest in charge of St. John's, McAllen, Texas, as of June 1.

The Rev. Don Haviland, rector of St. James', Oskaloosa, and vicar of Epiphany, Centerville, and St. Paul's, What Cheer, Iowa, will become rector of

(Continued on page 14.)

We will forward copies of THE SOUTHERN CHURCHMAN via air mail to bishops attending the Lambeth Conference if sent their address abroad.

THE SOUTHERN CHURCHMAN

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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* * *

THIRD SUNDAY AFTER TRINITY
THE COLLECT

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

* * *

JUNE

1.—Tuesday
6.—Second Sunday after Trinity
11.—St. Barnabas
13.—Third Sunday after Trinity
20.—Fourth Sunday after Trinity
24.—Nativity of St. John Baptist
27.—Fifth Sunday after Trinity
29.—St. Peter.

Vol. CXIV No. 24

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

The General Seminary Baccalaureate Sermon

By THE RT. REV. JOHN BOYD BENTLEY, D. D,

Vice-President of The National Council

Text: John did no miracle.

John 10:41.

The people said, "John did no miracle." This was a keen disappointment to a generation of whom our Lord said, "Except ye see signs and wonders, ye will not believe." But Luke says, "Jesus began to say to the multitude concerning John, 'What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist.' "

The world today, like the world of John's generation, will complain that we, who are ministers of God and priests of His Church, do no miracles; that at a time when the world looks for signs and wonders, no sign is given, no miracle done. But the Church, like her Lord, will judge us by other standards and will expect certain things of us. What things? What is it that we, who are ministers of His Church, are expected to do?

We are called to be **prophets.** If we protest that we are not prophets, nor are we the sons of prophets, our protests will be made in vain. Our position as ministers of God places upon us a responsibility we cannot shirk. Our people are hungry and eager to hear the word of God and the voice of His prophet.

It is not expected of us that we shall be able to see into the dim and distant future and to tell of events to come, but we are expected to declare with clarity and conviction that "In the beginning God created the heaven and the earth," the sun and the moon and the stars and the whole vast universe. We are expected to believe and to preach that this same God, the Creator of the world, made man in his own image and breathed into man's nostrils the breath of life so that man became a living soul, the child and creature of God.

We are called to declare that as our earthly father is responsible for our being here, as he provides a home and food and clothing for his children, as he has hopes and plans for each of them, and as he loves them dearly, so God is our Heavenly Father who put us here, who provides us with our homes and firesides, our friends and loved ones, our food and clothing and every comfort and convenience of life, who has hopes and plans for each one of us, who is pleased when we are obedient and fulfill his hopes, who is disappointed and unhappy when we are disobedient and fail Him, but who loves us dearly and always.

This conception of God men have no great difficulty in accepting. Likewise the world readily accepts the fact that as God has revealed Himself to us as a loving father, so He has revealed Himself to us in the person of His Holy Spirit by whose power and light we are enabled to make a right judgment in all things, to know what things we ought to do, and by whose grace we are enabled to do those things. Each of us, on our road to Damascus, has been startled and disturbed by a flash of light and of conscience, by a wee, small voice and a realization of God's immediate presence and compelling purpose in our lives.

But the world is reluctant to accept Christ. He has been called the Good Physician, the Great Teacher, the Carpenter of Nazareth, the Way-shower, the Man Nobody Knows, for the world hesitates to accept Him as God. As prophets of God and ministers of His Church, we are called to do what the Church has ever done. We must use every word and phrase within our power to say, and to say again, to emphasize and to re-emphasize, to hammer home into the hearts and minds of men, the greatest, most important truth and fact in all history, that Jesus of Nazareth, the son of Mary, is also the Son of God; that He is indeed "God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man."

Why? Because of the love in God's heart for wayward man. We complain that God permits sin and wickedness in the world, war and pestilence and famine, but at least God had the grace to come down from heaven and dwell among us in the world He had made. For, "God so **loved** the world, that He gave His only-begotten Son, to the end that all that believe in Him shall not perish, but have everlasting life."

He came to teach us the relationship of God to man, and of man to God, and of man's proper relationship to his fellow man. Man's scientific knowledge has increased by amazing and terrible strides. Continents are crossed in hours. The oceans and mountains are no longer barriers to travel. We fly through the air. We navigate under the sea. Our voices are carried around the earth in the space of a split second. We are able to gaze out beyond the stars, and now we stand in awe and terror before the discovery that we can tap and unleash natural forces of energy and power. Man now stands in the unenviable and awful position where he may blast himself into eternity.

But do we know any more about the nature of God than did the men who lived a thousand years ago? Have we concerned ourselves a great deal about our relationship to God? At a time when the world has shrunk in upon itself until it is a very small world; when what happens in Moscow is of immediate and terrible concern to men in Berlin, London, Washington and Tokyo, and of concern to generations yet unborn, do we know any more about man's proper relationship to his fellow man than did the men of the Middle Ages? It may be doubted that we do. We have learned to do everything under heaven but to take thought of heaven itself. We have learned to do everything on earth except to live at peace with our fellow men.

The world cries out for prophets of Christ, men of God, who can speak with authority and conviction concerning God and the things pertaining to God's Kingdom, men who know and believe and preach Christ the Saviour of the world,

one who knows God because he is God, one who knows man because he is perfect man, one who knows all about our proper relationship to God and man, one who knows all about faith and hope and charity, about truth and righteousness, about life today and Life Eternal, because he lived and died and rose to live again and forever.

We are called to speak with conviction about the Church, to declare that in spite of our unhappy divisions, the Church is One, in that it has one Lord, one faith, one baptism, one God and Father of us all.

We are called to declare that the Church is Holy, though men will challenge us by pointing out the Church's frailties and failures. It is holy because it is the handiwork, not of men, but of God, "I will build my Church", He said. And it is holy because God's Holy Spirit dwells in it and in the hearts and minds of its people, to guide it, to give it purpose, to enable it to fulfill its task on earth, that it may be a Kingdom of Righteousness here and a Kingdom of Triumphant Glory in the world to come. It is the Living Church of the Living God.

We are called to declare that the Church is Catholic, broad in its interests, in its charity and sympathy, universal, holding earnestly the Faith for all time, in all countries, and for all people; established by Christ Himself that it might carry His Gospel to all the world.

We are called to declare that the Church is Apostolic, continuing steadfastly in the Apostles' doctrine and fellowship, teaching, preaching and serving men under an authority granted us, not by men, but by the Son of God Himself.

We are prophets sent to call our people to rejoice in the communion of the Saints, to thank God that He has promised to forgive us our sins, to declare the resurrection of the body, and our belief in Life Everlasting.

Because He lives, we shall live also. We must use the age-old Easter message over and over again; that He has not gone away simply that He may escape the trials and difficulties of this world, but, as He said, "I go that I may prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." That is the promise and prophecy that will bring comfort to troubled hearts.

We cannot be reeds shaken by the wind, prophets unsure and unwise, preaching and teaching one thing today and strange doctrines tomorrow, to the confusion and despair of our people, but prophets who **know** what we believe, men who preach with conviction, no matter how poorly, the things we have seen and heard concerning God the Father, God the Son, and God the Holy Spirit, His Church, His love, the life we have in Him now, and our Life in Him which is Eternal.

Men will not expect us to do miracles, but they will expect us to be good and faithful **priests.** "Ye have not chosen me, but I have chosen you and ordained you." Let us remember that. Let us remember that we stand before His altars as His priests, chosen and ordained to speak and to act in His name, to administer the sacraments and to perform the rites and services of His Church, the most holy and sacred of all vocations, carrying with it high privileges and solemn responsibilities.

As priests of His Church we are pledged to conform to the "doctrine, discipline and worship" of that branch of His Church in which it is our privilege to serve. Let us serve with loyalty. Let us administer the sacraments and read the services in strictest accordance with the Book of Common Prayer. No priest, no bishop, has the right to tamper with the Book of Common Prayer, to add to it, to take from it, to revise it, to enrich it, or to tamper with it in any way. It is not personal property; it belongs to the whole Church. We are not independent, freelance preachers but priests living under law and discipline. These sacraments and services and sacred rites are the heritage of us all, and all of us owe undivided loyalty to them as they are found in the Book of Common Prayer.

We are pledged to be diligent in prayers and in reading the Holy Scriptures, diligent to frame and fashion our own selves and our families according to the doctrine of Christ and to make both ourselves and them wholesome examples and patterns to the flock of Christ, to maintain and set forward quietness and peace and love among all Christian people and to obey our bishop.

God grant us strength and power to do these things, and that we may have clean hearts and hands as we stand before His altars to bring to His people the sacraments of His Church and to pronounce absolution and blessing in God's name.

We are not expected to do miracles, but we are expected to be **pastors** to our people. "Simon, son of Jonas, lovest thou me? Lord, thou knowest that I love thee. Feed my sheep." The measure of our love and loyalty to Christ and His Church is shown by the love we have for His people committed to our care. Few of us can expect to be great prophets and preachers. Few of us can expect to be great priests and saints, but it is within the reach and power of us all to be acceptable pastors to our people, if only we have the grace and virtues of love and compassion and humility.

When we shall have finished our ministry and stand at the point from which we may look back along the years, and see the way by which we have come, I am sure that the thing which will give us the greatest gladness and satisfaction will not be the memory of brilliant sermons we have preached, nor the times we have been privileged to administer the sacraments and to read the services of the Church in some great cathedral, nor will men remember and honor us for these things, but the thing in our ministry which will give us the greatest joy and fullest satisfaction will be the memory of the hours spent as a pastor to our people. What a wonderful opportunity and what a fearful responsibility it is to have men and women, boys and girls, come to us for counsel and advice on as many subjects as there are interests and needs in human hearts; to counsel a boy about his schooling, to talk with a girl about the young man she is to marry, to sit down with a couple whose home may be broken unless we can persuade and point out to them a better way, to serve on community committees of a hundred sorts, to sit at the bedside of one who will soon go to the Father's House, and to know what to say to him, and to the loved ones who must be left behind; these are but a few of the daily experiences in the life of any pastor. God grant us sympathy and compassion, rare wisdom and understanding and the love we so sorely need as we go about the task of feeding His flock.

John did no miracle. Neither are we called to do miracles. We ask not that we be great or glorified, but only that we be permitted to serve Christ and His Church. We are called to be prophets, priests and pastors. God grant that as His prophets we may not be as reeds shaken by the wind, tossed to and fro by every strange doctrine, but men of conviction, speaking boldly as He ought to speak, calling men to repent and to follow Him who died for us upon the Cross. Grant us not that we may wear soft clothing and be rectors in comfortable parishes, not that we may be pleased and proud to wear the rich robes and vestments as priests of God, but that we may have clean hearts and hands, that we may be fit to stand before His altars and minister to His people and pronounce absolution and blessing in His name; and, that He may give us the compassion and love of souls we shall need as shepherds of His flock, so many of whom wander and are lost in a troubled world.

Wordsworth and Freud, Or The Theology of the Unconscious

Commencement Address: May 26, 1948, General Theological Seminary

By FREDERICK ALBERT POTTLE, Ph. D., LL. D.,

Professor of English in Yale University and

Member of Board of Trustees of the Seminary.

It is, I assume, expected of a Commencement speaker that he should admonish or counsel the class whose final exercise he prolongs; otherwise there seems little excuse for him. If I had given this address twenty years ago, I should have been at no loss for counsel or reproof. I had then not only some clearly defined notions as to what was wrong with the clerical profession, but I had also some equally clear notions as to remedial measures. Increasing age, though it has made me more callous, has not changed very much my impression that clergymen, by and large, are an inefficient lot. But when I ask myself the question, "Are they less efficient, by and large, than college teachers?" I cannot honestly say, "Yes, they are." If priests and college professors were to exchange roles tomorrow, I should not expect to see marked improvement on either side. The fact is that in some professions the limit of possible efficiency is low. The limit of efficiency in steam engines of the piston-cylinder type is low, and engineers are keenly aware of the fact. But they do not scold the piston-cylinder engine. They know that in that indispensable mechanism only a fraction of the heat can be converted into work. Education (and the priest's function is in large part educational) is, and will always remain, a very wasteful process. I long since came to the conclusion that though in education one must always be alert to the advisability of change, one should seldom and perhaps never assert that a proposed change will make the process better in any absolute sense. Rather, one should make changes in the process in order to keep it as good as it used to be. It is the part of charity to assume that, though the world is, and always has been, in a very bad way, priests by and large are doing in the circumstances about as well as any one except a prophet or an apostle has a right to expect. The things that are wrong with the clergy were wrong in the days of the New Testament, and were then authoritatively discussed.

Yet on such an occasion as this I should not like to make a purely secular address. If possible, I should like to find a topic that provides an opportunity for original speculation, a topic that is interesting to me and that might be interesting to you. I have the best chance of finding such a topic in that area in which our studies overlap—the area of theology. Professors of English seldom study theology systematically and thoroughly, but they cannot escape some knowledge of it, for English literature from Caedmon to Auden is pervaded with theology, some of it presented in a very explicit fashion. Teachers of literature generally feel that in the classroom they should develop theology only so far as it illuminates the literature under discussion, but a teacher of English who is also a Christian believer is likely to find himself outside the classroom occasionally pondering the poems he teaches as a sort of Scripture: that is, he finds himself exploring their theology not merely to see whether it is orthodox, but also in the hope of discovering there useful extensions of theological knowledge. I shall hand on to you a speculation of this sort that I had the other day in reading Wordsworth.

At the beginning of the last book of **The Prelude** Wordsworth introduces a majestic figure which he clearly intends to serve both as climax to and summary of his long account of the development of a poet's mind from infancy to maturity. The figure, as one would expect, is a recollection of a natural scene. He and a friend, accompanied by a guide, were ascending Mt. Snowdon one summer night so as to see the sunrise from the summit. The night was close, warm, and dripping—the clouds dense and low-hung, threatening rain. Wordsworth was panting up through the mist with his eyes bent downward,

When at my feet the ground appear'd
to brighten,
And with a step or two seem'd brighter
still;
Nor had I time to ask the cause of this,
For instantly a Light upon the turf
Fell like a flash: I looked about, and lo!
The Moon stood naked in the Heavens,
at height
Immense above my head, and on the
shore
I found myself of a huge sea of mist,
Which, meek and silent, rested at my
feet:
A hundred hills their dusky backs upheaved
All over this still Ocean, and beyond
Far, far beyond, the vapours shot themselves
In headlands, tongues, and promontory
shapes
Into the Sea, the real Sea, that seem'd
To dwindle and give up its majesty,
Usurp'd upon as far as sight could
reach.
Meanwhile, the Moon look'd down upon
this show
In single glory, and we stood, the mist
Touching our very feet; and from the
shore
At distance not the third part of a mile
Was a blue chasm; a fracture in the
vapour,
A deep and gloomy breathing-place
through which
Mounted the roar of waters, torrents,
streams
Innumerable, roaring with one voice.
The universal spectacle throughout
Was shaped for admiration and delight,
Grand in itself alone, but in that breach
Through which the homeless voice of
waters rose,
That dark deep thoroughfare, had Nature lodg'd
The Soul, the Imagination of the whole.

A meditation rose in me that night
Upon the lonely mountain when the
scene
Had pass'd away, and it appear'd to me
The perfect image of a mighty Mind,
Of one that feeds upon infinity,
That is exalted by an underpresence,
The sense of God, or whatso'er is dim
Or vast in its own being.

What was it in this impressive scene that made it seem to Wordsworth "the perfect image of a mighty mind"? Partly, as he goes on to say, because in its calmness, unity, and harmony it illustrated the power of mind to dominate and transform sense-experience. Fundamentally, however, because it furnished, as no other natural scene in his experience ever had, a symbol of the division of the mind into conscious and unconscious levels. All the expanse above the mist, all the area bathed in quiet moonlight, is the conscious mind; all the expanse below, and especially that part of it on which attention was fixed by the rift in the vapor—that "blue chasm," that "deep and gloomy breathing-place," "that dark deep thoroughfare"—is the

unconscious mind.

It always surprises us when we find poets showing their awareness of facts which scientists did not get around to mention until long afterwards. It should cause no surprise. The facts on which such a theory as Freud's is based have always been observable; it is only the theory or hypothesis advanced to explain the facts which is novel. At any rate, we do not have to rely merely on this passage for evidence that Wordsworth recognized a conscious and an unconscious mind. The concept is implied over and over in the fragments of his unfinished **magnum opus.** One thinks of the lines in the first book of **The Prelude:**

1. **The Prelude,** XIII. 36-73, version of 1805.

The mind of man is fram'd even like the
breath
And harmony of music. There is a dark
Invisible workmanship that reconciles
Discordant elements, and makes them
move
In one society.

Or these in the fourth book of **The Excursion:**

If indeed there be
An all-pervading Spirit, upon whom
Our dark foundations rest . . .

"Dark", as used here and elsewhere by Wordsworth in connection with the mind, clearly means the same thing as Frued's "unconscious".

The really novel and important thing about his great symbol of the human mind is the joy and confidence with which the contemplation of the dark portion of it fills him. It is not generally so. The abyss, the deep, the pit are, and have been in all mythologies, recurring symbols of that part of our being which is not open to introspection. But in general man's visions of the abyss have been nightmares thronged with images of loathing and horror:

The very deep did rot: O Christ!
That ever this should be!
Yea, slimy things did crawl with legs
Upon the slimy sea.

It has been maintained of late that one reason for the overpowering effect which Coleridge's fantastic tale has upon us is that its images at certain points, though perfectly appropriate to the narrative, derive additional and special potency from the fact that they are universal and primordial symbols of our sense of guilt and shame and our yearning for a re-birth. Whether that is true or not—whether, that is, Coleridge's vision of the rotting deep is actually or only accidentally a symbol of the unconscious mind—that vision can be taken as the truest and most expressive figure for what most people feel when they force themselves to look deep down into themselves. It was not Freud who made the stuff of our buried experience seem like slime from the deep. Freud only insisted that it was sometimes important to turn up the slime, and invented a technique for doing it. At the bottom of the abyss in our popular mythology is slime. To drop the figure, the natural feelings of man toward the unconscious are generally those of fear, shame, and loathing. For most people the unconscious is the domain of immodesty and impurity; for religious people it is the domain of the Powers of Darkness, the flesh and the devil.

At the bottom of the Freudian abyss is slime, too, but it is very important to realize that the psycho-analyst's slime is a different thing from the slime of popular mythology. Underlying and shaping the popular symbolism are the emotions of fear and mistrust, of physical and moral revulsion. Slime is associated with reptiles; it is cold, clammy, unpleasant to the touch; it is unclean, filthy. Freudianism, being natural science, or at least being the invention of a well-trained scientist who strove to base his entire system on the naturalistic assumptions of modern physical science, contains (so far as it is consistent) no moral or theological judgments whatever, and admits no emotions of physical or moral revulsion. When you go from popular mythology to genuine Freudianism you step out of the jungle into the laboratory, from a world of extravagant emotion into an aseptic world where things are neither loved nor feared but merely identified and manipulated. Slime is at the bottom of the Freudian abyss, not because slime is to the Freudian scientist, as to the layman, unpleasant, but because slime is the ultimate symbol of what, though living, is shapeless and inchoate. The Freudian deep shows you not merely your bestial inheritance; if you scan it patiently, you will be pushed relentlessly back to that slimy margin where life is barely to be distinguished from inanimate matter. And in that deep you will never find God.

Freud can properly be blamed for the atheistical prejudice which he occasionally obtrudes, for his sometimes explicit assumption that his system exhausts truth and that theology has no more than subjective validity. He can properly be blamed because such attitudes are personal and not authorized by his method. But as Christian believers we have no right to object to his rigorous naturalism. The stage of human thinking which we have now reached is one of discontinuity, and I myself do not expect that the discontiunity is one which will be resolved in the future. Our scientific systems, no less than our theological systems, must be regarded as ways of apprehending truth. But history has amply demonstrated that to preserve their usefulness and integrity our scientific systems must exclude first causes. We should not expect in a naturalistic psychology to find God at the bottom of the abyss, or, for that matter, to find any bottom to the abyss. When you invoke mechanism and a rigorous chain of causation, you should not expect to escape from mechanism to a creator.

It may be that Freud's system will be discarded or violently revised. It has no established connection with physiology; its superstructure is almost too poetical or mythological to be convincing as science; it places an emphasis upon sex that seems fanatical and even obsessive. But let us be clear on two points. If Freud's system is displaced or revised, it will not be because of the sneers of theologians who have made no attempt to understand it. It will be because of the labor of other scientists. And the system which finally emerges, whether Freud's or another's, will not be a grain more comforting to the Christian believer than Freud's system as it now stands. If there is not already a coherent and practical naturalistic theory of the unconscious, there is going to be one.

I suggest that instead of patronizing and sneering at Freud, Christian theologians ought to be hard at work at this moment on an authoritative Christian theology of the unconscious. There is no tendency in the whole history of the Church more discouraging than its slowness and ungraciousness in coming to terms with great scientific advances: with the helio-centric cosmology of Copernicus, with the evolutionary theory of Darwin. By now it should be clear that the greatest shock to Christian faith in such conflicts comes not from the genuine difficulty of managing both naturalism and Christian dogma, but from the confident and ignorant pronouncements of Christian teachers which they, or their successors, have to retreat from later. A Christian theology of the unconscious would of course be derived primarily from the historic deposit of faith, but the insights of poets, and particularly of religious or prophetic poets, might well be considered where they did not clearly contradict that deposit. For that reason I point to Wordsworth.

The sense of serenity and confidence which the best poetry of Wordsworth never fails to transmit is of course not in itself proof that the theology which that poetry assumes is one that a Christian can seriously adopt. Most readers would consider such a **caveat** quaintly orthodox, for to them any poetry which mentions God frequently in a reverent manner is Christian. But one cannot overlook the fact that the **Prelude,** as originally written, did not contain a single specifically Christian reference:

no hint of the Trinitarian definition of the godhead, no hint of Christ as Savior, no hint of the Incarnation, no hint of the Atonement, no hint of any dogma that would give pause to a devout Jew. On the other hand there is no explicit **denial** of any Christian dogma; and heresy, as some one has well said, more often consists in denial than in affirmation. It is quite possible to advance a theology that is Christian without being specifically or exclusively Christian.

There appear in fact to be two reasons why the careful Christian should be a little wary of the theology of Wordsworth's earlier and better poetry. The first is that Wordsworth was then an active mystic, and that the mystics have always been inclined to emphasize the theological short-cuts which they have found but which simply are not on the map for ordinary people. Mystics of all faiths tend to melt dogma down into an undistinguishing pantheism. The second and probably more compelling reason for scanning his theology somewhat scrupulously is that at the time of writing **The Prelude** he appears to have been to a considerable extent a Rousseauist. Though he nowhere, I think, denies the dogma of Original Sin and in his later writings quite specifically asserts it, the temper of his earlier and better writing seems to derive from a firm conviction of the complete original goodness of human nature. It may be that that conviction underlies and is inseparable from his great consoling figure of the human mind. But it is possible that if the factor of Divine Grace is explicitly added, so that his mighty mind becomes a regenerated mind, it can still stand.

I do not know and shall have to leave the problem to you to decide. But if the Wordsworthian view can be adopted as it is or can endure the revision necessary to make it acceptable, I can see very great values in it. It gets God into the dark side of our being as well as into the light. It is perhaps an unfortunate consequence of the imagery of light in St. Paul's epistles and in the Fourth Gospel that we see only what is not God or what is opposed to God in that portion of our experience which is dark or unconscious. Look back at Wordsworth's figure. He does not for a moment think that the scene would be better if the mist were dispelled and the moonlight shone to the bottom of the abyss. Of the two halves of the vision he feels the illuminated area to be actually the less important. For him the most wonderful satisfactory portion of the scene is the dark chasm. Why? Because, as he said earlier in the poem,

Our destiny, our nature, and our home
Is with infinitude, and only there;
With hope it is, hope that can never die,
Effort, and expectation, and desire,
And something evermore about to be.

And the infinity upon which the mind feeds (here is the prime Wordsworthian touch) is not merely sought upwards in the starry heavens; it is sought even more eagerly and joyfully in the abyss, that is, in

Whatsoe'r is dim
Or vast in (the mind's) own being.

The value of this is that it parallels and supplants Freud just at the point where, as Christians, we wish to supplant him. A naturalistic science of the unconscious, combined with the records of cultural anthropology, shows us in a very persuasive way that, whatever our conscious minds may do in the way of formulating, refining, and testing our beliefs, our sense of God comes from no conscious and rational operation of the mind, but from the dark and instinctive areas of our mental experience. Quite true, says Wordsworth, and it is no illusion. God is there in the dark. We should not doubt the reality of that underpresence nor attempt to exercise it; we should allow ourselves to be exalted by it.

In short, I should hope that a sound Christian theology of the unconscious would lead to a more hopeful definition of the scope there both of chance and of the powers of evil than the ordinary pious person is likely to construct for himself on the basis of his own private mythology and what he has heard about Freudianism. His private mythology is no more to be accepted without revision than are the theologies of children and savages; it is, in fact, much the same sort of thing. Freud's mythology is a different matter. I hope you will not think I am trying to be facetious when I say that one of the most impressive things about it to the religious mind is its sober, patient, "scientific" discovery and documentation of the fact of universal perversity—what the theologian calls Original Sin. A proper recognition of human depravity is something no sound theology of the unconscious will deplore, but surely the whole point in the dogma of Original Sin is to know when to stop. It may be because the evidence from which the Freudian theory is derived is so completely pathological, it may be merely the shock to literary decorum caused by its monotonous sexual emphasis, but I get from the Freudian writings an impression of total depravity unmatched anywhere outside of the literature of Calvinism. The theology implied in Wordsworth's figure is no doubt too optimistic, too uncomplicated, but surely he must be right in his intuition that God dwells in the unconscious mind and that, unless we choose otherwise, it is His territory and not that of the Potentates of the dark Present. Does not any other view commit us to that Gnostic or Manichean dualism which Christianity firmly repudiated at its very beginning?

My speculation is now, I hope, clear. I am not competent to carry it further, but I hope that some of you are.

* * *

NATIONAL CONVENTION BROTHERHOOD ST. ANDREW

30 August—3 September

York, Pa.—The Fiftieth National Convention of the Brotherhood of St. Andrew will be held on the campus of Western College, Oxford, Ohio, August 30-September 3. It is expected that 500 men and boys will be in attendance.

In addition to the devotional programs, the seminar method will be employed for discussion, each seminar group consisting of about 12 men or boys. Afternoons will be given over to recreation. The Convention will keep before it the Presiding Bishop's challenge, "Do we dare to lead?"

Application for attendance should be sent to the Brotherhood of St. Andrew, 701 West Market Street, York, Pa. The chairman of the Convention will be Lt. General John C. H. Lee, U. S. A. (Ret.), executive vice-president of the Brotherhood.

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ST. MARK'S ENLARGING FACILITIES

Richmond, Va.—St. Mark's Church, the Rev. Frederick J. Warnecke, rector, has let the contract for rebuilding a portion of its parish hall. This is being done to modernize and enlarge its facilities. The cost will be about $25,000.

This is the first step in a program of advance designed particularly to care for St. Mark's Sunday School, the enrollment of which is now above 300.

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DEAN ELY HONORED

Shanghai.—The 70th birthday of John Andrews Ely, first dean of the School of Engineering of St. John's University, Shanghai, China, was celebrated by the Association of Engineering Alumni of St. John's on April 3. The alumni association is raising a fund to buy engineering and architectural books for the University Library in honor of Dean Ely, who retired last year, and is now teaching in Cooper Union, New York City.

Editorial . . .

Secretary Marshall And "The Churchman"

In a free land, it is the perogative of Secretary Marshall to refuse to accept the annual award of our New York contemporary, "The Churchman." Remembering, however, that President Franklin D. Roosevelt, Wendell Willkie, Mrs. Roosevelt and General Eisenhower have been among those who accepted this award in past years, and that it is given for the promotion of good will and understanding among people, we would expect that the reasons for Secretary Marshall's refusal would be deeply cogent. This is especially true since we are informed that he agreed to accept the award as long ago as last fall.

The reasons actually given are not only embarrassingly weak, but subject to serious consideration by all of us. The Secretary first of all said that he suddenly found out that "The Churchman" was not an official or even a semi-official magazine of the Protestant Episcopal Church. Since "The Churchman" in its long history of more than a hundred years has never claimed to be "official" this is no startling disclosure. Incidentally, we trust that our own readers fully understand that "The Southern Churchman" is entirely independent and unofficial also!

But the more serious reason given by the Secretary is that "The Churchman" has published editorials which "extend far into the realm of politics and international affairs." The implication is that such matters are not the province of Church magazines. Against any such attitude, we vigorously protest! Let us be clear on the point involved. The Secretary has the right of any gentleman to refuse to accept any award from anyone. Further, he has every right to differ with the editorial viewpoint expressed by "The Churchman." "The Southern Churchman" differs greatly with much of the viewpoint of "The Churchman". But we assert that any Christian must be concerned with "the realm of politics and international affairs." Any religious magazine of any denomination which does not consider such affairs has failed in its trust to the Lord Jesus Christ who taught us to pray that God's will should be done on earth as well as in heaven. Indeed, American democracy is founded upon the principle that all of us shall be concerned about our government and its attitudes! God save America from that day when Christians are not concerned about politics and international affairs!

Need For Advanced Theological Training

From Dean Lawrence Rose's Annual Report to the Trustees of the General Theological Seminary

Effectively as all our seminaries do their work of theological education and practical training for the normal parochial ministry, the Church's life cannot but be increasingly impoverished in relation to other institutions in our society so long as there is no center where considerable numbers of young men are stimulated to serious advanced study and research upon the basis of their broad theological foundation. I see three general areas in which the need for men who have engaged in such further scholarly pursuits can justly be described as critical.

The first is the Church's seminaries themselves. The number of men who have earned in course this Seminary's D. Th. in the past fifty years is ridiculously small. And one effect is to be seen in the lack of any reservoir of men from among whom our Seminaries can readily fill even the small number of teaching positions that open up from year to year. We are hard put to it to man our eleven divinity schools without robbing one another in a manner that works harm to the whole program of theological education. And the lack of resources to enable young men to continue or return to their studies, and to guide them in special fields, is the main reason for our default.

The second area is the general field of education in our country. Our educational system is dominated by no consistent purpose or philosophy. The Church has largely retreated from it and it is not to be wondered at in the least that it is so seriously weighted against Christian purposes and the maintenance of Christian convictions. College chaplains do good work, but they very seldom have academic standing and their influence must be exerted **ab extra** upon minds that are being formed in secular moulds generally inhospitable, to say the least, to Christian impressions. I firmly believe that there is no solution in sight, no redemption of our educational process, short of the qualification of men in Holy Orders with all that that means in personal commitment and theological training to join the teaching staffs of our colleges and universities and here and there to compete, in their own fields, with those who are teaching philosophy, the various sciences or history. Recognized competence in any of the "secular" intellectual disciplines on the part of those who are also theologians and priests of the Church always has gained for the Christian faith an attentive hearing which it cannot otherwise command. Here is a missionary area and respon-

sibility which call for generous fellowship grants to able men who might be prepared to make the sacrifice.

The third sphere which calls insistently for post-graduate training of some few men in steady succession is that of technical specialization in the various social services whose functioning is so closely related to one side of the Church's task in the world. The clergy are often called upon to serve on executive boards, and sometimes as actual heads of agencies for family case-work, social welfare, education, and institutional care. By and large they do so as amateurs, and if they gain technical competence, they must do so without the advantages that the professional schools afford. There would be great gain to the Church and to society if the ranks of the clergy contained a certain number of **experts**, with the best training the country offers, in such techniques as those of education, social service, sociology and penology, to name only a few.

The Individual and The Modern World

By REINHOLD NIEBUHR

A young actor, Garry Davis, who was a bomber-pilot during the war, has taken the unusual step of renouncing his American citizenship to become a "citizen of the world." He seeks the status of a stateless person and hopes to go to Germany to help rebuild some of the devastated areas.

"After all, I'm responsible for some of the damage there," he said.

The young man's father reacted as most fathers and most people of "common-sense" would. He cabled his son: "You are no doubt attempting to dramatize the world situation but I believe you will defeat your purposes and nullify whatever usefulness you may have for the attainment of your objectives."

The father is probably right. It is not likely that the son's Quixotic venture will change current trends in world history. Common sense is bound to condemn, or be indifferent to, such highly romantic efforts.

Yet one is bound to respond with a deep sense of sympathy and gratitude to this young man. He casts a vivid light upon the tragedy of our age. More particularly he illumines the plight of the individual of sensitive conscience, caught in the vast mechanisms of conflict and destruction in our day.

Many a young man quieted his uneasy conscience during the last war by the hope that the destruction, of which he was the agent, would somehow be the prelude of a better day. It cannot be a matter of moral unconcern to drop bombs upon the great cities of Europe. The experience must have left its mark upon the soul of many a young airman. The peaceful future which was to sanctify his action failed to materialize.

Mr. Davis' father is right of course in his belief that this kind of individual action will not bring peace to our world. Nations as nations and peoples as peoples will have to solve the destiny of our precarious common life. But individual action and opinion seem so impotent in the counsels of the nations, that one can quite understand the desire of a young veteran, with a burdened conscience, to strike out on his own.

Nor is there reason to suppose that such individual acts are futile. They help to raise the level of spiritual and moral awareness in a whole civilization. Quite possibly young Mr. Davis' venture may mitigate the hatreds and fears which corrupt the life of so many of our generation.

Individuals are enmeshed in vast common patterns of life. But we must not emphasize our common responsibilities and destinies too much. We remain individuals, finally responsible only to God. Only the divine mercy can eventually overcome the common guilt in which we are involved; and only the divine love can fully appreciate the individual stirrings of conscience.

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Meditations In His Presence

"Inasmuch . . ." and "Offerings . . . Alms and Oblations." (From the **Offertory Sentences** and the **Rubrics.**)

One of the chief claims of the Christian religion is that every man is equal in God's sight, and that a Christian must respond equally to every call. Jesus illustrated this in the stories of the Good Samaritan, the Widow's Mite, the Publican praying in the Temple; He also kept it to the fore when He said, "suffer the little children to come unto Me" and "Inasmuch as ye have done it unto one of these least."

In this last saying Jesus made the claim that He was identified with every known need and person, no matter how insignificant or lowly. The lesson is clear. We show our love for Christ by the way we treat the unfortunate least in our society. "The gift without the giver is bare" indeed, and service to another without the Spirit of Christ behind it might as well be done by the professional social worker. All over the world, from Norway to China, these least have a claim upon Christians, whether they be pagan or heathen. What we would do for Him we must lovingly do for them—here or wherever they are.

It seems the word "Inasmuch" is all tied up with three words which appear in the rubrics following the long list of offertory sentences: **offerings, alms** and **oblations.** We often use the first two as synonyms, while the exact meaning of the third usually confuses or escapes us. A brief definition for each: 1. By "offerings" we mean gifts, presented to God as an act of worship, usually money at a service; either a tithe, a pledge, or an over and above gift. Through the centuries many other meanings have become attached to the word. Chief among them being something offered as an atonement for sin. Many gifts are still received by the Church which are actually a money token, significant as an attempt to atone for some sin in the past. 2. By "alms" is usually meant gifts to be used for the relief of the needy, whether of money, or of food and clothing. 3. By "oblations" may be meant any gift or offering, especially at the Holy Communion; but more specifically it means the full giving of self, soul and body, for His service.

What the Church reminds us of here is that everyone can make an offering which will be acceptable to God, provided it is given as a response to His prior love for us.

J. W. KENNEDY.

PRAYERS FOR PEACE

The Southern Churchman has printed a selection of prayers in leaflet form for the use of prayer groups or for individuals. Copies may be had for the asking through the office, 101 N. Jefferson Street, Richmond, Va. These suggested prayers, along with the Book of Common Prayer, may help you in forming a group of your own.

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE MAN WHO DID NOT GROW OLD

By the Very Rev. Corwin C. Roach,

Dean of Bexley Hall

Every one likes to feel young and look young. There are very few people, indeed, who will not regard it as a pleasant compliment to be told that they look as young as they did a year, or even ten years ago.

Many people, on the contrary, make a feverish effort to keep looking young and in the process enlist a host of artificial aids. The secret of youth, however, is elusive and tantalizing. Yet the Bible tells us about one man (Deut. 34:7) who lived to a ripe old age without benefit of these modern rejuvenators, and still managed to keep young. "His eye was not dim, nor his natural force abated."

The man was Moses, and he, certainly, had not led a pampered or cushioned life. As a young man he had fled as an outlaw to the desert of Midian and there lived the arduous life of a nomad and shepherd. On returning to Egypt, he had defied the Pharaoh and led the Hebrews for forty anxious years through the grim wilderness to the south and east of Palestine.

Moses had lived a hard, full life and still he died a young man. But that is the real secret of lasting youth. Its mysterious formula is not to be found in the waters of a magic fountain, or in the advertisements in our physical culture or beauty magazines, nor even in the lotions and compounds advertised on the radio.

To keep young, we must, like Moses, keep at the task which God has given us. As we forget ourselves in a great, engrossing work, God will remember us. He will give us the strength and vigor, the zeal and enthusiasm to carry on. We are as young as our interests.

The Isaian poet has given us this secret of continuing youth. "Even the youths shall faint and grow weary, and the young men shall fall completely but they that wait for the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."—From The Episcopal Church Times.

* * *

To God belong the East and the West. Therefore whithersoever ye turn, is the face of God. Verily, God is all-pervading, all-knowing.—Koran 2.109.

I HAVE ARRIVED!

For a long time I was talked about, but one day I arrived. My parents did not realize that I understood them when they talked to me. When they fed me I felt their secure and loving arm around me. They seemed to know when I needed food and attention. Gradually other faces looked into mine. They seemed to be happy ones and to like me. I liked to look at them. Many times I would hear my mother singing to me as she fixed me comfortably. I liked this, too. Sometimes both mother and father would look at me in the crib and murmur prayers.

Then one day I remember being all dressed up. It was the longest dress I had ever had on. Everyone seemed to admire the dress more than me. Later I found out when my brother was baptized, it was one that several generations had used for a Baptismal Dress. Many friends, grandparents, and my mother and father, went to a large building with me. There was my friend, the Rev. Mr. Jones. I knew his face but not his name then. He had been to see me before.

There was a hush and we were around a strange object. I did not mind as I knew the person holding me and somehow I sensed something special was to happen. Sometimes adults do not realize that we small things sense their moods and tones of voice. Suddenly I was in Mr. Jones' arm and he looked so kindly and firm. Some water came on me and I felt something specially on my forehead. Later I learned this was when I received my Christian name; I became a member of a larger family; my name was written in Heaven.

That night my mother and father seemed very happy. They talked about trying harder than ever to teach me how to be a Christian.

As I grew each day I learned about love. I knew that they cared for me with tenderness and firmness.

People who came to our home seemed to enjoy themselves. I liked most of them. Those who tried too hard to fuss over me I found hard to like. I knew mother did not like it but she tried to be nice so I did. Somehow children know when their parents try and when they do not. They learn this early also.

It would be wonderful if all parents had prayers with their children, played with them and tried to help each other. I hope every child may have a Christian name, too.

MARTHA C. PRAY,
Consultant of Christian Education
Diocese of Virginia.

PRAYER BOOK PAGE BY PAGE

CXXVII

And All the Company of Heaven

One might suppose that having named angels and archangels there would be no occasion to go further in the list of angelic beings. On the other hand why should we not feel that God may have a great corps of spiritual beings to carry out His wishes. Anyone who is big enough to operate solar systems with the precision of machine tools may surely be at the head of an organization that would include more than two ranks of workers.

In fact this thought comes to us through the beautiful words of Christ in the tenth verse of the eighteenth chapter of the Gospel according to St. Matthew when he warns the world against ill treatment of children, saying, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." If each one of us has a guardian angel, as we surely must have, according to our Saviour's teaching it really would mean "a company of heaven."

One does not hear very much about the angels these days, and they would seem to have retired into the background of theological thought; but if we take the Bible at all seriously one is bound to believe as much in angels, as in God, for they appear in important places, and with very essential duties all the way from the book of Genesis to the book of the Revelation.

In early Christian writings we find that Dionysius the Areopagite divided the heavenly host into nine groups as follows: "Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principedoms, Archangels and Angels." He does not specify the duties of each, but we can assume that God's immense work would need the help of all these heavenly beings.

Furthermore we must remember that at one time all of us were "little ones," and there is no reason to suppose that our angels who "do always behold the face" will desert us just because we grow up.

R. CARY MONTAGUE.

* * *

Blessed are the peace-makers, for they shall be called children of God.—Matthew 5:9.

DIOCESE OF HARRISBURG

Annual Convention

Harrisburg, Pa.—The forty-fourth annual convention of the Diocese of Harrisburg, meeting in St. Stephen's Cathedral, May 27 and 28, unanimously voted to petition General Convention next year, the 400th anniversary of our Book of Common Prayer, to restore the word "Holy" to the Nicene Creed and to print it in all subsequent editions of the Book of Common Prayer. This action was taken on motion of the Rev. Charles E. Berghaus.

The diocese plans an appropriate observance of the 400th anniversary of the Book of Common Prayer, in connection with the annual convention in 1949. The Bishop appointed a committee to make plans for this observance.

In his annual address, Bishop Heistand called for definite and positive affirmation of the Christian Faith in the present tense and confused condition of the world; a realistic and dynamic evangelism; unity and cooperation of all groups in the Church, and loyalty to the Book of Common Prayer.

Addressing a mass meeting in the Cathedral the first evening Dr. Clark G. Kuebler, president of Ripen College, stressed the need of a revitalized Church in which every member is an evangelist. He declared that the basic struggle in the world today is not economic or social, but moral and religious. He predicted that in the next two decades most of the western world will turn to one of two religions, either to the godless worship of the State as in Communism or to the religion of Christianity.

The work of the American Bible Society was described in a brief address by the Rev. Frank R. Wilson.

Mount Calvary Church, Camp Hill, was admitted into union as an incorporated parish.

A message of greeting was received by telegram from retired Bishop Hunter Wyatt-Brown.

* * *

DIOCESE OF GEORGIA

Bishop Barnwell Will Attend Lambeth and Amsterdam

Savannah, Ga.—Bishop Barnwell will leave Savannah about June 1 for New York where he will be joined by his brother, the Rev. Carlton Barnwell, D. D., rector of St. Paul's Church, Lynchburg, Va., and together will sail direct for Rotterdam. For two weeks they will be traveling through Holland, Normandy, and over the battlefields. Dr. Barnwell will then return home and Bishop Barnwell will proceed to London to attend Lambeth Conference in London until the middle of August. From there he will go to Amsterdam, Holland, to attend the World Conference of Churches for ten days and then to London where he has been invited to be the principal speaker at the 250th anniversary of the founding of the Society for Christian Knowledge. This Society assisted General Oglethorpe, founder of the colony of Georgia, with missionary work in the colony and it is quite appropriate that the Bishop of Georgia has been selected to address the Anniversary Meeting of the Society. Bishop Barnwell will sail for home in September.

Chapel In St. Michael's Consecrated

Savannah, Ga.—A beautiful little chapel in St. Michael's Church was consecrated by Bishop Barnwell on Friday evening, May 21. The Chapel was built under the direction of the rector, the Rev. Theodore Patton. The grill work was done in Savannah. Memorials include the Altar Cross, given in memory of Mrs. Georgia Ferguson Seyle, wife of Frank W. Seyle, by the family; candlesticks, in memory of Howard Hicks, who was lost in the war, by his parents, Mr. and Mrs. W. J. Hicks; the Missal-Stand, in memory of Bryant Cramer, lost in the war, by his parents, Mr. and Mrs. Dwight Cramer; the wrought iron screen, in memory of William Belford, by his family, and the candlelighter for Wilkie C. Browne, Jr., by friends.

Church Schools Closing

Savannah, Ga.—All the Episcopal Church Schools are closing in the next week or two. Already the attendance is falling off as, with the hot weather on us, parents, particularly "Daddy," feels called to go somewhere for the day or for the weekend. Many, however, attend a service before leaving.

Christ Church will again this summer sponsor services every Sunday morning at Savannah Beach. The services will be conducted by lay readers at 9:30 in the Town Hall, which has been most generously given for this use on Sundays.

* * *

COMMENCEMENT EXERCISES AT GENERAL

New York, N. Y.—Twenty men were graduated from the General Theological Seminary at the Commencement Exercises on Wednesday morning, May 26. Eleven graduates, who have done the additional academic work required, received the degree of Bachelor of Sacred Theology (S. T. B.).

The honorary degree of Doctor of Sacred Theology was conferred upon the following five men:

The Rt. Rev. John B. Bentley, vice-president of the National Council;

The Rt. Rev. Timothy S. Nakamura, bishop of Tohoku;

The Rt. Rev. Lauriston S. Scaife, bishop of Western New York;

Very Rev. Hubert S. Wood, dean of the Cathedral of the Incarnation, Garden City, Long Island, and

The Rev. William Way, retired, rector Grace Church, Charleston, S. C., 1902-1946.

The Commencement Address was delivered by Frederick Albert Pottle, Ph. D., LL. D., member of the Seminary Board of Trustees and Professor of English, Yale University.

The dean of the General Theological Seminary, the Very Rev. Lawrence Rose, S. T. D., conferred the degrees and the Rt. Rev. Benjamin M. Washburn, S. T. D., bishop of Newark, gave the diplomas.

* * *

EXPLORATORY CONFERENCE

Episcopal Urban Workers Fellowship Organized

Seabury House.—Thirty-four clergy from seventeen dioceses, together with staff members of the National Council Department of Christian Social Relations, met at Seabury House May 25-27, for an exploratory conference on the Church in Urban America. The conference was planned by the Department of Christian Social Relations with the Rt. Rev. Norman B. Nash, bishop of Massachusetts, as chairman of a committee consisting of the Rev. Messrs. Howard P. Kellett, William B. Spofford, Jr., and Almon R. Pepper. All the clergy attending the conference were nominated by their bishops.

The program centered in formal presentations by the Rev. Joseph G. Moore, Jr., of the staff of Seabury-Western Theological Seminary, who spoke on the Episcopal Church in Urban America and Church Strategy in Urban Areas, and by the Rev. Dr. Ross W. Sanderson, of the Intercouncil Committee for Field Research, New York, who opened the conference with a discussion on what is happening in Urban American and urged the development of a more ecumenical urban strategy by presenting the findings of a study of all the churches in the metropolitan area of Bridgeport, Conn.

All the men present described their local parish situation and the methods

they were using to meet the opportunities. Discussion pointed up the fact that hundreds of thousands of people in urban industrial communities are unchurched and presented a great missionary opportunity. Some of these industrial areas include all the moral, social, and racial problems in exaggerated form. The conference also recognized the fact that the vast new housing areas had developed with total lack of religious facilities. These too offer a missionary opportunity. The conference called on the Church to develop vision, strategy, and plans for a dynamc attack upon these problems and opportunities.

In specific terms the conference urged that surveys be made in every metropolitan area in the Church to determine the religious and social needs of the community and not merely to perpetuate the existing but obsolete plans. The Church was called upon to train clerical leaders for work in these areas and to provide salaries and living conditions for them that were adequate; and to call upon Churchmen who are trained sociologists, social workers, nurses, and recreational leaders to make these skills available for the healing of the community and the nation.

At the final session of the conference a steering committee, consisting of the Rev. Messrs. Howard P. Kellett, chairman; Joseph G. Moore, Leland B. Henry, William B. Spofford, Jr., and H. A. Berngen, led the discussions which eventuated in the organization of the Episcopal Urban Workers Fellowship, and made plans for a two-week conference in the summer of 1949 to be held at Seabury-Western Theological Seminary. Through Dr. Pepper, the director of the Department of Christian Social Relations, the National Council was asked to provide leadership for this new movement in the Church's work.

* * *

PREPARING LITERATURE ON CHRISTIAN MARRIAGE

New York, N. Y.—The Committee on Marriage Instruction of the National Council is now proceeding to prepare the literature on Christian marriage requested by the General Convention. The Committee has collected a number of pamphlets and bibliographies which have been prepared by individuals or groups in our Church. It is the belief of the Committee that there are undoubtedly other items that have not come to its attention. The Committee would be grateful to individuals or groups who could make available copies of bibliographies or other material that they have prepared. This material should be sent to the secretary of the Committee, the Rev. Arnold Purdie, 281 Fourth Avenue, New York 10, N. Y.

DOUGLAS SOUTHALL FREEMAN

Sewanee, Tenn.—Douglas Southall Freeman, editor, author, and historian, will address the graduates of the University of the South at Sewanee on June 14 at the traditionally colorful Commencement exercises. The distinguished president of the Southern Historical Society and editor of the Richmond News Leader will receive the honorary degree, Doctor of Civil Laws, from the Rt. Rev. Frank A. Juhan, Bishop of Florida and Chancellor of the University.

DR. FREEMAN COMMENCEMENT SPEAKER

Sewanee, Tenn.—Douglas Southall Freeman will be Commencement speaker at the University of the South here on June 14, according to an announcement today by Dr. Alexander Guerry, vice-chancellor and president.

Dr. Freeman, editor of the News-Leader in Richmond, is an internationally known authority on Southern history and military tactics. He served for four years as lecturer for the American War College. In 1934, his scholarly study, **Robert E. Lee,** in four volumes, won the Pulitzer prize. He subsequently published the equally important and exhaustive **Lee's Lieutenents,** in three volumes.

He received his Ph. D. at Johns-Hopkins University in 1908 and has been awarded more than a score of honorary degrees from American schools since then.

While at Sewanee, Dr. Freeman will visit the archives of the University which contain rare documents and letters pertaining to the Confederacy. Among the relics are plates for the Offical Seal of the Confederate Government, and a letter from General Lee explaining that he would not be able to join fellow Confederate officers at the University of the South because he was already engaged in a similar service to education at "Washington College", now Washington and Lee.

Sewanee's Commencement exercises will begin on June 9 with a two-day meeting of the Board of Regents. On June 11, the hundred-member Board of Trustees will convene, with representatives from thirteen Southern states. On June 12, Alumni Day, the annual meeting of the Alumni group, founded in 1876, will be held and new officers elected for four year terms. On June 13, the Baccalaureate will be held and on Monday, June 14, approximately fifty degrees will be awarded to graduating seniors.

* * *

68 OF OUR BISHOPS WILL ATTEND LAMBETH

New York, N. Y.—The latest, and what would appear to be the final report as to bishops who will attend the Lambeth Conference in London, indicates that 68 members of the House of Bishops of the Episcopal Church will be present.

The list includes the Bishops of California, Cuba, Dallas, Deleware, Idaho, Indianapolis, Los Angeles, Maine, Maryland, Massachusetts, Shanghai, Albany, Bethlehem, Eastern Oregon, Easton, Liberia, Suffragan of Newark, New York, Northern Indiana, Pittsburgh, Texas, Virginia, Vermont, Chicago, Eau Claire, Kansas, Kentucky, Lexington, Minnesota, Newark, Panama Canal Zone, Southern Ohio, Washington, Texas, Arkansas, Central New York, Coadjutor of Connecticut, Long Island, Louisiana, Nebraska, Suffragan of New York, Suffragan of the Philippines, Puerto Rico, Sacramento, Tennessee, Western New York, American Churches in Europe, vice-president of the National Council, Connecticut, Erie, Florida, New Hampshire, New Jersey, Ohio, Pennsylvania, South Carolina, Southern Virginia, Western Michigan, Salina, Alabama, Arizona, Georgia, Honolulu, Olympia, San Joaquin, Southwestern Virginia, Upper South Carolina, Western Massachusetts.

* * *

RED LETTER DAY IN TULSA

Tulsa, Okla.—Trinity Sunday, May 23, was a red letter day in the history of Trinity Parish, Tulsa. On that day Bishop Casady of Oklahoma consecrated Trinity Church in the morning and St. Luke's Chapel in the evening. The preacher at the morning service was Dr. Frederic S. Fleming, rector of Trinity Parish, New York, who was also the principal speaker at a Parish banquet held the previous evening and attended by more than three hundred people. Visiting clergy who participated in the consecration services included the Rev. Dr. Rolfe P. Crum, rector of Trinity Church 1920-25,, during which period the present beautiful Gothic edifice was built.

Consecration of these two edifices marks a high point in the rectorship of the Rev. E. H. Eckel, S. T. D., who

has been rector for eighteen and one-half years. During this period the debt on the Parish Church was paid off, St. Luke's Chapel was organized, the Chapel and Chapel Hall erected, and the Parish has doubled in membership.

St. Luke's Chapel was completed in 1946. It is the gift of Mr. and Mrs. Eugene Lorton in memory of their son, Robert Eugene. Mr. Lorton, publisher of the Tulsa Daily World, and Mrs. Lorton are long time communicants and generous supporters of Trinity Parish.

* * *

PRESIDING BISHOP SAILING JUNE 11

New York, N. Y.—The Presiding Bishop and Mrs. Sherrill will sail from New York Friday, June 11, on the S. S. Media. Bishop Sherrill will attend the Lambeth Conference, and the Assembly of the World Council of Churches at Amsterdam. He and Mrs. Sherrill will return on the Parthia, September 4.

Also on the Media to attend the Lambeth Conference will be Bishop and Mrs. Henry W. Hobson, of Southern Ohio; Bishop and Mrs. W. Appleton Lawrence of Western Massachusetts, and Bishop and Mrs. Malcolm E. Peabody of Central New York.

* * *

CLERGY-ADULT CONFERENCE

Wilmington, N. C.—A Conference designed especially for Clergy and lay readers will be held in the Diocese of East Carolina at Camp Leach, the Diocesan Conference Center, during the week of June 14-18. The Conference is known as the Clergy-Adult Conference and is designed for the special interest of the women, laymen and the clergy of the Church who have the responsibility of leading the church organizations in their parishes.

The Rev. Theodore O. Wedel, Ph. D., warden of the College of Preachers, Washington, D. C., will lead the Conference and will present a series of lectures entitled, The Gospel, The Church, and The World.

* * *

LIBERIA'S PRESIDENT VISITS CHURCH SCHOOLS

New York, N. Y.—The President of Liberia, His Excellency William V. S. Tubman, with his suite, visited Cape Mount, according to a letter from the Rev. Packard L. Okie to the National Council.

The President and his party paid an official visit to the Church schools at Cape Mont, inspected the trade departments and physical facilities of St. John's School, visited the new hospital, and inspected the House of Bethany girls' school. At the high school President Tubman was particularly interested in the operation of the new science laboratory. He shook hands with the entire membership of the high school student body.

On the following Sunday, President Tubman and his suite worshipped in St. John's Church, where the Rev. E. Bolling Robertson preached the sermon. On Monday the President and those accompanying him had luncheon at the Mission, and the High School Glee Club entertained with music.

After leaving Cape Mount, President Tubman planned to visit the Episcopal village schools.

Bishop Bravid W. Harris has just returned from his first visit to the Holy Cross Mission at Bolahun. He went by air to Freetown, Sierra Leone, then into the interior by train, truck and on foot.

* * *

CALIFORNIA WILL BE CHURCH'S BUSIEST CENTER

New York, N. Y.—A statement received by National Council from Bishop Karl M. Block, of California, indicates the tremendous opportunities facing the Church in that area at the present time. Said the Bishop: "The Diocese is 'bursting at its seams.' We have six men in residence where there has not been such hitherto. We have recently purchased a Diocesan Ranch Center which is costing some $65,000.

"We are about to undertake the completion of the True Sunshine Mission—chapel and vicarage. There are 10,000 ex-GI wives in California, and 800 to 1,000 in Oakland, where the Mission is located. There are 600 Chinese students at the University of California in the East Bay and they have at last located at True Sunshine. The Japanese Mission also has been enlarged, as the work is growing apace. We have bought a new vicarage for St. Augustine's Negro congregation and have refurnished St. Cyprian's, and that needs to be enlarged."

With the development required by the growing population in the diocese, and the entertainment of the General Convention in 1949, Bishop Block feels that California is to be just about the Church's busiest center for some time to come.

* * *

ANNUAL COMMEMORATION, ORDER OF JAMESTOWN

The Annual Pilgrimage of Churchmen to Williamsburg and Jamestown under auspices of the Brotherhood of St. Andrew will be held this year June 19 and 20.

E. Otto N. Williams, chairman, advises that William and Mary College will accommodate 150 men and that the Rev. John Keene, rector of Christ Church, Englewood, N. J., will conduct the preparatory service at Old Bruton Church Saturday evening. He will also celebrate, with the assistance of the rector of that church, the service of Holy Communion on Jamestown Island, at the Robert Hunt Shrine, Sunday morning.

There will be a short dedicatory service of a kneeling bench in the old church to be presented by the Brotherhood through a committee of which past President Peter Forest Williams is chairman.

Large numbers of men and boys from Washington, Baltimore, Richmond and other places will be at these services, and it is expected that the accommodations will be taxed to capacity. Early reservations should be made through Mr. Williams or any member of the Brotherhood.

A MESSAGE FROM JAMESTOWN

For me, the glitter and the glint of gold,
The spoil of nations, and imperial might,
For which the peoples of the world do fight,
For which oft their sordid selves have sold,
May not be named with values fairly told,
The wealth of truth, of beauty, and of right,
The Father's love that Jesus brought to light,
The Christian message from the days of old.
To Jamestown then where came the goodly seed.
Which on these shores was planted true and strong,
By martyr's blood, and hero's valiant deed,
In love of right and hatred of the wrong,
I'll give, upon this holy day, due meed
Of praise, and pay the tribute of a song.

* * *

EPISCOPAL CHURCH HOME FOR MEN

Charlottesville, Va.—At a meeting of the Board of Trustees of the Episcopal Church Home for Men held on May 27, the following were elected trustees from the list nominated by the Council at its meeting on May 19-20:

For the 3-year term, 1948-51, Bishop W. Roy Mason, Dr. Ivey F. Lewis, Messrs. Archibald G. Robertson and D. McC. Thornton; for the 2-year term, 1948-50, Rev. Dr. R. Cary Montague, Mr. Walter N. Chinn, Jr., Mr. P. Winnifred Fore, Dr. M. H. Urner; for the 1-year term, 1948-49, Capt. Roswell H. Blair, Messrs. Eppa F. Hunton, IV, Percy Warren.

The following were elected officers for 1948-49: Honorary President, Bishop F. D. Goodwin; President, Bishop W. Roy Mason; Vice-President, Dr. M. H. Urner; Secretary, Mr. John W. Herndon; Treasurer, Mr. Thomas B. Behrendt; Chaplain, Rev. Herbert

A. Gonovan; Attorney, Mr. Jesse B. Wilson.

Messrs. James F. Minor and Harold T. Van Nostrand were re-elected managers for the 3-year term, 1948-51, the other managers being Rev. Dudley A. Boogher, Dr. Ivey F. Lewis, Dr. M. H. Urner, Messrs. John A. Gilmore, John W. Herndon.

Arrangements were perfected for the fund-raising campaign to be conducted by the Rev. Dr. R. Cary Montague, the object being to raise $25,00 by the first of July next.

* * *

MEMORIAL FUND FOR MRS. RANDOLPH CRUMP MILLER

Berkeley, Cal.—The Church Divinity School of the Pacific announces the establishment of the "Muriel Hallett Miller Memorial Fund" in memory of Mrs. Randolph C. Miller, who died on May 13. Donations may be sent to St. Margaret's House, of which Mrs. Miller was a graduate, or to the Church Divinity School of the Pacific.

* * *

PERSONALS

(Continued from page 2.)

Christ Church, Beatrice, Neb., on June 15.

The Rev. F. E. Haworth, Jr., rector of Grace Church, North Girard, and priest in charge of Trinity Church, Fairview, Pa., will become a missionary in the diocese of Central New York on July 1.

The Rev. Robert C. Holmes, formerly priest in charge of St. James', Detroit, Mich., is now assistant at St. Matthias', Detroit, Mich.

The Rev. G. Philip Jung, rector of Christ Church, Calumet, Mich., will become vicar of St. John's Church, Iron River, and St. Mark's Church, Crystal Falls, Mich., as of June 1.

The Rev. John S. Higgins, rector of Gethsemane Church, Minneapolis, Minn., will become rector of St. Martin's Church, Providence, R. I., effective July 1.

The Rev. D. Williams McClurken, formerly assistant of St. Mark's, San Antonio, Texas, will become rector of St. Mark's, San Marcos, and priest in charge of St. John's Mission, New Braunfels, Texas, on September 1.

The Rev. Cedric L. Mather, rector of St. Ann's, Richford, and priest in charge of St. Matthew's, Enosburg Falls, and Calvary, East Berkhsire, Va., will become a student at the University of Vermont, July 1.

SHRINE MONT SEMINAR
For Clergy and Lay-People
July 26th to August 6th

THE FACULTY AND COURSES OFFERED

Honorary Dean: The Rt. Rev. Henry St. George Tucker, D. D.

Director of the Seminar: The Rev. George J. Cleaveland.

Chaplain of the Seminar: The Rev. Churchill J. Gibson, D. D., Rector of St. James' Church, Richmond, Virginia. Dr. Gibson will give a series of ten lectures on The Anglican and His Prayer Book.

The Rev. George J. Cleaveland, Canon Librarian of the Washington Cathedral. Canon Cleaveland will give five lectures on Personalities of the Reformation in the Church of England.

The Rev. William H. Dunphy, D. D., Rector of St. Mark's Church, Philadelphia, Pa. Dr. Dunphy will give five lectures on Certain Basic Theological Concepts of the Christian Faith.

The Rev. Stephen Davenport, Rector of St. Stephen's Church, Oak Ridge, Tenn. Mr. Davenport will give ten lectures on The Great Affirmations of the Faith As Set Forth in the Creeds.

The Rev. William Christian Roberts, M. A., Rector of Trinity Church, Towson, Maryland. Mr. Roberts will give ten lectures on Reformation and Modern Theology. Five lectures will set forth Martin Luther's theological position and five will present the theological position of Tillich, Niebuhr, Farmer, Karl Barth, and Brunner.

RATES

The Seminar $25 rate covers board and lodging for the eleven days. Members of clergy families attending have the special clergy rate. Kindly address all applications for enrollment to Mr. Wilmer Moomaw, Agent, Shrine Mont, Orkney Springs, Virginia.

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ORDINATIONS

Priest

The Rev. John M. Sinclair was ordained priest in the Church of the Saviour, Philadelphia, Pa., by the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania (for the Bishop of Montana), on May 31, 1948. He was presented by the Rev. D. Wilmot Gateson, who also preached the sermon. Mr. Sinclair is to be vicar of St. Andrew's Church, Providence, R. I.

Deacon

William Roy Britton, Jr., of Norfolk, Va., was ordained to the diaconate on May 26, 1948, in St. Bride's Church, Norfolk, Va., by the Rt. Rev. William A. Brown, bishop of Southern Virginia. The sermon was preached by the Rev. Moultrie Guerry, D. D. The candidate was presented by the Rev. David C. George, rector of St. Bride's Church. Bishop Brown was assisted by the bishop coadjutor, the Rt. Rev. George P. Gunn.

After his graduation from the Virginia Seminary in June, Rev. Mr. Britton will be assigned to churches in Powhatan and Cumberland Counties in Southern Virginia, with residence at Powhatan C. H., Va.

* * *

DEATHS

REV. J. H. DRIVING HAWK

James Henry Driving Hawk, Indian priest, died at Yankton, S. D., May 22. The funeral was at Trinity Church there on May 26. He is survived by his parents, his wife and two children.

Mr. Driving Hawk was born near Rosebud in 1913. He was baptized by the Rev. Aaron B. Clark and confirmed by Bishop W. Blair Roberts in Trinity Church, Mission, in 1924. His education was in the public school at Mission, S. D., in the Hare School in its early days, and the Santee Normal Training School at Santee, Neb.

For several years he served the Church in various lay capacities at Trinity, then was transferred as catechist to All Saints' Chapel, Ponca Creek. During this time he was studying for Holy Orders under the direction of the Rev. Paul H. Barbour, D. D. In August, 1939, he was ordained deacon and in 1941, at the Niobrara Convocation, he was ordained to the priesthood. He was then transferred to Okreek, serving there until the end of 1945. The last two years of his life were given to the people of Yankton Reservation, serving also at St. Peter's, Lake Andes, the Mission at Wagner and St. Mary's School. His last sickness cut short his work at Christmastide, 1947.

"Of all the priests whom it has ever been my privilege to know," said Dr. Barbour, "none has been lovelier, more faithful, more devoted to his people, his Church and his Master, and more deeply spiritual, than he. May God grant him eternal peace and continual growth in His love and service."

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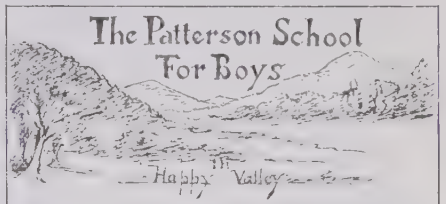

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Rev. Charles E. Shaw

Funeral services were held Tuesday afternoon, May 18, for the Rev. Charles E. Shaw, retired priest of the Diocese of Louisiana, at Christ Church, Covington, with the Rev. Gardner D. Underhill, rector of Christ Church, officiating, assisted by the Rev. Sherwood S. Clayton, rector of Grace Church, New Orleans, the Rev. Caleb D. Weed, retired city misionary of New Orleans, and the Rev. Donald H. Watley, retired priest of the diocese.

Mr. Shaw died on May 17 in a New Orleans hospital. He was rector of Christ Church, Covington, for 13 years, and had resided there since his retirement 10 years ago. He was a native of Winfield, W. Va. The body was taken to Shephardstown, W. Va., for interment.

Survivors include his wife, Mrs. Elizabeth Lucas Shaw; a daughter, Mrs. Kenneth P. Osbourn, of Shepherdstown, W. Va.; two sons, Charles Shaw, Jr., of Fairplay, Md., and Robert W. Shaw, of Franklinton, La.

* * *

MARRIAGE

The Rev. J. Daniel Gilliam, rector of Trinity Church, Tallulah, La., and Miss Mary Laura Dick were married on May 15 at St. George's Church, New Orleans, La. Bishop Jackson, of Louisiana, officiated, assisted by the Rev. Alfred S. Christy, rector of St. George's.

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The
Southern Churchman
June 19, 1948

INTERIOR OF ST. PAUL'S CATHEDRAL, LONDON

The Spirit of Nationalism

By REINHOLD NIEBUHR

In Palestine a tiny nation is being born in great travail.

In South Africa the liberal statesmenship of Marshal Smuts has been repudiated and racial nationalists are coming to the fore who will sow discord not only between white man and black man but between the English speaking and the Dutch speaking portion of the population.

In Scotland the General Assembly of the Church of Scotland has passed resolutions which give qualified endorsement to the rising Scottish nationalist movement. That movement was regarded as more or less of a joke only a decade ago. It is a joke no longer. The high degree of integration of the national economy under a labor government has made the Scottish people conscious of every unique aspect of their national tradition, which tends to be obscured or outraged by overall measures of a London government.

These various contemporary manifastations of the spirit of nationalism and particularism are mentioned in one breath without the suggestion that they are all on the same moral level. Perhaps the most ominous of them is the development in South Africa. It is analogous to the rising racial fanaticism in our own country, expressed in opposition to a program of equal civil rights for all races.

The spirit of nationalism is not always destructive nor yet always creative; nor is there an absolutely clear line between what is destructive and what is creative.

The developments mentioned above are considered together as a reminder that history does not move simply from particular and limited communities to universal community, as some of our wise men assumed. There is always a strong movement in the opposite direction. Insofar as human beings are free spirits they cannot accept a partial and particular community as their final loyalty.

They hear the words "if ye love them that love ye what thanks have ye." They dream of the establishment of a parliament of man and a federation of the world. Today they are in a situation in which they will have to do more than dream of such a culmination of historical development. They will have to make it real or perish.

But insofar as human beings are finite creatures they are bound together by a consciousness of kind. Kinship was the first cement of community in primitive society. All the ages of progress have not changed the power of kinship in community building.

We need larger communities than those of our own kind; but these larger communities can never completely supplant the more intimate communities based upon common language and experience and upon particular and unique inheritances of various kinds.

The spirit of loyalty to race and nation can become very fierce and destructive. In a sense it must be suppressed But one way of preventing it from becoming fierce is to do justice to what is right and inevitable in these partial loyalties.

It was, I think, Gilbert Chesterton who put the matter succinctly in the words:

"God gave all men all earth to love;
But since our hearts are small,
Ordained one spot should prove
Beloved over all."

(Copyright, 1948, by Religious News Service)

SUMMER VACATION EXCHANGES

The Southern Churchman will run free of charge the request of any parish for a clergyman for summer supply, and the request of any clergyman for such vacation work. In so doing, the Southern Churchman assumes no responsibility, and cannot undertake to enter into correspondence. Those interested must communicate directly with the parish or clergyman.

Personal Notes

The Rev. John M. Nelson, formerly priest in charge of St. James', Glastonbury, Conn., became rector of St. Paul's, Chestertown, Md., on May 1.

* * *

CLERICAL CHANGES

The Rev. Alfred L. Mattes, who has been Curate at St. Paul's Church, Englewood, N. J., for the past two years, has accepted the rectorship of St. Luke's Church, South Glastonbury, Conn., as of June 15, 1948. The Rev. Mr. Mattes came into the Episcopal Church after nine years of service in the Lutheran Ministry and was ordained to the diaconate and to the priesthood at St. Paul's, Englewood, under the Rev. James A. Mitchell, rector.

(Continued on page 15.)

We will forward copies of THE SOUTHERN CHURCHMAN via air mail to bishops attending the Lambeth Conference if sent their address abroad.

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Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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* * *

JUNE

1.—Tuesday
6.—Second Sunday after Trinity
11.—St. Barnabas
13.—Third Sunday after Trinity
20.—Fourth Sunday after Trinity
24.—Nativity of St. John Baptist
27.—Fifth Sunday after Trinity
29.—St. Peter.

* * *

COLLECT FOR FOURTH SUNDAY AFTER TRINITY

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being Our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for the sake of Jesus Christ, Our Lord. Amen.

Vol. CXIV No. 25

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

St. Paul's Cathedral, London

By the Dean,

THE VERY REV. DR. W. R. MATTHEWS, K. C. V. O.

St. Paul's Cathedral is not only the great architectural glory of the City of London: it is one of the most famous buildings in the world. I suppose, therefore, that many of you have a picture in your minds of its outline. Let me recall its most striking features.

It is built in the classical style of the Renaissance, quite unlike most of our English cathedrals, which are mediæval and "gothic". I think some people who see St. Paul's for the first time, after they have seen other cathedrals, have a little difficulty in adjusting their minds to its quite different style. When they succeed in doing this, they soon recognize that St. Paul's is a great masterpiece of that school of architecture which went back for its inspiration to ancient Greece and Rome and adapted its model to the purpose of Christian worship. Most of the old cathedrals are patchwork. I do not say this disparagingly, because much of their interest and beauty arises from the fact that they bear the mark of many generations and changing taste. St. Paul's has quite a different type of appeal. It is the work of one mind—that of Sir Christopher Wren. He conceived it as one whole and he lived to carry out his great design to its triumphant conclusion.

The dominant feature of St. Paul's is the great Dome, which, with the stone Lantern and Cross and Ball above it, rises 365 feet into the air. The construction of this Dome is a most ingenious piece of work. The Dome which we see when we look at the Cathedral from the outside is not the same as that which we see when we are inside. There is a considerable space between them, which is occupied by a cone of brickwork on which the outer Dome is supported. The visitor who enters the Cathedral by the great West door finds himself in a long nave and he can see, at a long distance, the Choir and the High Altar. He walks along the Nave and there bursts upon his view, quite suddenly, the marvellous Dome, which gives the feeling that one has come into another world. Round the Dome runs the well-known "whispering gallery" and on it are pictures from the life of St. Paul.

At the present day the Cathedral can be seen much better than ever before. The German air raids on London did so much damage to the surrounding buildings that there are now large open spaces on two sides and many Londoners have realized for the first time the glories of their great Cathedral. They had never seen it properly before. We hope and believe that, when London is rebuilt, the authorities will prevent building up round St. Paul's and the beauty now unveiled will never be covered up again. The Cathedral itself was badly damaged in the raids and we shall have to spend a lot of money and a lot of time in putting it right, but the wonderful thing is that it was not compleely destroyed. Two bombs hit it. If they had been a foot or two nearer the Dome they would have brought it down in ruins. Twice it looked as if the whole building must be burnt down in the tremendous conflagrations of December 1940 and May 1941, but on each occasion it was preserved by the heroic and skillful efforts of our Watch. We owe these men a great debt.

So long as there has been a city of London there has been a church on the site of St. Paul's. The present cathedral is the fourth. We do not know much about the first two, but we have a very good idea of what the third was like. Old St. Paul's was begun in the year 1087 and it lasted until it was burnt down in 1666 in the great fire of London. It was one of the largest churches in Christendom and its spire must have dominated the city even more than the Dome does today, for it was taller than the Dome and the buildings of old London were of course much smaller than they are now. St. Paul's has always been the center of the city and its connection with the life of London is symbolized today by the fact that the Lord Mayor of London has his own stall in the Choir and his own vestry. In this matter of the vestry he is better off than the Bishop.

But as you know, St. Paul's has an important place in the life of the nation and the British Commonwealth. In its Crypt are buried Nelson and Wellington and other great leaders in the wars of England. St. Paul's is the place where services of national significance are held. There in recent times we had the thanksgiving for the Silver Jubilee of George V, the thanksgiving after the Coronation of the present King and, during the war, many services on days of prayer when the King and the Cabinet attended. We shall never forget the Memorial Service for President Roosevelt, but there is one which is engraved on our minds even more deeply—the national thanksgiving for victory at the end of the war. If you could have a list of the State services which our Cathedral has seen you would have an outline of the history of England for the last three centuries.

But these magnificent national services do not constitute the regular work of St. Paul's. Like all other cathedrals, its main purpose is the regular worship of God and the daily services of the Church are celebrated with all the dignity and beauty we can command. Perhaps the music of the cathedral service is the most important contribution which cathedrals have made to the culture of the nation. St. Paul's has never been behind in this and today we can truly say that we have one of the best choirs in the world. One of the essentials to keep us this tradition is the supply of boys' voices, for women do not sing in cathedral choirs. The ancient school for the choir boys goes on and was never shut even in the worst days of the war, though we had to evacute it to the country.

The Cathedral is governed by five men—the Dean and four Canons. They have the responsibility of keeping the building in good order and seeing that its services are properly conducted. They too have to keep their minds alert to seize every opportunity of making St. Paul's the source of spiritual power and enlightenment for the city and the nation. As you may suppose, it costs a great deal of money to keep the Cathedral going and the endowments which were adequate in the past are far from sufficient now. The war, in more ways than one, has hit our finances hard. But we do not feel anxious. The response to our appeal for funds to help in the restoration of the Cathedral has been

generous, and we know that men and women, not only in London, but all over the world, love St. Paul's and will come to its help in time of need.

I do not want to leave on your minds the impression that St. Paul's is just a magnificent building in which services are beautifully sung. It is that, but it is much more. It is the center of the religious life of the Church of England in London. The great societies, missionary, philanthropic, evangelistic, come there year by year for their festivals. The Bishop holds his ordinations there and forward movements in the diocese start in the Cathedral. When the Lambeth Conference assembles in 1948 we shall have an even wider vision; it will open with a service in St. Paul's at which bishops from every part of the world will be present to ask God's blessing on their consultations. We have tried too to serve the minds of the people of London. Very frequently there are lectures on some aspect of religion to which men and women come after their work in the city or in their lunch hour.

Perhaps you have read some English novels about cathedrals which lead you to think they are sleepy places where nothing but routine happens. I hope I have said enough to convince you that this is not true—it is certainly not true of St. Paul's. I hope too that I have left you with a desire to come and see it. I am sure, if you do, you will think it one of the wonders of the world.

(This article was originally broadcast over the British Broadcasting corporation network, and is published with their permission.)

English Evangelicals Affirm

The following statement of Affirmations was passed by the Congress of English Evangelicals which met in April and are being presented to the Lambeth Conference:

To our Right Reverend Fathers in God gathered in Conference at Lambeth.

We, Evangelical members of the Church of England, meeting in Congress in London, desire to assure our Fathers in God as they prepare to meet in the Lambeth Conference that we shall be in continuous prayer for them that the Holy Spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of the Lord, may inspire their deliberations on the many weighty matters that will be their concern.

We are conscious that they meet at a dark moment in history when the forces of evil appear to be massing with increasing determination against our Lord and His Church. We note the very grave weakness of the Church in almost every country in the world and the threats to its freedom and even survival in some. We would record our conviction that at this time the whole energy of the Church should be directed towards a programme of expectant evangelism which shall call into play the initiative and devotion not only of the rank and file of the clergy, but of the faithful laity as well. We believe that this is a task which should take precedence of all others. But we are sensible of the fact that it will not be accorded this precedence, nor will it be undertaken at all unless there is widespread throughout the Church a far deeper conviction of the importance of evangelism and a far clearer understanding of what it involves than is at present the case.

This Congress has been arranged with the double objective of laying stress on the central importance of evangelism and of providing a careful presentation of its meaning in relation to the varied activities of the Church's life. This presentation is now available in print, and we commit it to the judgment of the bishops with the prayer that they will accord it attention, not for any merit in our own interpretation, but because of the intrinsic importance of this subject, and that they will also summon the Church to immediate action.

Believing that the activity of evangelism is the proper setting of the Church's life in history, we would record the following affirmations as being fundamental to any evangelism which is true to the New Testament:

(1) We affirm that Jesus Christ is Lord, over all persons and all causes supreme.

(2) We affirm that the deepest truth about God as Creator, Redeemer and King is to be found in Jesus Christ alone who is both God and Man.

(3) We affirm that in Jesus Christ and Him crucified God meets man and reconciles him to Himself.

(4) We affirm that conviction of sin, conversion to God, and growth in the life of holiness is the work of the Holy Spirit.

(5) We affirm that salvation is an experience and a state of which a man can be assured as he responds by faith to God's gracious offer of himself in Jesus Christ.

(6) We affirm the right of every believer to have direct access to God through Christ alone to obtain pardon and grace without dependence upon any other human being.

(7) We affirm that the Church of Jesus Christ on earth is the company of all faithful people, where the Word of God is preached and the sacraments administered, and that it is God's will that the Church should be one, that the world may believe.

(8) We affirm that the Church of Jesus Christ has been set in history to bear witness to the Gospel, so preparing the world for the coming of Christ as Judge and King; and that this supreme purpose must determine all its activities.

(9) We affirm that the Church stands under the Word of God as revealed in Holy Scripture, and that its Faith and Order, its worship and its way of life must be judged in accordance therewith.

We affirm our desire to work in fellowship together with all those who agree with these affirmations and to seek organic unity with them in one Church.

As a signal step to this end we welcome the inauguration of the United Church of South India as being at once the fruit of a Spirit-inspired evangelism, a direct response to the needs of those as yet unevangelized, and the earnest of a still greater unity amongst Christians throughout the world. We would pray our Fathers in God to lead us at the earliest possible moment into full communion with this Church.

Likewise we would pray that, in taking measures for the better ordering of our own Communion, both at home and abroad, our Fathers in God may so set forth Christ's Gospel as being a religion to serve God in the freedom of the Spirit, being content only with such rules and ceremonies as be apt to a decent order and a godly discipline.

* * *

SHRINE MONT SEMINAR CHANGES IN PROGRAM

Orkney Springs, Va.—There has been an important change in the course of lectures to be given at the Shrine Mont Clergy Seminar, July 26-August 6. The Rev. William H. Dunphy, Ph. D., will give five lectures the second week of the Seminar on "Basic Concepts of the Christian Faith." The Rev. George J. Cleaveland, Canon Librarian of the Washington Cathedral, will give only five, instead of the ten announced, lectures on "Personalities of the Reformation of the Church of England.

Since folders have been distributed mithout mention of the change, we wish to draw attention to this alteration.

* * *

TRINITY CHURCH CONSECRATED

Charleston, S. C.—Bishop Carruthers of South Carolina consecrated Trinity Church, Pinopolis, on Trinity Sunday afternoon. Bishop Thomas, retired bishop of the diocese, preached the sermon. The Rev. Stephen L. Skardon is rector of the parish.

Realism Plus Faith Plus Grace

By THE REV. FREDERICK WARD KATES, A. M., B. D.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—St. John 16:33.

Many people nowadays appear to believe that life is split down the middle. On the one side are the ideal things of life—the appreciation and service of art and goodness; right conduct, kindness, and charity; love of home and family; religious hope and faith and trust. On the other side of the dividing-line are the practical things of life, the things that really matter—earning one's living, paying one's bills, washing the dishes and getting the laundry done, smart business deals and fat bank-accounts, getting on in the world and achieving success.

Religion, you notice, is classified by these people among the ideal or idealistic things of life. It's not considered to be one of the real, practical, everyday things that go to make up our lives.

Now we believe that regarding religion so, at least the Christian religion, is a grievous error. Christianity deals with the ideal things of life, to be sure, but it also concerns itself vitally and immediately with those everyday realities that go to make up your life and mine —work, money, sickness, loneliness, tragedy, pleasure, love, marriage, children, education, politics, death.

I, for one, do not know how people have formed the notion that Christianity isn't a thoroughly practical thing that can be of concrete and tangible help to people as they face the stern facts and realities of life; for Christianity is marked by one characteristic, if no other—its realistic facing of the great problems and issues of human life.

Authentic Christianity calls a spade a spade. It does not dodge facts however stern, realities however harsh, or situations however unpleasant; nor does it deny them. Denying a fact, it knows, does not make it any the less real.

Christianity is fearless, utter realism, first of all. It appraises the hard facts of life for exactly what they are. It doesn't look upon life with rose-colored glasses. But it goes a step further: it sees beyond the sharp realities of life and through them, interpreting them with the eyes of faith and in the light of faith. Then it takes still one step more: it supplies men with the grace of God, the freely-giving help of God, God's own life and strength, to enable them to understand and to deal triumphantly with the facts as faith interprets them. As we undersand Christianity, it is realism plus faith plus grace.

Consider Christianity's estimate of man. Because Jesus loved people, all kinds and types of people, and believed that even the most low-fallen could be transformed into nobler and finer human beings, does Christianity hold an unwarrantedly optimistic view of human nature, maintaining that human nature is naturally noble, fine, and good? Not for one minute! On the contrary, Christianity asserts that man is far from being naturally good and loving and kind and pure. It even goes so far as to say that unredeemed man is a sinner, selfish, greedy, proud, lustful, often viciously brutal and cruel.

But here is where Christianity adds to its seemingly harsh and pessimistic yet entirely realistic appraisal of man the element of faith. As we are, it says, we are not especially praiseworthy or estimable, but as we may become, we are infinitely wonderful and worthwhile. Christianity is unique among the world's religions in holding at one and the same time the lowest and also the highest opinion of man. It declares that, while man is a sinner, he may become a saint!

But all this may come about only through God's aid and help, through His grace. Combining cold, utter realism with regard to human nature with majestic faith in man, Christianity assures us that, while we may now be sinners, we may become, but only with the assistance of God and by the strengthening of His Holy Spirit, nothing less than saints and in very truth the sons of God!

Take this matter of moral evil. Did Jesus ever tell Mary Magalene, the slave of her lustful passions until the day when she came under the Master's life-transfiguring spell, that temptation to carnal sin is not terrifyingly strong? I do not think so. Instead, in the prayer He prayed and taught His disciples to pray, He petitions God: "Lead us not into temptation, But deliver us from evil."

Forcibly aware of the power of evil, Jesus Himself prayed that He Himself and His disciples might be delivered from its tenacious grasp. He faced the problem honestly and recognized the power of burning lust and passion to be alarming and dangerous. But He also knew that faith fortified by grace from God would enable a man or woman victoriously to over master its lures and fierce might.

How about pain? Did Jesus walk through this world of ours with a Pollyanna-like smile on His face, saying to men and women wracked and torn by pain that pain isn't real, that it doesn't exist? I hardly think so.

While He offers no philosophical explanation for the evil of pain, He does offer something to men which is vastly preferable and practically more useful—grace to bear it and the faith that enables us to transfigure it.

How about frustration, disappointment, and defeat? He who died on Calvary's Cross knew from first-hand experience all about these common factors of human life. Jesus and Christianity admit that these are bitter and cruel things, but they endow us with the faith and grace to start afresh, like the man who, beholding his whole world crashed in ruins at his feet, wrote a friend: "My place of dreams has collapsed, but I'm building a cathedral out of the ruins."

With candid and complete realism Christianity bids us face up squarely to life. It embraces all the hard things of life in its warm embrace, acknowledging them to be what frankly they are. Then it imparts to us, if we are seekers, through sacrament and Scripture and prayer, the grace and the strength, the vision and the power, not just to bear them with stoic nobility and a soldier's fortitude, but even more wonderfully to make them different through the Supernatural operation of faith and grace.

With undeniable realism Jesus said, "In this world ye shall have tribulation." And then He said with faith that marvelously empowers life, "Be of good cheer; I have overcome the world." Finally, before His physical departure from our midst, He assured His disciples, even ourselves, that He would not leave us comfortless, that is, without strength, bereft of guidance and aid. He promised to His own God's Holy Spirit and God's own grace. His promised gift received enables Christians to accept life's hard facts with entire realism, to view them in the light of faith, and to overmaster them by grace.

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THAT MISSIONS MIGHT BE REOPENED

New York, N. Y.—Another instance of **Doors of Opportunity** being reopened, after being closed by the budget cuts made by the National Council last February.

A retired clergyman, deriving his income from the Church Pension Fund, sent the Council his entire pension check for May, expressing the hope that it would help restore some of the cuts.

A second check reached the Council early in June. Again he had given his entire pension check . . . that missions might be reopened . . . and missionaries continue their work for God.

Nunc Dimittis

To continue in the company of Simeon and Anna, and with the Lord of their lives, is to experience something of the reviving referred to in Habakkuk 3:2.

Devoted as they were to the temple, and much as they valued the fellowship of others who had looked for the consolation of Israel, there came a period in their lives, even as in ours, when Anna and Simeon could no longer respond to the invitation of Psalm 122. With the shadows of the evening stretched out, those old folk of Luke 2 would doubtless recall the request made by Solomon at the dedication of the first temple, that if any Jews, unable to visit the temple, in person, prayed **toward** that place of worship, that such remembrance might be counted unto them for good. (I. Kings 8:29, 30, 35). Thus did Daniel, in Babylon, 500 miles away from the temple. So, methinks, Anna and Simeon also continued to worship toward the holy place. In effect, they would say, "Though I walk in the eventide of my years, yet Thou wilt revive me, and perfect that which concerneth me, putting the finishing touches to the works of Thy hands". (Ps. 138).

One of the blessings of life's eventide, is that time is provided for further submitting ourselves to the Master-craftsman, that He may perfect His work in our souls, for we are confident that He Who inaugurated the good work will evermore put His finishing touches to it. (Phil. 1:6).

Next to the home, the Church, that to which the temple points, has been our greatest friend. Before we were born, it gave to our parents, ideals of life and love that made home a place of strength and beauty. To the Church we were taken in infancy, and in baptism given a place in the flock of Christ. In childhood, it cooperated with our parents, in weaving the lessons of life into our souls. In adolescent years, dedicating hands confirmed our earlier beginnings; and when the time came for us to take our place in the work-a-day world, and when we married, it was the Church which sanctified our union, and blessed our home. As with Isaac in Genesis 26:25, before ever we built our home, or dug our wells, we builded our altar, and called upon the Name of the Lord. In the sorrows and chastenings that have come into our lot, even when we have slipped away in foolishness and sin —in all these things, the Ministers, and the Services of the Church, have been at hand, warning, wooing, winning, until we found ourselves once more living in the high places.

Is it any wonder that present-day Annas and Simeons are heard to hum, and to mean, such words as are found, for instance, in Number 465 of the Hymnal, or maybe it would be Number 237.

Now, physically unable to trudge to the House of Prayer, they make the place of their residence a trysting spot with the Lover of their souls, as they recall what He said of Himself, that in the home, or in places where two or three gather in His Name, in such places is One greater than the temple, greater even than the Church of His love. (Matt. 18:20; Matt. 12:6; Eph. 5:25-27.)

* * *

And, if these lines are being read by younger folk, permit us to urge you to be regular in your worship and in your prayers. If the business of life takes you into Babylon, as it did Daniel, let not Babylon crowd out all that Jerusalem, and the temple, and the Church stand for. Do yourself the favour of reading that old story in the sixth of Daniel. We only find God everywhere, if we find Him somewhere, that is, in some definite place by prayer. Such as know of His Presence in the moil of business, are people who first found Him waiting for them at the window of daily prayer and of weekly worship. Many years elapsed between the period of Solomon, and the adventures of Daniel, and the discovery by Simeon, but for each, one word was emphasized, and that word was TOWARD. Read it again in First Kings 8:30, in Daniel 6:10, and in Psalm 25:15—**Toward.** It is to be our attitude too, all the time, begetting in us a love, a loyalty, a worship that is ever Christ-ward.

B. F. M.

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Meditations In His Presence

"All Christian Rulers . . ." (From the prayer for the **Whole State of Christ's Church.**)

That phrase has given me much food for thought. Each time it comes along something within takes it out of its setting and holds onto it, questioning. "But why only Christian rulers? They should need our prayers less than the pagan rulers. Why not leave the word 'Christian' out?" A few answers have come. You will probably find others.

Certainly the non-Christian rulers of the earth need our prayers, but how can our prayers reach them? If intercessory prayer holds us as ready instruments for God's answering of that intercession in part, how can God affect the hearts of un-Christian rulers? Did very many pray for Hitler, to change his heart? If so, what good came of it? As far as I can see, the chief good of such praying was not so much to do anything for Hitler but to give us an understanding heart and make us work to keep such a twisted personality from becoming a leader anywhere. The changed attitude will keep us from hate and bitterness, and will help us to understand the endless misery and trouble proceeding from life lived without Christ.

But, on the other side is the Christian ruler, whose aims coincide with our praying. The fellowship of prayer thus becomes a fertile field for our growing loyalty and backing of all the Christian actions of such a person, whether it be the President of the United States or the Christian actions of the United Nations.

Real Christian rulers are few and far between, and it is a difficult role for a great portion of the world to play, since its concepts of life are often far removed from the Christian concept.

Our prayer is that the hearts of Christian rulers may be so directed and disposed as to administer justice impartially and to maintain true religion. A just ruler will help to make a just nation. Democracy is also dedicated to religious freedom, but again true religion—discernible in the fruits of it—can be maintained only as more and more of us live it privately and corporately.

The burden of the prayer rests pretty largely upon those who really pray it.

J. W. KENNEDY.

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BISHOP KEELER TO PREACH BACCALAUREATE

Sewanee, Tenn.—The Rt. Rev. Stephen Edwards Keeler, bishop of Minnesota, preached the Baccalaureate sermon to graduates of the University of the South on June 13. At the Commencement exercises on the following day, Bishop Keeler received the honorary degree, Doctor of Divinity.

Bishop Keeler has distinguished himself during his Episcopacy by an outstanding contribution to the cause of Christian education. Since 1940 he has been a member of the National Council and since 1935 has been president of the Province of the Northwest. He is chairman of the College Commission of the National Church.

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BISHOP BENTLEY BACCALAUREATE PREACHER

New York—The baccalaureate sermon at the General Theological Seminary was preached this year by the Rt. Rev. John B. Bentley, former bishop of Alaska and now vice-president of the National Council and director of the Overseas Department.

Editorial . . .

Do We Need A New Type of Church Building?

Many Churches at the end of the war anticipated early construction of new buildings, or additions to their present structures. The high cost of all building, plus continued shortages in certain lines has held up much of this construction. Perhaps this is a good thing. The whole subject of Church buildings needs to be rethought in the light of modern conditions.

A thousand years ago, the great cathedrals in Europe were erected as the expression of the faith of their communities. These were settled communities, and the building of the cathedral Church was a satisfying religious experience for the whole community. In the course of time, these Gothic structures became the ideal of every congregation, to greater or lesser degree. So in the past one hundred years we have seen in America the erection of many vast fanes, impressive in size and mass. Then a generation or two ago, we began to add large Parish Houses to these Church buildings. These were erected to take care of our Sunday Schools, and to minister to our communities. In the case of some "institutional" Churches, these Parish Houses included bowling alleys, gymnasiums, and meeting rooms of all descriptions.

These buildings have bequeathed to their present congregations two serious problems. The first is that of maintainence. The high Gothic nave towering up into space is hard to heat. Repairs in Parish House and Church mount alarmingly as the buildings age. Maintainence assumes a disproportionately large part of income.

Along with this, there is frequently a dwindling congregation. For such large Church plants are likely to be in the older parts of our cities. Some of them certainly should stay in their present locations. There is a continuing need for the "down-town Church." It can carry on a specialized ministry in such areas. Perhaps too in many dioceses there is need for a diocesan Church, be it called a cathedral, or simply a Church used as a center of diocesan worship and life. But these uses care for only a few of our larger Church plants set in the midst of our cities.

The migration of population is away from such central areas to the suburbs. For a time loyalty to the old parish Church impels people to make the long journey to it, but gradually this comes to an end as the older generation dies. Losses in communicant strength cannot be replaced easily by such a Church, for the old homes in the center of the city are now replaced by business and office buildings.

Thus the second problem of the large inherited Church building becomes pressing. It is time to move to a new location, but the congregation is loath to do so because of the very size of its building! The vestry will not vote to "lose," as they always phrase it, the old beloved building. They will not face the financial responsibility involved in a change of location. Rather than lose an old building, they will lose their congregation. This is particularly true when an endowment cushions the shock of a decreasing annual income.

The results are pitiful. The congregation dwindles in size, until there is a handful in the great Church. Rectors frantically advertise "special music" and famous preachers. But it is not always recognized that the results are also tragic in a larger way. Missionary giving is cut year by year in that parish. The whole Church thus begins to suffer. It may be too easy a generalization, but it is said that one reason why some of our large metropolitan dioceses give so poorly to missions is that the strength of their parishes is being sapped to maintain large buildings.

Meanwhile the suburban areas into which this Church ought to move are left without ministration, until another denomination not so bound down by the weight of buildings as we are, enters into the new area and speedily gathers a fine congregation there.

But that Church then proceeds to fall into the old error! For though it generally starts with a modest building, it soons begins to yearn for an impressive, large structure. A great Church is planned "for the ages!" A large Parish House is projected "to care for our children and young people." Thus the cycle starts anew.

Needed: A New Type Building.

Should not the Church begin to consider whether it needs these expensive buildings, built "for the ages?" We live in an age of transient populations. We are mobile. There is a new restlessness, emphasized by the poor man's magic carpet, the automobile. The old settled communities are gone. Is it wise to build vast buildings that presumably will last for hundreds of years in communities that may be gone in twenty-five years?

It may be that we ought to call upon our architects to design a new kind of Church building, planned for a generation only. Then if changed conditions in twenty-five years indicate that the Church ought to move to a new location the better to serve its membership, it could do so without being encumbered by expensive but basicly useless buildings. The cost of such buildings too would be amortized by the generation that used them. No business would build a structure that could not be depreciated in a reasonable time. Further, such semi-temporary buildings would enable the Church to take advantage of new technical im-

provements and advances. Even if a Church remained in the same location, the new generation could afford to rebuild according to its needs, and according to new conceptions of the use of the buildings.

We think that the high present day building costs may drive some Churches to such a solution. It should be understood that this is not a question of types of architecture—of modernism or functionalism as against traditional forms. It is a question of whether the primary task of the Church is to build buildings or Christian lives, to maintain vast structures or to uphold the great Christian ideals bequeathed to us by our Lord.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

MIRACLES. By C. S. Lewis. Macmillan, 1947.

To the growing number of C. S. Lewis' fans the announcement of a new book from his versatile pen is always good news, and this volume is equal in quality to his best.

Dr. Lewis has attempted to deal with one of the most vexing problems of Christianity, that of the miraculous claims of the New Testament. He does well to remind us that miracles are essential features of Christianity, "a naturalistic Christianity leaves out all that is specifically Christian," and to deny them is to deny our faith. Such a denial is, to Dr. Lewis, one of the features of the current naturalistic "religion" which is only one form of pantheism which is "the permanent natural bent of the human mind."

The study begins with a definition: a miracle is "an interference with nature by a supernatural power." This is not, perhaps, a definition which would satisfy all theologians, but certainly what usually comes to mind when the subject is mentioned. After a plea to the reader to examine the evidence with an open mind, the author proceeds through a series of arguments expressed in simple and non-technical terms, re-enforced with the vivid and clear illustrations and analogies which are so characteristic of his style.

To begin he asks the question, "Are miracles possible, if so, how probable are they?" This requires a study of nature, the supernatural (God), and the possibility of God ever acting upon nature. If God ever acts on nature then it may be considered reasonable that He can in specific times and manners act to produce results which men call miracles. Dr. Lewis is convinced that God can and does.

Of particular interest are the studies of the distinctive miracles of Christianity: The signs and wonders of our Lord and especially the great miracles of His birth, resurrection and ascension.

While some of the reasoning and conclusions of the author will be unacceptable to many who profess the Christian faith, it would be well for everyone to read this book. If you believe in the miracles, it will be interesting to see how Dr. Lewis can use the best of modern science to re-enforce our faith. For those who have doubts concerning the miracles this book will throw new light upon the subject and will open new avenues of thought which will make much of Christianity more understandable and acceptable.

JAMES L. JONES, JR.

IN THE SECRET PLACE OF THE MOST HIGH. By Arthur John Gossip. Scribners. $2.75. .. ..

The book carries a sub-title—Some Studies in Prayer. Here is a book which can be unqualifiedly recommended to every one who desires to learn more concerning praying, both clergy and laity alike. It is written in simple language, and abounds in illustrations that carry home the points the author seeks to make. This might well serve as a text book for adult classes in prayer. It would make an excellent book for clergy to take to their people on their visitations to them, to leave for them to read.

CHARLES F. WHISTON.

THE NATURE AND PURPOSE OF THE GOSPELS. By R. V. G. Tasker. New York and London, Harper, 1944. 137pp.

This is a brief, readable, and quite up-to-date summary of the modern critical approach to the canonical gospels. It is written for laymen, especially for those engaged in religious education, so that scholars will of course find little that is new. The parish minister, however, and the seminary student are here provided with a convenient means for refreshing their knowledge of these subjects.

Besides succinct summaries of Formgeschichte, and Synoptic and Fourth Gospel criticism, the author devotes about a quarter of the book to a study of Jesus' teaching about the Kingdom. As throughout the volume, so here especially the author's allegiance to neo-supernaturalism is evident.

To those who regard the knowledge of Greek as superfluous, the reviewer recommends careful consideration of Professor Tasker's argument in Appendix II, on the indispensability of that discipline for an adequate understanding of our religion.

PIERSON PARKER.

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WHAT DOES THE EPISCOPAL CHURCH STAND FOR? By W. Norman Pittenger. Morehouse-Gorham. Paper, 15c.

The Rev. Mr. Pittenger is probably the smoothest and most prolific writer in the Episcopal Church today. He writes as a "liberal Catholic" and most of what he says is acceptable in the average congregation. This little pamphlet is a good 20-page introduction to the beliefs and practices of the Church. Some readers will be doubtful about the "sacrament" of Absolution, and of course "Protestant" means more than "non-Roman." It is a good pamphlet, and is an example of how tracts should be written for lay people.

R. C. M.

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THE GOD WE WORSHIP. By Roger Hazelton. Macmillan. $2.00.

No definition of God is worth anything unless it is of a deity we can worship. Worship is worth nothing unless we are sure we will meet God when we attend church. "Protestant worship is still a trumpet which gives forth a feeble and uncertain sound." This penetrating and incisive book by Professor Hazelton deals with the witness to our worship: God Himself. Worship is indelibly associated with truth, and no worship is valid which is not grounded in a solid theology (just as no theology is revelant which does not grow out of a devotional situation). God's holiness, goodness, power, and love are thus related to worship, as is the Christ and the Holy Spirit. We know God "as life knows other life, and friend knows friend. God is a spirit and must be known spiritually in order to be known at all. We know God best only when He knows us. . . . Worship is the supreme moment of human life." (P. 158).

R. C. M.

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CONVERSATIONS WITH AN UNREPENTANT LIBERAL. By Julius Seelye Bixler. Yale University Press. $2.00.

Those who like Plato, New England, sound liberalism, and straight thinking will be delighted by President Bixler's Terry lectures at Yale. Simmias and Cebes, the old friends of Plato, meet in a railroad station in Boston and carry on their conversation (as in Plato's dialogues) as they travel together to New Haven. Cebes is an unrepentant liberal and Simmias is the penetrating but inconsistent critic. The first chapter examines the presuppositions of liberalism and its faith in reason, the second dialogue turns to the problems of religion and Cebes shows how the liberal attitude toward Christianity leads to a dynamic religion, the third discussion turns to the problems of education where the liberal is surprisingly opposed to Dewey's progressive educational philosophy. "To give the student the idea that education centers in him instead of in the truth seems to me to adopt the best possible means of blocking his insight from the start. A liberally educated man is one who has seen what truth demands and adjusted his life to it." These brilliantly written dialogues are in the best philosophic tradition, and they will serve to correct the apprehensions of those who fear liberalism because they misunderstand it. Liberalism, with its demand for truth through reason, supports Christianity at its best and uses the tools which God gave man to know the truth. "The Word became flesh, not stone."

R. C. M.

A Page for the Family *Mrs. E. E. Osgood, Editor*

SUMMERTIME

By the Rt. Rev. Sumner Walters,

S. T. D., Bishop of San Joaquin

As Lent and Eastertide are times of spiritual revival and elevation, summer and the season of Trinity are the year's great opportunity for continuance.

Think of the values and skills of life which are made to be permanently valuable or not, according to whether there has been continuance or not: musical performance, stenography, physical training and athletics, by way of a few examples.

Discontinuance, letting-down, makes for loss. In religious worship and reading we are missing spiritual and moral power when we become careless. We deprive ourselves of the help from God which we need.

Many of us are just as faithful in summer as in winter. If away from home we seek out the nearest church. If an Episcopal church is inaccessible, we go to another. God is pleased, wherever we go!

With a relaxation of the organizational and social duties of the rest of the year, most of us can find time also to do some religious reading, including the Bible, along with many other matters which attract our eye.

This is written in the hope that others will likewise think well of maintaining and continuing their more active and helpful Christian habits, in summer as well as in Lent!—From The Episcopal Church Times.

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BACK HOME IN BRITAIN

By the Rev. Canon J. Douglas

Paterson, Toronto.

The Countryside After the War.

Coming back to Britain after a long absence one wonders what the place will really look like. We have heard of the war damage, destruction by bombs, fire, and people have kept writing to tell us it is not like it used to be. What do we really find?

Most visitors go to see London, the Cathedral cities but the best places of special interest are the old world towns and villages. Its group of two or three cottages with lovely flower gardens, the winding lanes, the "right of way paths" which lead over commons and through the woods and along quiet running streams with primroses, and blue hyacinth smothered banks.

One word describes exactly this wonderful land in 1948. It is getting "tidy" again. If you do not see the destruction, say, round St. Paul's Cathedral, within the next two years you will never know what people were talking about. Block after block of 6-8 buildings were utterly demolished—but where is the stone and the brick and rubbish? All tidied up. They carted some away, dumped the rest into the basement and levelled it.

And put a few flowers into the dirt to grow. It is all so tidy and one does get a much better view of St. Pauls.

The roads are narrow and winding and have a perfect surface for all weathers. Probably you will meet a hundred cyclists to each car. In the lake district the cyclists I meet are not teen agers but more often in the twenty-five and thirty-five year group; frequently man and wife are accompanied by son or daughter. I saw a lot of fathers and sons. A very healthy sign.

The English hedges grew wild in the war years, and in the last year or so they have been severly pruned so that this year they are getting back to what they use to be. And an unusually early spring has smothered them with Hawthorn flowers. Add to this the masses of spring flowers which have rarely bloomed so profusely owing to a very mild winter. This helps you to see the glory of an English Spring time.

The gardens round the cottages are tended as lovingly as ever and even if the woodwork does need a new coat of paint and the walls would be the better with some white-wash, the brass is always shining and the stone threshold always scrubbed. It rather hurts in some places to see the total destruction of the woods. Timber must be got and where cutting has been started nothing is left. In some districts there is no sign of cutting yet.

There is an old expression, well known here fifty or sixty years ago, "Shabby genteel". It has a meaning today. This poor old country has stood the ravages of war, more hurt has been caused by what was left undone than by the evil that was done in 1948, when so much is lacking, even the countryside is making a brave show. The visitors will not be told what is wrong. All he will see is a smiling land. Yes—everything is tidy.

PRAYER BOOK PAGE BY PAGE

CXXIX

Proper Prefaces

The Communion Service especially follows the Christian year, in its use of the Collect, Epistle, and Gospel for each Sunday and its emphasis on the great festivals and seasons in these Prefaces before the "Ter Sanctus", which leads into the prayer of consecration.

In the ancient missals there were ten of these Prefaces, but at the Reformation they were reduced to five.

The ones eliminated referred mostly to the Virgin Mary, and to Saints and Apostles: the purpose being to get away from the practice of adoration for the Saints and especially for the Virgin.

The Prefaces vary in date from 1549 to the time of Gregory and Gelasius, in the fifth and sixth centuries.

The Prayer Book revision of 1928 added three Prefaces, one for Epiphany, one to be used for the Purification of the Virgin Mary, or the Annuciation, or the Festival of the Transfiguration; and one for All Saints Day.

It is difficult to see why the reformers in 1549 should have omitted the Epiphany Preface, since that Festival antedates Christmas, and it was natural that the 1928 revision should have restored it.

The two Prefaces for the Purification and All Saints Day represent a modern trend in the Protestant Episcopal Church that is also shown in prayers for the dead, and an increasing emphasis upon the importance of the Virgin Mary in the Church of today.

We heartily sympathize with this renewed attitude toward "the Communion of Saints" and feel that it is a good thing to use every possible means of emphasizing the fact that our loved ones who have gone before, are not dead, but are even more alive in a larger life, the life of the spirit.

R. CARY MONTAGUE.

PRAYERS FOR PEACE

The Southern Churchman has printed a selection of prayers in leaflet form for the use of prayer groups or for individuals. Copies may be had for the asking through the office, 101 N. Jefferson Street, Richmond, Va. These suggested prayers, along with the Book of Common Prayer, may help you in forming a group of your own.

News of the Church

VIRGINIA SEMINARY GRADUATES 31 STUDENTS

Canon Wedel Makes Principal Address

Alexandria, Va.—"Never again after your ordination will you be as other men are," said the Rev. Theodore O. Wedel, Canon of the Washington Cathedral of St. Peter and St. Paul, in making the principal address to the 125th graduating class of the Protestant Episcopal Theological Seminary in Alexandria, "the Bishop's hands will leave a mark upon you which nothing can ever erase, a mark almost visible to the observer's eyes." Canon Wedel warned the young men that upon leaving the academic life of the Seminary for active priesthood in the present day world, their faith would be severely tested. Calling upon them to surrender the guidance of their careers to God, the Canon illustrated the meaning of such surrender with a Latin quatrain chiselled during the troubled seventeenth century upon a cell wall in the Tower of London by some unknown prisoner's hand. The words still visible are, in translation, "to serve God, to obey fate, to undergo repentance, is to reign."

At the commencement exercises held in the Seminary chapel June 2-4, the Virginia Seminary graduated 31 students of whom 26 received the degree of Bachelor of Divinity. The Seminary also awarded one degree of Master of Sacred Theology, and four honorary degrees of Doctor of Divinity. The three days of commencement services were climaxed on June 4 when 9 members of the graduating class were ordained to the office of deacon.

Participating in the ordination were the Rt. Rev. Frederick D. Goodwin, bishop of the diocese of Virginia; the Rt. Rev. Angus Dun, bishop of Washington, and the Rt. Rev. William Ambrose Brown, bishop of Southern Virginia. The Rt. Rev. Beverley D. Tucker, bishop of Ohio, and father of one of the ordinands, delivered the ordination sermon.

Those ordained were: **Richard R. Baker III**, Alexandria, Va.; **Harry W. Baldwin, Jr.**, Irwin, Va.; **Gerard F. Gilmore**, Arlington, Va.; **Barton M. Lloyd**, Roxbury, Va.; **John W. Hildebrand**, Washington, D. C.; **Paul W. Stoutsenberger**, Washington, D. C.; **Edward L. Merrow**, East Orange, N. J.; **John W. Stevens**, Belmont, Mass.; **Beverley D. Tucker, Jr.**, Cleveland, Ohio.

The Virginia Theological Seminary is the largest Protestant Episcopal Seminary in the United States, having been founded 125 years ago in Alexandria. It numbers among its founders Francis Scott Key, author of the Star Spangled Banner. It has given to the Church a total of 82 bishops and 160 foreign missionaries. The 1948 graduating class of 31 members, of whom 29 are veterans of World War II, is one of the largest in the Seminary's history.

Degrees

The degree of Doctor of Divinity was conferred upon the Rt. Rev. James Wilson Hunter, bishop coadjutor of Wyoming; the Rt. Rev. George Purnell Gunn, bishop coadjutor of Southern Virginia; the Very Rev. Robert F. Gibson, Jr., dean of the Theology School, University of the South; and the Rev. Samuel M. Shoemaker, rector of Calvary Church, New York City. The degree of Master of Sacred Theology was conferred upon the Rev. J. Manly Cobb, rector of St. James' Church, Leesburg, Va.

Members of the 1948 graduating class are: John A. Baden, Bristol, Va.; Richard R. Baker, III, Alexandria, Va.; Harry W. Baldwin, Jr., Irwin, Va.; Robert M. Bauer, Erie, Pa.; Gordon D. Bennett, Allendale, S. C.; William R. Britton, Norfolk, Va.; Edward P. Bush, Jr., Schoolfield, Va.; James B. Edwards, Jr., Leonia, N. J.; Richard C. Fell, Sheffield, Ala.; Harry T. Frownfelter, Montoursville, Pa.; Jackson E. Gilliam, Heppner, Ore.; Gerald F. Gilmore, Cambridge, Mass.; Sidney W. Goldsmith, Jr., New Rochelle, N. Y.; Lee Graham, Gainesville, Fla.; John W. Hildebrand, Washington, D. C.; John C. Henry, Arlington, Va.; Richard A. Kirkhoffer, Jr., Indianapolis, Ind.; George F. Le Moine, Washington, D. C.; Barton M. Lloyd, Roxbury, Va.; W. Barton Murdock, Yonkers, N. Y.; George M. Murray, Bessemer, Ala.; Robert H. Reid, Houston, Tex.; Henry H. Rightor, Atlanta, Ga.; H. Thompson Rodman, Erwin, N. C.; Paul W. Stoutsenberger, Washington, D. C.; Beverley D. Tucker, Jr., Cleveland, Ohio; Harcourt E. Waller, Jr., Augusta, Ga.; Josiah W. Ware, IV, Shepherdstown, W. Va.; Stewart B. West, Goochland, Va.; William R. Williams, Scranton, Pa.; Ravid A. Works, Freedom, N.

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BISHOP MELCHER VOTED DEGREE

Sewanee, Tenn.—The Rt. Rev. Louis Melcher, recently elected bishop coadjutor of Brazil, was voted by the Board of Regents to receive the honorary degree of Doctor of Divinity from the University of the South, according to a statement made today by Dr. Alexander Guerry, vice-chancellor.

Bishop Melcher was graduated from the University of the South School of Theology in 1925, was priested the same year and served as canon and later dean of St. Luke's Cathedral in Ancon, Canal Zone. In 1927 he became rector of Trinity Church, Clarksville, Tenn., where he served four years, and became rector of St. John's Parish in Knoxville, Tenn., serving eight years. He is author of "Trinity—Your Parish" and "In These Days."

Conferring of degrees will be followed by the university oration by Douglas Southall Freeman, internationally known authority on Southern History, in All Saint's Chapel on June 14.

* * *

PROF. WILD SPEAKER AT BERKELEY DIVINITY

New Haven, Conn.—Professor John Daniel Wild of Harvard was the speaker at the ninety-second annual commencement of the Berkeley Divinity School held in Chapel Hill on Friday, June 4. Professor Wild is a well-known philosopher and author of "George Berkeley," a life of the Bishop and philosopher after whom the school named. Bishop Budlong of the Diocese of Connecticut conferred honorary degrees of S. T. D. on the Rev. Henry deWolf deMauriac (Trinity 1906-Berkeley 1909), editor of **The Witness** and rector of Christ Church, Middletown, N. J., and the Rev. Samuel M. Shoemaker, of Calvary Church, New York. Degrees of S. T. M., awarded by Berkeley for the first time this year, were given to the Rev. John Philip McCarvey, of Collingdale, Pa., and Panayiotis Christou, of Jannina, Greece. The graduating class includes Orlando S. Barr, Jr., John R. Edler, Norman Hall, Charles H. Kaulfuss, G. A. Miller, C. A. Park, John Spear, James L. Stilwell, and John DeLancey Sweigart, who received the degree of S. T. B., and Waldron L. Coon and Prescott L. Laundrie, who received certificates; the Rev. Lewis N. Tillson, a former navy chaplain, has completed a year of special work.

Appointments

Commencement Day began with a celebration of the Holy Communion at 7:15 and the Alumni Service at 11 at which the Rev. John J. Paulson (Berkeley 1925) preached. After the Commencement there was a tea in the Deanery and an alumni dinner in Brewster Hall. Appointments for 1948-9 announced by the Trustees at this time include the Rev. Elmer J. Cook, D. Litt (Oxon), B. D., Ph. D., Professor of

We will forward copies of THE SOUTHERN CHURCHMAN via air mail to bishops attending the Lambeth Conference if sent their address abroad.

the Literature and Interpretation of the New Testament; the Rev. A. Gabriel Hobert, M. A. (Oxon), of the Society of the Sacred Mission, Visiting English Lecturer for 1948-9 in Biblical and Pastoral Theology; Dr. Wilbur M. Urban, Ph. D., L. H. D., Professor of Philosophy Emeritus at Yale University, Visiting Professor in Apologetics and Philosophy of Religion; the Rev. Thomas Sparks Cline, D. D., Lecturer in Moral Theology, and the Rev. Lemuel J. Winterbottom (Berkeley 1944), Supervisor of Religious Education.

Professor Wild said in his address on "Liberty, Human and Divine": The chief source of human slavery is the identification of the end with instruments such as money, power, or the state. Men can be freed by the correction of justice and by liberal education. Religion is the greatest of liberating forces. God is a liberator, not a despot.

* * *

SUMMER CONFERENCES

Detroit, Mich.—The annual summer conferences sponsored by the Department of Christian Education of the Diocese of Michigan will be held at the Cranbrook School, Bloomfield Hills, during the last two weeks in June. Youth Conferences, with identical programs, will be held from June 13-18 and June 25-30 respectively, in order to accommodate a capacity group of 350 youth members from every part of the diocese. The Adult Conference, for clergy, women and Church School teachers, will be held from June 23-25. The Adult Conference and the second Youth Conference are already filled to capacity.

The Rt. Rev. Richard S. Emrich, Ph. D., bishop of the diocese, will be the principal speaker at the Youth Conferences, and one of the leaders at the Adult Conference.

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GREEK CHURCH REPORTS ON CLOTHING DISTRIBUTION

New York, N. Y.—Prof. Hamilcar S. Alivisatos has sent to Church World Service a meticulous statement of the distribution made of clothing, shoes, sewing materials, and other supplies sent to the Greek Church at Athens. He said that he "and those of the Greek Church who received the precious assistance" desire to thank the Churches in America, and that several of the bishops had requested him to convey "their deepest gratitude and thanks for the great help you gave to their folk."

The aid sent to Greece, part of which was made possible by the Presiding Bishop's Fund for World Relief and the various material aid projects, was distributed in no less than 65 dioceses.

Five cases of New Testaments were included in the shipments, and these were given to the Sanatorium of Voulas and the Seminary Vellas. Other books were distributed among the libraries of the theological schools of the Universities of Athens and Salonica, the Holy Synod and the library of the Committee for Reconstruction of Relationship with Foreign Churches. Four cases of candles were given to the orphanages of the district of the Archbishopric, and various theological articles were distributed to the orphanages and needy students of the theological school.

The material accounted for totalled 291 bales of clothing, 443 sacks of shoes, 71 cases containing various sewing materials, 18 cases of food, four cases of candles, and five of miscellaneous theological articles.

* * *

UNITED CHRISTIAN YOUTH REPRESENTED AT AMSTERDAM

New York, N. Y.—The Rev. William Crittenden, executive secretary of the Division of Youth of the National Council, and Philip Tyler Zabriskie, Princeton University student, are the Episcopal Church members on the list of 18 American delegates to represent the United Christian Youth forces at the Assembly of the World Council of Churches at Amsterdam in August.

Mr. Crittenden goes as an alternate for the Youth Department Committee, and Mr. Zabriskie will be a member of the Youth Section.

The delegates were chosen by the Committee on Youth Work of the American Committee of the World Council in cooperation with the United Student Christian Council and the United Christian Youth Movement. Included in the group are nine delegates to the World Conference of Christian Youth at Oslo in 1947. The delegation includes five American nominees to the Council's Youth Department Committee of 35 world youth leaders, which will be officially constituted at the Amsterdam Assembly. It is expected that 100 youth delegates from 59 countries will attend the plenary sessions of the Amsterdam Assembly and carry on study programs of their own in close collaboration with the Assembly proceedings.

* * *

1948-1949 PLAN

New York, N. Y.—The 1948-1949 PLAN! issued by the Division of Youth of the National Council emphasizes that the theme of work and study is to be Evangelism. Presiding Bishop Sherrill stated that he had learned this with gratification, as "No subject could be more vital, for Evangelism includes the central work of the Church: education and missions.

"To be true messengers of Christ," said Bishop Sherrill's statement, "we must have a deep understanding of the Gospel and of the Church. With this knowledge we must reach out to tell this Good News to others. This is a task for every Christian, clerical and lay. I hope that this will be more than a theme; a definite course of determined action."

PLAN! is produced by the National Youth Commission, so that it is a program for and by the young people of the Church. Three young people and one adult from each Province make up the Commission, and it works with members of the Division of Youth and a representative of the Division of College Work. PLAN! contains a Calendar of Study Topics and Possible Activities for the whole year, with complete topic outlines and resource suggestions for study and discussion groups.

* * *

THE LAYMEN'S LEAGUE MEETS

Martinsville.—The Laymen's League of the diocese held ias annual meeting on Friday, May 7, at Christ Church, the Rev. Charles C. Fishburne, Jr., rector.

Reports of activities and election of officers for the coming year featured the afternoon session and this was followed by a dinner.

Speakers in the afternoon and evening were: the Rev. Stanley Romaine Hopper, Ph. D., professor of Christian Ethics at Drew Theological Seminary, Madison, N. J., on "The Midnight Hour," the Rt. Rev. Henry D. Phillips, D. D., bishop of the diocese on "Personal Evangelism," the Rev. Paul Scherer, D. D., LL. D., Litt. D., professor of Homiletics at Union Theological Seminary, New York, on "God's Weakness and Man's Might."

Elections for the coming year were followed.

Although promoted by the Laymen's League of Christ Episcopal Church, the "Evangelistic Convocation" was by no means confined to Episcopalians. Dr. Sparkman is an Episcopalian, Dr. Hopper is a Methodist, Dr. Scherer is a Lutheran, and the ministers of all the denominations in Martinsville were especially invited guests and numbers of them participated in various ways in the series of services.

The Laymen's League at Martinsville is one of the most active in the diocese and, although in a comparatively small but very live and growing town, secures as the speakers for its monthly dinners some of the most outstanding men in the East.

Woman's Auxiliary Meets

Roanoke, Va.—The Woman's Auxiliary of the Diocese of Southwestern Virginia held its annual session May 11 and 12 at Christ Church, the Rev. Vn Francis Garrett, rector.

Mrs. H. Powell Chapman, of Roanoke, president, was in the chair.

At the opening session the Rev. Edgar T. Ferrell, Jr., of Marion, spoke on Evangelism. Other speakers during the sessions were Mrs. B. A. Chappell, president of the Auxiliary in the host church, Mrs. Quintus Hutter of Lynchburg, Mr. B. F. Parrott of Roanoke, chairman of the Executive Committee of the Trustees of Boys' Home, who told of the work and needs of that institution, and Miss Hazel King, secretary for College

Work in the Province of Washington.

In her talk Miss King said college students are much more interested in the Church in these days than they were a few years ago. Now they want lectures and discussions on the beliefs and functions of the Church.

MINNESOTA WOMEN ASSUME RESPONSIBILITY

Duluth, Minn.—The Woman's Auxiliary in the Diocese of Minnesota has just taken an important forward step in assuming responsibility for assistance to the Indian missions in the northern part of the state, formerly the Diocese of Duluth. For many years those missions have received an annual supply of clothing provided by Woman's Auxiliary groups elsewhere in cooperation with the national program of supply work. This year the women of Minnesota have agreed to relieve the national program of this responsibility.

Under the guidance of the Archdeacon for Indian work, the Ven. George H. Goodreid, of Park Rapids, plans for an experimental period of one year were developed by the diocesan president of the Woman's Auxiliary, Mrs. Robert M. Adams, and the supply secretary, Mrs. W. C. Vince, both of Duluth. The plans were accepted by the women in their annual meeting held last month, and backed up by an appropriation in their budget. Warm clothing, especially for school children, will be purchased at wholesale, and similar used clothing for adults will be sought through the cooperation of Church groups in the diocese. Instead of trying to guess in advance what may be needed so that goods are sent to the various missions, Archdeacon Goodreid plans to request from a central supply to meet individual needs, with which he will be familiar.

From time to time other diocesan branches of the Woman's Auxiliary have also acted to relieve the national program of need for aid to a mission or institution in their diocese. Southern Virginia has done so over a period of several years. However, this is the first move of the kind involving at one time so extensive a diocesan mission field. If the experiment proves successful, it may point the way for other similar plans, thus enabling the national program to be increasingly used for support of work in missionary districts at home and overseas.

* * *

RULES FOR SHIPPING OVERSEAS

New York, N. Y.—Recent letters to the National Council and the Woman's Auxiliary from mission workers in the Far East indicates that well-wishers at home are subjecting the missions to expense that can ill be afforded. This arises from the shipment of goods such as clothing and linens, without proper regard for import regulations of foreign countries.

In China, packages addressed to individuals, rather than to a mission institution, are subject to import duty which is hard to pay in present inflationary conditions in that country.

In the Philippine Republic, there is also an import duty even on goods consigned to a mission, if the package is valued at $10 or more. There is no use in valuing packages high for insurance purposes, as little is lost, and parcels post cannot be insured any way. At the same time freight shipments are costly and express shipments prohibitive, especially to a mission located on one of the islands which require transshipment by sea from Manila.

Unless a gift has been requested recently by someone in the missions, or is part of a request which has been made through some department of work at the National Council, it would be well to hold it up until it can be made certain that it is really needed. If sent, these rules should be followed.

1. Use parcel post except for very bulky objects; if necessary break up into several lots to conform to parcel post regulations.

2. If shipment cannot go by parcel post and instructions as to freight shipment are lacking, write to the Shipping Department of the National Council, 281 Fourth Ave., New York 10, N. Y.

3. Place only a nominal value on packages sent by parcel post and do not try to insure.

4. Address to name of mission, in care of individual, followed by post office address in foreign country.

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SOUTH DAKOTA'S BISHOP ROBERTS COMMENDS THE "TRAILBLAZERS"

Cowboy Organization For Episcopal Younger Boys Has "Real Possibilities" To Link Boy Interest With Western Missions

South Dakota's Bishop Blair Roberts slit open a letter postmarked "Grand Rapids, Mich.", the other day, and out fell a check for twenty dollars. With it was a covering letter from Canon Pink—canon residentiary of St. Mark's Cathedral, Grand Rapids—stating that this was the first contribution towards Western missionary work from a new-style organization for 8--10-year-old Episcopal boys, called "The Trailblazers," begun at the Grand Rapids Cathedral last November. Something new has been added to the youth program of the Episcopal Church, and it is a long time overdue!

Questioned as to his "Trailblazers," Canon Pink explains: "For some years past I have wanted to link the intense interest which all small boys have in cowboys, indians, and Western lore generally, with the work of our own Western missionaries. Last November the opportunity came my way. I invited younger Episcopal boys at the Grand Rapids Cathedral to join a "cowboy club" offering a vigorous Western program, with weekly meetings, and to pledge themselves to give a dime a week to our Church's Western mission work. There was a rush to get in. We've been booming ever since."

An important part of the weekly program is the leader's instruction period, when definite teaching is given the boys regarding the history, development and present state of Episcopal Church work in the West. "I use articles and pictures from 'Forth,' and cull constantly from the memories of Western Bishops," says Canon Pink. In this way the "missionary spirit" is fostered, and the boys are becoming knowledgeable in the problems and difficulties facing Western bishops and priests in the White and Indian fields.

The well-rounded program includes roping and rope-spinning, target-shooting (rubber-tipped safety darts), cowboy and Indian games, stockship-cracking, and cowboy movies. All the boys wear cowboy kit, and so does their leader, for in the years before ordination Canon Pink, as a journalist publicizing western cowboy contests, spent much time behind the scenes in bronk-busting outfits and rodeo arenas. A friend of the late Tom Mix, cowboy star of silent motion picture, in 1937 he wrote—among many western novels and short stories—the fiction version of Mix's last aerial-film "Miracle Rider."

It is Canon Pink's hope that the "Trailblazer" idea will spread. "My Trailblazers, by direct giving, turn in between a dollar and a dollar-fifty every week. One hundred such Trailblazer crews would mean anywhere from four to six hundred dollars a month—ask a missionary bishop in the West what that would mean to him in manpower! The Trailblazer idea, taken up in a thousand Episcopal parishes, ought to bring a minimum of $4,000 a month for Western work, plus a life-long interest in that work, plus eventual recruits for the prairie and mountain mission field. If it can be done in Grand Rapids, it can be done elsewhere."

Bishop Roberts of South Dakota thinks the idea has great possibilities. In his reply he states, "I am most interested in this group of boys that you have. I have never heard of an organization like that, and I think you have an idea which, if it could become known, might start something real in the way not only of missionary giving but above all of missionary interest, education, and enthusiasm among our young people. I hope very much the idea will spread and become known—not only for its local interest, but for the sake of the Church."

Rectors interested in further details

are invited to write to the Rev. Canon H. Leigh Pink, St. Mark's Cathedral, 134 Division N., Grand Rapids 2, Mich.

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MOST URGENT REPAIRS MADE IN CHINA'S COLLEGES

New York, N. Y.—Despite the hardships and dislocations caused by civil war and skyrocketing inflation, the thirteen mission-supported colleges in China have made substantial progress in rehabilitation since V-J Day, according to a report just released here by the United Board for Christian Colleges in China. The total spent on restoration of the colleges through March 31 was more than US 3,300,000.

Although much work remains to be done, the most urgent repairs have now been made, the report states. During 1947, more than a half million dollars worth of supplies and equipment was sent to the thirteen colleges. This equipment included such items as: beds, blankets, laboratory instruments, chemicals, books, magazines, projectors and films for visual education work, medical drugs, hospital, engineering, and machine shop equipment, veterinary supplies, garden seeds and horticultural supplies.

* * *

ON AIR

Richmond, Va.—St. Mark's Church will originate the Sunday morning worship services for WRVA during June. For over three quarters of a century the activities of the church have constituted a most interesting chronicle. Organization of the church was first planned in 1860 but was postponed until 1866 because of the War Between the States. A frame building was completed and opened for worship on Leigh Street. In 1868 the congregation moved to a building on 4th Street and in 1872 a new church was erected at First and Clay Streets. Under the ministry of the late Rev. William D. Smith in 1922 a beautiful structure on the Boulevard was completed. In addition to religious worship and education, a modern recreational program makes a definite contribution to the community which it serves.

The Rev. Frederick J. Warnecke, S. T. M., rector of St. Mark's Church is a native of New York City where he was educated at Columbia University and the General Seminary. He also attended Virginia Theological Seminary. He was called to Richmond to succeed the Rev. Henry G. Lane as tenth rector of St. Mark's Church. The Rev. Mr. Warnecke is an outstanding leader of the Episcopal Church at home and abroad. He is editor of "The Southern Churchman", chairman of The Field Board and Commission on Evangelism of the Diocese of Virginia; Dean, The Sweet Briar Conference of the Province of Washington; member of the Commission on Urban Church, Federal Council of Churches in New York City and member of the General Convention Joint Committee on Structure and Organization of the General Convention.

Musical portions of the Sunday morning services will be under the direction of Robert C. Hyde, well-known Richmond organist and choir director.

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BISHOP BENTLEY LEAVING FOR LONDON BY PLANE

New York, N. Y.—Bishop John B. Bentley, vice-president of the National Council and director of the Overseas Department, will go to the Lambeth Conference, leaving by Pan-American Airways plane June 27. He will return by PAA, leaving London on July 16.

Bishop Bentley has been assigned to the committee of the Lambeth Conference having to do with Subject IV on the Agenda, having to do with the Anglican Churches.

He will comply with an invitation from the Church Assembly Missionary Council, and address that body on the morning of July 15 on the subject, "The Overseas Missions of the American Church."

* * *

WISER TO GIVE THROUGH BISHOP'S FUND

New York, N. Y.—Recently the Presiding Bishop's Fund for World Relief called attention to something closely resembling a "racket," . . . the writing of appeal letters by people in Germany, asking for relief packages to be sent directly to them.

Adding point to this warning, an Associated Press dispatch tells of Heinrich Czerwinski, scheduled to face a Military Government court on charges involving fraud and misrepresentation. It appears that since October, 1946, this man has sent nearly 800 letters to the United States and a dozen other countries requesting CARE packages. A check disclosed that he has received "about ninety" food packages from Americans alone. A raid on his office caught his full-time secretary with a bulging briefcase of his correspondence. Each letter was written in the language of the country to which it was directed. He had set up a translation office capable of handling 65 languages.

The Presiding Bishop's Fund has received a considerable number of letters forwarded by people receiving them. Such cases are investigated through Church World Service, and, if need is found, relief is provided. It is all right to send CARE and other food parcels to **known relatives and friends** overseas, but for relief for unknown people, it is wise to make gifts through the Presiding Bishop's Fund only.

GREATEST NEED IN DISTRICT

Salina, Kan.—The "building of a clergy staff fitting and numerous enough to fulfill the needs of our congregations and to move out to new places" was listed by Bishop Nichols as the greatest need in the District of Salina at the 44th Convocation of the Distrist held at Christ Church, Kingman, April 11th and 12th. The District now has two candidates in seminaries and two men in colleges looking forward to candidacies.

The report of the district treasurer showed that a new high record of $3,635.49 was contributed last year to forward the program of the church. The Presiding Bishop's Fund for World Relief totals $2,100 to date, 15 per cent more than the quota for the District. The quota of the Episcopal Endowment Fund is $7,672. In addition the District is covering a portion of the salary of the Missionary Bishop.

Mrs. Hugh Link of Hutchinson was chosen to be the new president of the Woman's Auxiliary; Mrs. J. H. Shahan, Dodge City, vice-president; Mrs. George Barkley, Garden City, secretary; Mrs. Victor Wilson, Hutchinson, treasurer.

The delegates to represent the District of Salina at the meeting of the Province: clergymen, the Very Rev. Fred Litchman, Salina; Rev. Joseph Young, Garden City; Rev. William Brown, Hays; Laymen: Jess Scott, Jr., Garden City; E. A. Williams, Salina; J. H. Shahan, Dodge City.

Members of the Council of Advice: Clergy, R. H. Mize, Jr., Ellsworth; William Brown, Hays; Peter Francis, Norton; Donald Robinson, Ellsworth; Laymen: Earl Woodward, Salina; Sam Jackman, Minneapolis, and John J. Barker, Hays.

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INTERCOLLEGIATE CONFERENCE

New York, N. Y.—The second Intercollegiate Episcopal Conference of Greater New York, starting Friday evening and closing Sunday evening, was held this year at Camp DeWolfe, the Youth Center of the diocese of Long Island, Wading River, L. I.

Speaker for the entire conference was the Rev. James A. Rockwell, chaplain of Episcopal students at Syracuse University and chairman of the Provincial Committee on College Work. His topic was "The Sacrament of Living."

* * *

New York, N. Y.—From Iloilo City in the Philippines comes word of the receipt of relief goods and clothing supplied by the Episcopal Church through Church World Service. Latest acknowledgment is from Mrs. Angela V. Argamaso, who tells of the distribution under Mrs. Ann Waters, and concludes: "I wish to thank you. It is indeed a help to us. God bless you."

Nine colleges were represented—Columbia, Barnard, Hunter, Queens, Brooklyn Polytechnic, New York University, Scudder School, Packer Collegiate Institute, and the New York State Maritime Academy.

This conference is held twice a year and is sponsored by the Intercollegiate Episcopal Council of Greater New York. The next session will be held at Camp DeWolfe on the weekend of October 22 through 24.

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THREE CONFIRMATIONS IN YEAR

Sioux Falls, S. D.—With the confirmation Sunday, June 6, of its third class this year, Calvary Cathedral in Sioux Falls in the Missionary District of South Dakota has added 78 new members by confirmation. 58 of them adults. This represents the largest number of confirmations in the sixty-year history of the parsih. In the eight years the communicant strength of the parish has grown from 540 until it is now close to a thousand. The Very Rev. Leland Stark is dean.

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WREATH PLACED ON CHAPLAINS' CENOTAPH

Washington, D. C.—Chaplain (Major General) Luther D. Miller, Army Chief of Chaplains, placed a wreath at the base of the Chaplains' Cenotaph at the annual Memorial Services at Arlington National Cemetery.

The granite cenotaph was erected in honor of Army Chaplains buried all over the world. It lies in the Chaplains' Section of the National Cemetery near the grave of the first Chief of Chaplains of the Army, Colonel John T. Axton.

Members of the staff of the office of the Chief of Chaplains, together with representatives of the Air Chaplains' office and the Military District of Washington accompanied Chaplain Miller in the yearly pilgrimage.

ALTAR BREAD

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-O, Kenosha, Wisconsin.

Wanted: Lady to rent house, and board owner. Small town. Box 134, Waynesboro, Virginia.

Wanted: A refined lady as companion and managing housekeeper. Good home and salary to active, experienced person. Mrs. T. F. Bayard, 9 Red Oak Road, Wilmington 47, Del.

Wanted: A refined, settled lady as mother's helper and companion (preferably country lady). Good home and small wages. Address X, Care Southern Churchman.

CAMP LUPTON. For desirable boys 8-14. In the Blue Ridge Mountains on the Shenandoah River, two miles from Woodstock. Room for a few enrollments, second period (July 25 to August 24). Address Box SC, Woodstock, Va.

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Two weeks in the mountains of Virginia with the combination of refreshment for body and soul.

Lectures on the Creed and the Prayer Book under the guidance of the Rev. G. J. Cleaveland, Canon Librarian of the Washington Cathedral.

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PERSONAL NOTES

(Continued from page 2.)

The Rev. John R. Green, chaplain at Seaview Hospital, Staten Island, New York, became the rector of the Church of the Advent, Lakewood, Ohio, on June 1.

The Rev. Marvin Nordmeier, priest in charge of Grace Church, Pine Island, Minn., became rector of St. Andrew's, Waterville, and priest in charge of Calvary, Waseca, and St. John's, Janesville Minn., on June 1.

The Rev. John W. Norris, rector of St. John's, Poultney, Vt., and priest in charge of St. Luke's, Fair Haven; and St. Mark's, Castleton, Vt., became rector of St. Michael's Church, Brattleboro, Vt., on June 15.

The Rev. Hubert C. Palmer, formerly rector of St. Andrew's, Seguin, Texas, is now assistant at the Church of the Good Shepherd, Corpus Christi, Texas.

The Rev. Robert R. Read, formerly priest in charge of the Church of the Ascension, Vallejo, Calif., became vicar of St. Barnabas', Dunsmuir, and St. John's, McCloud, Calif., on May 1.

The Rev. William T. Sherwood, missionary for Latin American work, San Antonio, Texas, is now rector of Calvary Church, Menard, Texas.

The Rev. Paul E. Schultz, rector of St. Paul's, Hamilton, and priest in charge of St. Peter's, Purcellville; Calvary, Round Hill; and Good Shepherd, Bluemont, Va., will become rector of St. Peter's, and associated missions, Altavista, Va., on August 1.

The Rev. Hugh C. White, assistant minister of St. Luke's Church, Ypsilanti, has accepted the call as rector of the parish, succeeding the **Rev. Robert L. DeWitt.** Mr. DeWitt will become rector of Christ Church Cranbrook, Bloomfield Hills, in August, following the entrance of the **Rev. Charles H. Cadigan, D. D.,** present rector of that parish, into work in the industrial sphere.

Mr. White was born in Detroit in 1921, and attended the Detroit Public Schools and Cranbrook School, Bloomfield Hills, where he remained for a year following his graduation as special assistant to the Headmaster. He entered the University of Virginia, where he was a member of the Alpha Tau Omega Fraternity, and active in the student religious program. During the war he served in the American Field Service with the British Eighth Army, in Syria, North Africa, Sicily and Italy.

Following his release from the service, he entered upon his theological work at the Virginia Theological Seminary, during which time he was chaplain at the Episcopal High School at Alexandria.

Upon completing his theological studies, he served as a Field Representative for the Church Society for College Work, coming to St. Luke's Church, Ypsilanti, in July, 1947, where he has since been assistant minister and chaplain to Episcopal Students at the Michigan State Normal College. Mr. White will begin his duties as rector of St. Luke's on September 1.

CHANGES OF ADDRESS

The Rev. James D. Beckwith, formerly addressed at 206 South Boulevard, Richmond, Va., should now be addressed at 227 S. Cherry St., Richmond 20, Va.

ORDINATIONS

Priest

The Rev. Sidney Case McCammon was ordained to the priesthood by Bishop Hobson of Southern Ohio on May 2 at Christ Church, Cincinnati, Ohio. He was presented by the Rev. Dr. Nelson Burroughs, and the Rev. Francis Moore preached the sermon. The Rev. Mr. McCammon is curate of Christ Church, Cincinnati.

Deacon

Geoffrey Ward Ashworth was ordained to the diaconate by Bishop Keeler of Minnesota, assisted by Bishop Daniels of Montana, on April 23 at St. John's Church, Butte, Mont. He was presented by his father, the Rev. Thomas Ashworth, and Bishop Keeler preached the sermon. The Rev. Mr. Ashworth is continuing his studies at Seabury-Western Theological Seminary.

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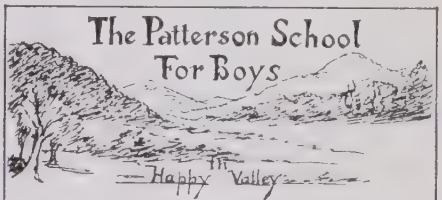

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DEATHS

MR. Z. C. PATTEN

Zeboim Charles Patten, 73, leading Episcopal layman of the Diocese of Tennessee, died June 7 at his home on Lookout Mountain, Chattanooga, Tenn.

Mr. Patten was a member of the National Council for twelve years, his first term beginning in 1925.

He was chairman of the executive committee of the American Trust and Banking Company; chairman of the Chattanooga Medicine Co.; president of O. B. Andrews (paper mill); director, Alabama Great Southern Railway; chairman of the War Savings Committee of Hamilton County; chairman of a campaign which raised $850,00 for the University of Chattanooga in 1922; trustee of the University of Chattanooga; and member and former president of the Chattanooga Manufacturers' Association.

A daughter, Miss Dorothy Patten, of New York City, survives.

MR. LEON A. KEHR

The Missionary District of Arizona has suffered a distinct loss in the death of Mr. Leon A. Kehr, Assistant Treasurer and Executive Secretary of the District. Mr. Kehr's death occurred May 17 at the Mayo Clinic in Rochester, Minn., where he had only recently gone for treatment. Prior to his appointment to the District Offices, he had been associated with the late James S. Douglas, father of Ambassador Douglas, in mining and was controller of the United Verde Extension Mine at Jerome, Arizona, for many years. With this background Mr. Kehr brought a valuable business acumen to the work of the Church in Arizona.

The funeral was held at Trinity Cathedral, Phoenix, May 22, with Bishop Kinsolving officiating, assisted by Dean Carman and retired Archdeacon Jenkins.

Surviving Mr. Kehr are his widow, a son, and a daughter, who share the sympathy of a wide circle of friends.

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The
Southern Churchman

June 26, 1948

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Look To This Day

Look to this day,
For it is Life, the very Life of Life,
In its brief course lie all
  The Varieties and Realties of Existence:
    The Bliss of Growth,
    The Glory of Action,
    The Splendor of Beauty,
For Yesterday is but a Dream,
And Tomorrow is only a Vision—
But Today, well lived
    Makes every Yesterday a
      Dream of Happiness,
    And every Tomorrow a
      Vision of Hope.
Look Well, therefore, to this Day.

—Sanskrit

Post Haste . . .

"CHRISTIAN UNION OF PALESTINE"

Sir:

In your April 24th issue of **The Southern Churchman** you printed the statement of the "Christian Union of Palestine" in which they called for the revocation of the partition decision. I wonder whether you were aware that the Anglican Bishop of Jerusalem announced that although they were listed as members of the Union and as supporters of the statement, they were neither members nor had they been consulted about the statement.

This "Christian Union", made up largely of Arab churchmen, has completely identified itself with the purposes of the Arab League and is being useful as a propaganda agency to confuse—even prejudice—American Christians. Its statements, therefore, regarding Jewish attacks upon Christian institutions, must be seen and judged in that light.

KARL BAEHR
Executive Secretary.

New York, N. Y.

* * *

APPRECIATION AND APPROVAL

Sir: I value the Southern Churchman above all other Church papers—for its make-up, its contents, its intelligibility, and its Churchmanship, and when it comes, I go through it at my earliest opportunity.

And as I am ninety-one years old, I think I have a right to my opinion.

MELVILLE K. BAILEY.

Old Saybrook, Conn.

* * *

Sir: May I tell you how grateful I am when I have my copy of the Southern Churchman by Saturday of each week. It is of great assistance to me in preparing my lesson for teaching the Adult Bible Class at St. Paul's-By-The-Sea.

SARAH C. HURD
(Mrs. William D.)

Atlantic Beach, Florida.

SUMMER VACATION EXCHANGES

The Southern Churchman will run free of charge the request of any parish for a clergyman for summer supply, and the request of any clergyman for such vacation work. In so doing, the Southern Churchman assumes no responsibility, and cannot undertake to enter into correspondence. Those interested must communicate directly with the parish or clergyman.

Meditations In His Presence

"True and lively Word. . . ." (From the prayer for the **Whole State of Christ's Church**, page 74.)

God's word is true and living. We are thankful the language of the Bible is not that of a dead tongue speaking to a past long since turned to dust. No, God speaks in the language of today to every man who will hear. And part of the minister's task is to set forth this word in all of its truth and power for living the abundant life. This portion of the Prayer for the whole state of Christ's Church is to get the entire Christian fellowship and its needs behind the minister so that he will not neglect this appointed job. That is one reason why there are often brief meditations at the early service, and classes and forums on the Bible and the Christian religion are conducted in many parishes. "That they (all of us) may know and grow more and more."

But when we mention the word of God we usually refer to the Bible. We have read two passages from the New Testament in this service—the Epistle and Gospel. All who come to a service of the Church are exposed to some part of God's Word. The opportunity for bringing that word to life for a life is constantly at hand. Why, then, are there so few weekly and daily transformations? We do not read or hear, and then **mark, learn and inwardly digest.** This is done best daily in the quiet of our homes. The Church has provided a guide in the Lectionary. The very minimum contact with God's word daily is to snatch at least a phrase read or repeated from memory and to ask two questions: "What truth is here for me?" and "What way can it be used today in my life to better it?"

We are both responsible for setting forth in our beliefs and in our lives the full import of God's "true and lively word."

J. W. KENNEDY.

* * *

QUALIFICATIONS NEEDED

Boise, Idaho—In a plea for more missionaries in the domestic field, Bishop Frank A. Rhea, of Idaho, defines with much aptitude the qualifications needed. Said he:

"We need men of outstanding ability, men of humility and patience, eager to make big plans, content to put up with small returns. Anything that can be done to recruit such men for the mission field will bring valuable returns to the Church in the long run, for the quality of the man will determine the quality of the work. He has to provide imagination, inspiration, and no little perspiration."

* * *

COLLECT FOR THE FIFTH SUNDAY AFTER TRINITY

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy church may joyfuly serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

* * *

* * *

JUNE

1.—Tuesday
6.—Second Sunday after Trinity
11.—St. Barnabas
13.—Third Sunday after Trinity
20.—Fourth Sunday after Trinity
24.—Nativity of St. John Baptist
27.—Fifth Sunday after Trinity
29.—St. Peter.

* * *

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 26

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Jamestown---1607-1948

Address at Jamestown, Virginia, on the 341st Anniversary of the Founding of the Colony

By The REV. ROBERT R. BROWN

Rector, St. Paul's Church, Richmond, Virginia

Text: "I was not disobedient unto the heavenly vision"—Acts 26:16.

On December the nineteenth, sixteen hundred and six, three small vessels sailed out from Blackwall, England. They were "The Discovery" of twenty tons, "The Goodspeed" of forty tons, and "The Sarah Constant" of one hundred tons. Aboard these ships were one hundred and six colonists armed with a royal charter and a land grant extending from the 35th degree to the 45th degree North latitude, territory which, incidentally, was claimed by the crown of Castile.

Back there behind these colonists lay the world of King James, the world of Shakespeare and Bacon, the world of spiritual reformation and political rivalry with Spain. Back there was home, loved ones, friends, all that they had known of life. Still it did not occur to them to look back because there lay before them a fresh new world, a clean sheet on the page of life. Here was progress. Here was adventure. Most of all, here was the challenge to build a civilization and to erect a monument to the living this time and not to the dead. It is little wonder that these people were fascinated and that they looked with eager eyes to what lay across the seas from them.

So they sailed on, and five months later, lacking three days, they had entered Chesapeake Bay and navigated up this river to the point on which we now stand. Yes, they had missed their destination between the Bay of Fundy and South Carolina, nevertheless they disembarked on May 13th, 1607, and established their colony in the name of their King, christening it "Jamestown". Being the kind of people which they were, their first act on landing was to kneel and hear Chaplain Robert Hunt read the prayers and thanksgiving for a safe voyage.

Now there is no one who will deny that commerce and politics played a great part in the establishment of this colony. That fact is self-evident. But there is still another side to the venture, a side which to my mind overshadows all others. This was a Spiritual Crusade, a crusade best described by St. Paul's words to King Agrippa as found in the Book of Acts, the 19th verse and 26th chapter, "I was not disobedient to the heavenly vision". You doubt this? Well, let me defend my thesis in three ways.

I.

First of all the founding of the Jamestown Colony was a journey into Faith. I wonder if in these peaceful surroundings this afternoon we realize just how much faith was necessary. Think back a minute. In 1585 Sir Walter Raleigh gathered a company of one hundred and fifty people, largely composed of gentlemen of the sword, and found a land at Roanoke Island which he named "Virginia". Discouraged and defeated, almost half of these people preferred to return to England on a man-of-war in a very short period of time. The eighty who chose to remain were never heard of again. In 1605 another company landed at the mouth of the Kennebec, but it, too, was soon reduced to starvation and despair, so returned hungry to its homeland. The Jamestown colonists knew of these failures. They were well aware of the stern realities of the new world. They knew that it would demand all of their mental, moral, and physical resources before it was conquered. Yet they paused not a moment. They literally put their hands into the hands of God and stepped out into the darkness. Surely this was a venture envolving far more than mere physical courage.

I cannot recall who made this distinction, but he wrote that there are many ways in which Faith shines. There is saving Faith; there is seeing Faith; there is suffering Faith; and there is Serving Faith. He went on further to define Serving Faith as the courage to start to do the Will of God; the perseverence to keep doing the Will of God; and the willingness to make the supreme sacrifice, according to the Will of God. It was, I maintain, that sort of Serving Faith which moved the Jamestown colonists. Their march was like unto the march of Abraham to Canaan. Their trek was similar to the exodus of Moses from Egypt. Their adventure was comparable to the travels of St. Paul in the Mediterranean. How did Paul, himself, put it? "In perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in perils in the sea. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness". Yes, his experiences were also theirs, but so was his Christian Faith, Faith which built monuments in a wilderness.

This is not a sermon. Yet, one cannot but point out that here indeed is a virtue which needs to be preserved among us in our own day. Nor can one help but wonder whether the softness of our comfortable living has not in some measure eased us into a position where we no longer feel challenged by our spiritual opportunities or moved to make similar ventures of faith.

II.

However, the founding of Jamestown was something more than merely a journey into Faith, for it was Faith with a purpose. This was a venture in Evangelism. These people sincerely and literally had as a prime objective the conversion of the savage and the extension of the Church. Let me read the third paragraph of the preamble of their first charter: "We greatly commending and graciously accepting of their desires for so noble a work, which may be the Providence of Almighty God, hereafter tend to the glory of His divine Majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages living in these parts to human civility and to a settled and quiet government." A second charter in 1609 was even more specific: "That the true word and service of God and Christian Faith be preached, planted and used, not only in the said several colonies, and plantations, but also as much as they may amongst the salvadge people which doe or shall adjoine unto them or border

upon them." Spain was conscious, too, of this purpose, for the Spanish ambassador to England in describing the plans of the Virginia Company pointed to the political dangers and added: "This all the more so if they should establish their religion and liberty of conscience they profess".

No, I doubt if there was ever a similar company to set sail with so exact a purpose and so intense a zeal to spread light to those who sat in darkness. Paul in his missionary journeys was no more enthusiastic than they; nor John Wesley riding his horse through the length and breadth of England; nor William Carey in India; nor Dr. Grenfell in Labrador. It is well to remember, too, that as they set sail from Blackwall they were financed in no small part by the Church and they sailed with the prayers and special benedictions of the Christian people at home. They knew what they were about, these Jamestown colonists, and they faced up to it manfully as the ambassadors of Christ fulfilling the divine commission of their Savior that "they go into all the world and preach the gospel to every nation".

Today? Well, I am told that there are approximately seventy-seven million people who have no religious affiliation of any sort in these United States of America. Here is a greater missionary field than was ever offered to our Jamestown fathers. So we might well pause and consider how we can best be true to their trust and to the spirit of evangelism which moved them into the wilderness for their Lord's sake.

III.

A journey into Faith without doubt; a venture in Evangelism it most certainly was, and then, perhaps most important of all, this was an adventure in Christian living. "Adventurers", these people were called, and so they were, but not in the modern sense of the word. These colonists were adventurers for God. They organized their life with God in its center. They created out of this dense wilderness a typical little English parish. And while no one will pretend that a relationship between Church and State, such as existed in their day is desirable now; still all will recognize that the philosophy which undergirded that relationship is indeed worthy to be praised. The Church was made the center of life. Their religion was supported by their taxes. They held their public assemblies within their Church walls. At times even their courts were conducted there. The Church constituted the whole population. When, therefore, Chaplain Robert Hunt caused as he described, "a pen of poles with a sail for a roof, and for a pulpit a bar lashed between convenient trees" to be erected; and when he called the people together on June the 21st 1607 for the first celebration of the Holy Communion according to the liturgy of our Church; this was not considered by these people as a traditional sop to the Lord. It was a very exhaling of thankful worship to Almighty God, and an inhaling of all the great powers of His Holy Spirit.

Here then is the initial impulse from which this nation has taken its direction. These colonists, as a matter of fact, most of the early colonists, came to North America for God. In thirty-two years four Churches were built here in Jamestown. Wherever Christian people settled, God was given the first allegiance. So much so that many, many years later the Declaration of Independence could contain in its first paragraph a reference to the station "to which the laws of nature and of nature's God entitled Them", and the second paragraph could include a declaration of the rights to which men "are endowed by their Creator", and the conclusion could state that "for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor".

Yes, the colonists came to North America for God and for those things which the Spirit of God provides. They came as adventurers in Christian living as a tiny colony of heaven. It is, however, an interesting fact of history that men came first to South America for gold and for all those which the spirit of materialism provides. They were adventurers too, but in the modern sense of the word and in all that the word implies. As we look at ourselves today, we might well ask "what and to whom are we giving our lives, our fortunes, and our sacred honor? Are we giving them to the God of the North American colonists or to the gold of the South American Colonists?

Now then why do we concern ourselves with all this today? Why have we bothered to come here at some cost to our time and energy merely in order to preside over a few ruins and hold this service of commemoration for a group of people long dead? It is because, as someone has said: "History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity". Yes, so we come in order to see, and in seeing to understand, and in understanding to follow.

It was Dr. Lyman Abbot who said that "A country is made great, not by its fruitful acres, but by the men who cultivate them; not by its great forests, but by the men who use them; not by its railroads, but by the men who build and run them. America was a great land when Columbus discovered it, Americans have made it a great nation". That of course is the whole point.

So if by coming here today we have reminded ourselves of something of the spiritual faith and evangelism and daily living of our Jamestown forefathers, then our visit has not been in vain. Truly these people were "not disobedient to the heavenly vision". And recognizing the fundamental virtues which were theirs and which have become the strength of our nations; we cannot but be encouraged to build our lives on like foundations and to go forward with an extention of that spiritual crusade which they began.

Christianity and the Scientist

By REINHOLD NIEBUHR

In the annual Northern Baptist Convention sermon the preacher declared that the church must seek to make modern scientists into disciples of Christ.

"We must find a way," he said, "by which the ideals of Christ will become the ideals of the scientists and the statesmen of our generation, so that the new atomic power which the scientists have discovered will be a benediction and not a curse to humanity."

This statement assumes that if the scientists were only Christian they would be able to use this new power for beneficial, and not for destructive, purposes. Actually the scientists are caught just like the rest of us. Until the atom bomb came along they had imagined that all technical progress would automatically make for human welfare. They discovered that this was not the case.

In seeking a way out of the dilemma in which they found themselves, some scientists actually played with the idea that science should establish its own universal standards and refuse to allow its discoveries to be used for destructive purposes. They were reminded of the fact that they had already been thus used in the bombing of Hiroshima. While many scientists abhorred the possibility of such destruction, they had nevertheless engaged in atomic research for precisely the purpose of winning the race against Nazi research in atomic energy.

This is a nice symbol of the fact that our choices, particularly in the field of political and international relations, are never between a simple good and a simple evil. We have to tread our way through many ambiguous choices. We have to become guilty in order to pur-

(Continued on page 15.)

Let The Laymen Speak

By The REV. H. LEIGH PINK

Canon Residentiary of St. Mark's Cathedral, Grand Rapids, Mich.

WHY did the Christian Church extend so rapidly, root itself so deeply, in the First Century? Because its members were so much on fire with the Good News of Christ that they could not keep silent, and consequently every one of them was an active propagandist of the Gospel. Laymen, obedient to the Master's command, empowered by the Holy Spirit, seized every opportunity—in the home, in other's homes, at the street-corner, in the market-square—to tell the story of the Crucified and Risen Lord. And would to God it were true of the laymen of the Church today!

The greatest need in the world today is for soul-winners, people eager and able to "speak a good word for Jesus." Only three Americans out of every thirteen attend divine worship in Christian church buildings on Sunday, we are told. Overworked rectors, however zealous, cannot hope to touch more than the fringe of the great unchurched masses. What is the answer to the problem? **A consecrated and articulate laity.**

But what has happened in the past, what is happening now, whenever rectors ask their laymen to go out and engage in evangelism? Let's be honest. Up stands Sam Somebody-or-other, who is a good scout, a vestryman, an usher, and a typical Episcopal layman, and blurts out, "Aw now, Rector, you know that's not for us! That's **your** job! We fellers—why we wouldn't even know how to start! You leave the money-raising to us, and we'll leave the spiritual side to you!" And with a hearty chorus of "You bet!" "That's right!" the other laymen present heave a sigh of relief; and that is that.

But it is not good enough. It just won't do. It leaves the problem right where it was. Speaking recently about the February Evangelistic Campaign, the Presiding Bishop tagged as "roadblocks" those rectors who sidetracked the campaign in their parishes; possibly those were rectors who from past experience knew what reply they would receive from their laymen when approached to "go forth" as evengelists, knew how untrained even their willing laymen were for such work.

Let us be clear what we mean by Evangelism. Assembling laymen for the Men's Advent Corporate Communion is not evangelism, it is worship; sending laymen out on the Every Member Canvass is not evangelism, but rather (to quote a recent diocesan news-sheet) "a time to sell the communicants on the Church's program as well as subscribe a budget"; parish visitation by pairs of laymen on newcomers, the sick, and the inactive, in an attempt to encourage more active Church participation, while it offers magnificent opportunities for evangelism, as usually carried out is nothing more than "contact-making."

By Evangelism, we mean **preaching the Gospel.** That's what it meant to Philip, who converted thousands in Samaria, and in obedience to a sudden call hurried off under sealed orders to a lonely road in another region, to tell the story of the Saviour to an isolated seeker after truth. That's what it meant to Paul, who almost single-handed tackled the pagan countries of the Near East and Southern Europe—a world which in his day was being borne to its grave in spite of all that Art, Literature, Philosophy and Legislation could do to arrest its moral decay.

Christ's command to all His followers is very clear. "Go ye into all the world and preach the gospel to every creature." Paul saw himself as a Christian soldier, under obedience, ordered into a fight against sin and the Evil One. What a fighter he was! And what a world he tackled! Big, busy, beautiful cities, with parks and flower gardens, theatres and sports arenas, public baths and street-lighting, crammed with citizens, jockeys, traders of all nationalities, professional athletes, soldiers in uniforms of brass and leather, sailors of the important Roman Navy, scholars, priests, women of loose morality—all that motley medley of teeming life in such cities as Rome, Ephesus, Corinth, Athens, Antioch, and **sin rampant everywhere!** Extortion, organized slavery, legalized vice, unwanted girl babies put out on doorsteps to die, strange mystery cults meeting in secret for the performance of rites too obscene to be mentioned—a black picture of sinful materialism shot through with constant robbery and murder.

In the thick of it was Paul, telling the "old, old story" to tent-makers with whom he worked, addressing Athenian scholars, counselling runaway slaves, witnessing before fellow-prisoners in jails (and converting his jailer), exhorting Caesar's guardsmen, seizing every opportunity possible to do the work of an evangelist. Twenty years after he began his labors, the seeds of life and salvation had been planted deeply, rooted firmly. Within three centuries Christianity was to sweep heathenism from the face of Europe, largely through the work of this man and his friends.

We may well ask ourselves, as Christian workers, "How did he do it?" **He did it through sources which are within the reach of every layman in the Church.**

He never forgot the mercy which God had shown to him. He saw himself always as one redeemed to help bring others to knowledge of salvation—saved, to engage in soul-saving! **Laymen, are you listening? Is not this your call, also?**

He never forgot what Jesus, the Christ of God, had done for him,and his thoughts were constantly of the Crucified and Risen Lord. "I determined not to know anything among you, save Jesus Christ, and Him crucified," he told the congregation in Corinth, revealing the spearhead of his evangelistic attack. **Laymen, how often, daily, do you turn from the rush and rattle of business life, from profit and loss, to think of Christ on His Cross? Is it nothing to you?**

He never forgot that his life had one great aim—to glorify the Lord Jesus. As Christ's aim was to glorify God the Father, Paul's was to glorify God the Son. **Laymen, what is your aim in life? One matchless aim, such as that, would greatly simplify your life; and you yourself will be the first to admit that your life needs simplification, in an age of multifarious confusion.**

He never forgot, that his commission from Christ was to "seek and save the lost," and he never forgot that in order to deal with the very worst he must needs keep looking at the very best. Once Paul had Christ focussed correctly, everything else fell into its right perspective. **Lost to Christ! Suppose it was yourself, laymen? God forbid! But what of the many who are lost to the Master—the man in the street, the man in the restaurant, the man in the jail. . . .?**

And above all, Paul never forgot that in his efforts to evangelize he was not "making a go of it alone." In fact, to Paul, it was not Paul who was working at all, but Christ working through him. Paul? Just a channel for the Holy Spirit, and he took at its face value, as we all should, the firm promise of the Risen Jesus that "Ye shall have power, after that the Holy Ghost is come upon you!" And so he purified himself to be fit for the Master's use, and that is the first and the last lesson for every Christian worker. **Layman, be clean, simple in motive, pure in heart. What you are will always count for so much more than what you say.**

• • •

Every Episcopal layman can do those

things which Paul did, can be an active evangelist, if he will only set his heart, his mind, his soul, his strength to it.

But one thing more is needed. And what a need it is! **Bible study!** The Holy Bible is a closed book in the vast majority of American homes, in far too many homes of Episcopalian families. How many of our Men's Clubs in the parishes do any real, serious, down-to-business Bible study regularly every week? You know the answer.

Evangelism? Yes, our greatest need —but you cannot fight a battle, my brother, unless you know how to handle your weapons, and the sword of the Spirit, in its warfare against evil, is the Word of God.

There is not a rector in the country who would not throw up his hat, if only a group of his laymen would come to him and say, "Look here, we want you to lead us in a Bible study group for two hours every Wednesday night. We want to take these books of the Bible to bits and find out just what makes them tick."

If only we could get a Layman's Bible Study Group started in every parish from coast to coast, and continued faithfully under skilled direction week by week, throughout the year, the eventual cumulative result would be surprising, for the Holy Scriptures touch the conscience and stir the heart as nothing else can.

Let the laymen organize for Evangelism as crisply and efficiently as they organize their own businesses.

Let the laymen train for Evangelism under direction of their rector, as men obedient to command.

Let the laymen speak out boldly the mightiest message the world has ever heard. **Evangelize!**

Radio and Rural Church Extension

By The REV. CHARLES G. HAMILTON

Each Sunday two thousand attend the sixty-seven white churches in Monroe county, Mississippi. There are twenty thousand people in this Bible Belt area who could go to church. This is probably also true in Scarsdale, Hull's Cove, Mills Neck, Lothian, Larchmont, Lodi and Logan.

I used to try to reach people by holding services. At one time I had fourteen places where I held church services regularly—seven services each first Sunday—and week day services for two or three church members in many little towns.

Then came the war, with gas and and tires rationed, which cut down my travel, and the travel of members. The young left, war workers came in, and the old didn't walk. How could I reach the people?

I tried one Sunday a month a service over WCBI, a station just opened in a nearby town. It was announced to churches and members. It didn't reach all my field but it did reach more than I had been contacting. Then WELO opened in a town which reached a larger section, and I began on it the first Sunday they broadcasted. I added WCMA later. One of my churches pays part of one broadcast. I used my teacher's salary to pay for the rest. There are few contributors—no one gets rich from contributions to radio services.

8:30 is too early an hour. 11:45 is good only in places where it comes between morning services and news. 5:30 is good. 2:00 is the best, especially when your only competition is symphony orchestras. At present I am between a hillbilly program and a Holiness Baptist preacher. 11:00 Sunday morning does not reach church goers. Most of the religious programs on the radio beg for money and preach an extra brand of religion. National church-broadcasts have frequently been on the wrong hours, with sectional accents, irrelevance and highbrow language.

Mine is the only religious program most listeners in the section hear. How many hear it? WELO covers four counties in Mississippi, one in Alabama and four in Tennessee. The minimum daytime audience on WELO—Saturday morning—is six thousand. The minimum normal audience by commercial tests is thirty thousand on Sunday afternoons, and gets up to a hundred thousand on rainy days. Commercial tests of the preceding program show that ninety-four out of a hundred listeners are tuned to it, and sometimes ninety-seven out of a hundred radios in the surrounding counties are tuned to WELO. Rural radios stay on all day long. Low income groups listen more. There is not much religious fan mail on any program. But I hear of the services in every town I go and school children recognize my voice. One Sunday when the needle stuck on a transcription I really found out how many were listening.

The radio reaches the Negro half of the population, which is ignored by most radio programs and has none of its own. Some Negro pastors ask their congregations to listen. I could not visit churches to preach to them—this is the only inter-racial medium.

After fifteen years of serving one church, the community just discovered the church since it went on the air. This is not a reading age. Sermons in county papers do well to reach fifteen thousand people at the most. There are eight thousand members of our church in the state, of whom about two thousannd are at church on any given Sunday. This compares with a minimum of thirty thousand listeners to the radio service. Thirty thousand is more than all the people at all the churches in all that section on any Sunday.

We usually use transcribed hymns. The prayers are brief. The sermons are short, clear, simple, pointed, uncontroversial. There is no time to filibuster. Some are read, some are from notes, some are without notes. Usually there is no audience reaction, though a few people come in most Sundays. Three sylable words are avoided, as well as long sentences. Bible studies are especially good for week day broadcasts. They are not critical. Meditations with conservative theological backgrounds, social messages, transcribed "classic" sermons and monthly news in the light of the gospel are features. The last has the most listeners, is the only such program on the local radios and is carefully written. On Sundays in Lent last year the Seven Words were used. Different messages are given over the two stations, even on Easter, for some listen to both.

The purpose is to make Christians, not members of our church. It does win favorable sentiment in a section in which there has never been a church of ours with a hundred members. Fourteen of the twenty counties do not have one of our churches. People are largely pagan, especially those under sixty years.

The radio is the best approach to rural people today. It is not stopped by weather nor hurt by illiteracy. It over reaches denominationalism and prejudice. It knows no color line. It does not involve as much travel as going to many places. It does not demand the dollars nor the technical skill of movies. People do not go to meetings as they used to, not even to lodges and political speakings and pep rallies. Radio reaches most homes, and most people get much of their information and ideas from radio. Literature can follow it up. Many people hear without listening, but this is also true of school and sermons in churches and even of conferences like this. This is not a final solution but it is a way to get to the people.

A certain man went out to sow seed. And some of it fell on the wayside and was trodden under foot—some fell on stony ground—some among thorns—but other fell on good ground and brought forth good fruit, some thirty, some sixty, some a hundredfold. The seed is the Word of God. — —

Editorial . . .

The Strength Of A Parish

One often hears a church described as "an important church," "an influential church," "a large church," "an active church," etc. These are terms ordinarily used to judge the position of a church in a community. Sometimes certain individuals refer to a church as "a social church"—indicating that if you want to mingle with the "right people" you can easily do so by affiliating with such a church!

It is rather unfortunate that in this country the Episcopal Church is considered the "leading social church," meaning that most of the "society" people are members of it. A glance at the wedding announcements in the eastern newspapers, and especially in the New York Times, would show that the majority of social weddings are in Episcopal Churches. How tragic it becomes when members of other Christian denominations desire to be married in the Episcopal Church merely because, in their immature minds, it may seem to give them social distinction. This feeble attempt at "social climbing" is obvious to anyone, and should have no part in one's religious life. The teachings of Christ would seem to indicate that those in the social register probably will not get to Heaven more quickly than the beggars at the gates of the cities! Those who choose a church for social distinction reveal pitifully the shallowness of their spiritual life, and are to be pitied!

Furthermore, the fact that a church has a large income, or has organizations capable of raising large sums of money, or operate a dozen or more parish organizations of varied and sundry kinds, does not necessarily make it a strong church. It cannot be said that a church is strong even when every pew is filled at the eleven o'clock service if the chief attraction for the church service is a noted choir, or a brilliant orator preacher. This kind of demonstration smacks too much of Warner Brothers entertainment!

The strength of a parish probably lies in something quite different from the standards commonly accepted. In the Episcopal Church, the percentage of the congregation present at the Communion Service would be indicative of spiritual life. Empty pews at these services, and at the various Communion Services observing the Saints' days throughout the year would indicate spiritual weakness, and an open confession that the congregation is putting secondary secular things ahead of the fundamental spiritual things. How often do we see in many parishes many persons working in bazaars, etc., but who ignore the religious services of the church!

A congregation which makes God center in its life, which uses all the opportunities provided by the church to stimulate private and corporate worship of God, and which places frequent communion with Him far above any other parochial activity is really the only kind of a strong parish. A Christian congregation is not merely a social group, or a club, or a place wherein to meet the "right people," but spends more time on its knees than sitting down listening to chairmen of meetings or even writing checks for the support of the church's program—important as these acts may be. Each congregation may well ask itself whether or not the church and its services of worship is at the center of its life, or is on the outer periphery of its activities. Indeed, each individual may well ask whether or not God and the things of religion have top priority over everything else, or merely represent a consideration secondary to other things. One should not be misled. It is God who judges the strength of a church, and only His standards count! —G. C. A.

Bishop Gordon and The "D. D."

Sometimes "things done in secret" become known—and rightly so! It has become rather generally known that the Virginia Theological Seminary recently offered the Rt. Rev. William Gordon, newly consecrated Bishop of Alaska, the honorary degree of Doctor of Divinity which customarily is given by many of our seminaries to any of their graduates elected to the episcopate. Then the unusual happened! Bishop Gordon declined the degree! He is reported to have said that he saw no reason at all for giving honorary doctorates automatically to bishops! This attitude redounds enormously to his credit and judgment.

At a seminary commencement some years ago, the President of the Board of Trustees was reading the citation for a newly elected bishop who was to be given an honorary doctorate. He had some difficulty in making a series of committee assignments, minor civic honors and club memberships sound scholastically impressive. An irreverent member of the convocation said in a stage whisper, "Why doesn't he simply say, 'He was elected a bishop!' "

Let us not be too hard on the episcopate. Some colleges award an honorary degree to whatever clergyman is chaplain of the institution. The difficulty is not with those to whom the degrees are offered, but with the institutions who reward them carelessly. The honorary D. D. has been cheapened by such practices. This humble action of Bishop Gordon may restore a bit of luster to this tarnished degree and lead to more careful consideration in awarding it.

A Page for the Family *Mrs. E. E. Osgood, Editor*

BACK HOME IN BRITAIN

The People We Meet

Let the overseas visitor beware. After two weeks in Britain in 1948, it is very easy to tell the world what is wrong and what ought to be done. But after a longer stay and after talking to all sorts of people a parson is not quite so sure of himself. I have talked to parsons and members of the Congregations. Being from a farming family I have been given the country viewpoint. Living in London I have met there the business men and the city and suburban dwellers. I have met ex-officers in their club, and nearly every young man I have met gives me the ex-service man's point of view. Of course in the homes and in the "Q" where I live with my sister-in-law, most days we hear the woman's angle; as long as a parson is from overseas people will talk—want to talk with you.

The result is I like them all. They are the bravest and the most patient people on earth. The more I hear and learn the more certain I am that I do not know enough to form any opinion; but must always remember that these are the people who fought the Battle of Britain alone. They went to bed at night not knowing if the invaders would land on those shores before morning. They took all the destruction Hitler could inflict and they had the humble experience of flying bombs; they saw the children taken from school and put into uniform. These girls and boys went away gaily to tackle mountains to the very ends of the earth; some in the far east are not home yet and many, alas, will never come back.

In the war years food was desperately short, and even today Britain is the worst fed family except the defeated nations. Let us never forget that the people are tired and a man needs rest and food. And after nine years it seems long. It is by doing without that Britain is helping to feed the Germans.

The social upheaval is a tremendous thing but again, too complicated for any one to pass a quiet judgment. Things which were slowly coming to pass over long periods of years have become realities over night. It is illustrated by the cockney who surveyed all the destruction by bombs of the slum area of East London. For years the district was a disgrace.

The church and universities established missions and clubs to help make life tolerable and some day it would all be pulled down and new houses would give a fine people a chance to live a decent life. Looking over the total demolition in the morning after, the cockney sagely observed:

"Blimy, old 'itler's dare what our Guv'ments being going to do for an 'undred years and 'e's done it in one night, and who is going to start building?"

A lot of social reforms which have been talked about in many Parliaments all have been put through in one year. Many people don't like it, and many people have been hurt. Much of it is class legislation of the worst sort, but is it not always that way? In the old days the upper classes rested and the working classes had to take it. Now labor governs and the Unions control the representatives in Parliament, and today they call the time, and the former working class pays, and pays and pays again. For millions life is now bearable and physically comfortable; but I am not sure they are any more happy. For others the old lovely things of gracious living and a godly heritage have been taken away. It is all too complicated for me. But these are wonderful people.

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PRAYER BOOK PAGE BY PAGE

CXXX

Page 79—The Ter Sanctus—Here, once more, a few words point us down the long vista of time, and bring to our attention the antiquity of our religious worship. The threefold repetition of the word Holy carries us back to the third verse of the sixth chapter of Isaiah in the Scripture, and in time it spans a period of about twenty-five centuries. As we hear Isaiah's record of his hearing the angels exclaim, "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." It gives us a sense of the infinity of worship.

It is highly fitting that the choir and congregation should join with the clergy in this reverent tribute to God, and to the thought of His presence with us in the Communion Service.

This solemn hymn of adoration is found in all Christian liturgies from the very earliest times. As now there was a variety in the Preface, but the Sanctus itself was as we have it except that at one time it included, "Hosanna in the highest, Blessed is He that cometh in the Name of the Lord". These words were used in the first English Prayer Book of 1549, but were omitted in the revision of 1552, and they have never been restored.

Although the threefold repetition implies the Trinity, yet it was used according to Isaiah centuries before it had appeared as a doctrine in the Church. This is one of those striking instances where a Christian teaching has its origin in a symbolic phrase or sign in ancient times.

In the same way the flame in the burning bush that burned but did not consume in the desert before the eyes of Moses was a forerunner of the tongues of fire that sat upon the heads of the disciples on the day of Pentecost. They also burned with the fire of Holy enthusiasm, but did not consume.

R. CARY MONTAGUE.

* * *

NOW I AM TWO

Since I last talked to you I have had another birthday. I am now two. I have learned a good deal now. I have learned to talk and to walk. I had many bruises and cuts but they helped me to "take it". Everytime I cried I have found that my parents try to find out why and treat that reason. Sometimes I do not know myself why I do it. They seem to know and have helped me to think of others than myself.

Now that I am older I have been experiencing letting others use my things. This is hard to do but I notice they share their things. Sometimes I feel that I am the only one sharing.

When we go for a walk sometimes we go to the Church. I like to go there. We walk in. We say a Prayer. I now can "thank God for many things". I have learned to say "I am sorry also". We listen to the organ music. I like to sing. We look at the pictures in the windows. We visit the font where I got my Christian name. I know my whole name now.

When it rains mother looks at books with me. At Christmas time my god-mother gave me a lovely book on the Christmas story. Here are some lovely pictures of the Baby Jesus, Mary and Joseph. We sing "Away in the Manger". We got some figures of Jesus, Mary and Joseph and had a little manger scene. We had a Christmas tree also with a star on it.

Every night when I go to bed mother and daddy say prayers with me. Another god-mother sent me a Prayer Book. Sometimes mother reads from this also. I like to have a Prayer Book like my mother and daddy. It is nice when we all kneel beside each other. If I am sick I kneel in bed and look at the picture over it.

During the day mother and daddy talk to me about God. They point out some of the flowers, trees, stones and rain and sun. We talk about Him a good deal and His creation and how we help Him.

(Continued on page 16.)

News of the Church

GIRLS FRIENDLY SOCIETY SENDS MISSIONARY TO CHINA

Estes Park, Col.—Wishing a "bon voyage" in person to their own missionary to China will be the usual opportunity for members and leaders to the Girls' Friendly Society National Council, meeting in Estes Park, Colorado, June 26th to July 4th.

Violet Phinney, former GFS member and leader from Massachusetts, will sail to China immediately following the Estes Park Council, as a GFS-sponsored missionary teacher. She will teach English in one of the universities located in the western province of Yun-Kwei, where the Rt. Rev. Quentin K. Y. Huang is Bishop.

When national GFS leaders heard of Bishop Huang's need for a teacher of English in the university, where hundreds of young Chinese are flocking, they agreed to designate the Society's 1948 Mission Object to meet the need. And, further, among their own membership, they found in Violet Phinney, a well-qualified person, ready and willing to serve. Although she is an approved appointee of the National Council's Overseas Department, Violet Phinney will be supported entirely by GFS members.

In addition to the exciting experience of enjoying a first-hand acquaintance with their own missionary on the eve of her departure, leaders and members will participate in a full program of intensive leadership training and legislative meetings during the week at Estes Park.

Headliners responsible for workshop sessions include Miss Margaret Forsyth, National YWCA Foreign Division Director, who will come to Estes almost directly from Europe; Dr. Rudolph Wittenbery, group-work expert from the New York City School for Social Research; Mrs. Isabel Burger, Director of the Children's Experimental Theatre of Baltimore; and Miss Mary Pyburn, Cleveland Director of Religious Education.

The Rt. Rev. Elwood L. Haines, Bishop of Iowa, will be National Council Chaplain. Mrs. Haines is chairman of GFS National Council.

Recreational activities in program planning will be stressed during the leadership training course with the facilities and experts of the Estes Park Camp serving as resource.

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LAY READERS' SERMONS

New York, N. Y.—Writers of the Lay Readers' Sermons for July include the Suffragan Bishop-elect of Michigan, the Rev. Russell S. Hubbard; the Rev. Hamilton H. Kellogg, rector of Christ Church, Houston, Texas; and Senior Chaplain, U. S. Army, the Rev. Albert C. Baker, St. Paul's Church, Council Bluffs, Iowa; and the Very Rev. James M. Malloch, dean of St. James' Cathedral, Fresno, Calif.

Topics are: "The Two-fold Challenge of the Day;" "The Nurture of the Soul;" "Go Ye;" "St. James the Apostle."

The Presiding Bishop's Committee on Laymen's Work, which issues the sermons, reports that the subscription list continues to grow.

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THE REV. C. A. CLOUGH ELECTED BISHOP OF SPRINGFIELD

Springfield, Ill.—At the recent Convention of the Diocese, the Rev. Charles Asa Clough, rector of St. Mark's Church, Augusta, Maine, was elected Bishop of Springfield.

The Rev. Mr. Clough was born at Vineyard Haven, Massachusetts, in 1903. He was educated at Phillip's Academy, Andover, Mass., and at Yale University; received his M. A. Degree from Cambridge University, England, and later studied at the Episcopal Theological School, Cambridge, Massachusetts. He was ordained to the Diaconate in June, 1929, and to the Priesthood in December, 1929.

The Rev. Mr. Clough was the clergyman who in the debate at the General Convention of 1946, referred to the proposals for unity with the Presbyterian Church as "an adventure in free love", and had the bad taste to suggest that if they were pursued, "there will be trouble in nine months".

* * *

MICHIGAN PETITION TO THE 1948 LAMBETH CONFERENCE

Detroit, Mich.—Michigan Evangelicals have petitioned the 1948 Lambeth Conference to establish full communion with the United Church of South India. Stating that "Anglican participation in the formation of this new sister-Church is a real glory to the Anglican Communion, the Michigan signatories are urging the Lambeth assembly to give the new church full recognition.

The Michigan petition was framed and circulated by a committee composed of the Rev. Henry Lewis, of Ann Arbor, and the Rev. William B. Sperry, of Detroit. Bishop Emrich has placed his name on the list of signatories.

The Episcopal Evangelical Fellowship is circulating the Michigan petition nationally so that other Evangelical groups may endorse it or take similar action.

The text of the petition follows:

"We believe that the United Church of South India is one of the greatest forward steps in the history of Christianity. We believe this Church represents one of the most hopeful developments in world Christianity today. We believe that Anglican participation in the formation of this new sister-Church is a real glory to the Anglican Communion.

"Therefore, we hereby ask the Bishops of the world-wide Anglican Communion, assembled in the 1948 Lambeth Conference, to take the leadership in establishing full communion with the United Church of South India."

Signatories of the Michigan Petition to the 1948 Lambeth Conference:

The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan; the Very Rev. John J. Weaver, Dean of St. Paul's Cathedral, Detroit; Canon Robert D. Bohaker, St. Paul's Cathedral, Detroit; Canon John W. Shufelt, St. Paul's Cathedral, Detroit.

The Rev. John M. Bradner, Jackson, Mich.; the Rev. Charles D. Braidwood, Lapeer, Mich.; the Rev. John F. Burt, Episcopal Student Foundation, Ann Arbor; the Rev. Charles H. Cadigan, Christ Church, Bloomfield Hills; the Rev. Ivol I. Curtis, Pontiac; the Rev. Walter Fry, Altena; the Rev. Milton P. Fuller, Lowell; the Rev. William S. Hill, Christ Church, Bloomfield Hills; the Rev. F. K. Jellison, Saginaw; the Rev. Henry Lewis, Ann Arbor; the Rev. G. Paul Musselman, Detroit; the Rev. Henry J. Simpson, Detroit; the Rev. William B. Sperry, Detroit; the Rev. William B. Spofford, Jr., Detroit; the Rev. H. G. Stacey, Dearborn; the Rev. Walter H. Young, Bloomfield Hills.

Mr. John C. Spaulding, chancellor of the Diocese of Michigan; Mrs. John C. Paulding, of the Provincial Woman's Auxiliary; the Rev. Irwin C. Johnson, Detroit; the Rev. Max Pearse, Detroit; the Rev. William H. Clark, Flushing; the Rev. Otis G. Jackson, Flint; the Rev. Percy D. Jones, of Detroit; and the Rev. John Porter, of East Detroit.

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We will forward copies of THE SOUTHERN CHURCHMAN via air mail to bishops attending the Lambeth Conference if sent their address abroad.

MR. A. R. HOXTON HONORED

Alexandria, Va.—The highlight of the Commencement Exercises of the Episcopal High School, Alexandria, Va., June 2, 1948, was the announcement by Bishop Frederick D. Goodwin, President of the Board of Trustees of the School, of the endowment of a Mastership in Mathematics in honor of Mr. A. R. Hoxton, the Principal Emeritus. The endowment was made possible through the generosity of a group of Mr. Hoxton's devoted friends and former students.

Mr. Hoxton retired last year after forty-six years of continuous service at the Episcopal High School, thirty-seven of which he was principal, during which time his inspired leadership has enriched the fine tradition of the school and left an indelible mark on the character and minds of thousands of men who were once his boys.

Mr. Hoxton graduated from the University of Virginia with the B. A. degree in 1901. While there he excelled as both a player and coach of football and baseball. Honorary degrees were conferred upon him by the University of the South and Princeton University. Mr. Hoxton now resides in Alexandria, Va.

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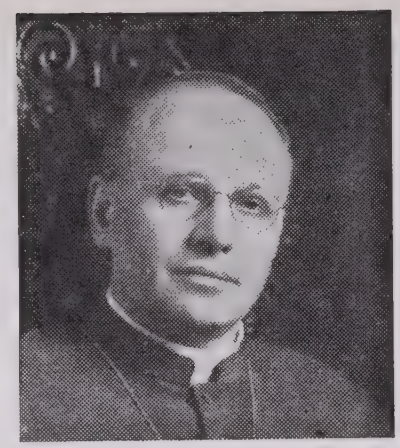
SUMMER SCHOOL OF CHURCH MUSIC

Richmond, Va.—The third annual Summer School of Church Music will be held at the Assembly's Training School, 3400 Brook Road, Richmond, Virginia, July 29-August 12. Hundreds of choir directors, organists, pianists, choir singers, soloists, and pastors of many denominations have attended former summer schools.

The two-weeks school is directed by Dr. James R. Sydnor, Professor of Church Music at the Training School. He has engaged a faculty of national fame to teach courses in choral conducting, children's choir methods, voice, organ, hymnology, and repertory. Included in the faculty are Dr. Federal Lee Whittlesey, of the Presbyterian Church of the Covenant, Erie, Pennsylvania; Mrs. Madeline Ingram, Memorial Methodist Church, Lynchburg, Virginia; Mr. Henry Pfohl, Plymouth Church of the Pilgrims, Brooklyn, New York; and Mrs. Mary Ann Mathewson-Gray, Centenary Methodist Church, Richmond, Virginia.

The School is designed to give personal attention to the needs of the local church musician, especially those in charge of average volunteer choirs. Scores of former students have written in gratitude for the practical help received. An attractive folder giving full particulars is available by writing the director.



BISHOP BRINKER STRESSES WIDER USE OF PRAYER BOOK SERVICES

Omaha, Nebraska.—Speaking on the forthcoming observance of the 400th anniversary of the publication of the Book of Common Prayer, the Rt. Rev. Howard R. Brinker, Bishop of Nebraska, urged a wider use of the prayer book and its rites. In speaking before the Diocese Bishop "Brinker" said:

"The 400th anniversary of the first book of Edward VI in 1549 will be celebrated next year and our liturgical commission is making plans that we may observe it properly and adequately.

"I believe this anniversary comes at a time of crisis in the life and history of our Church when confusion in rites and ceremonies should cause us to look back at our own liturgical beginnings and take stock of our own precious heritage. Here only will we find the true basis of unity which we so desire and pray for in our own Church. Let us hope that this 400th anniversary will take us all back to the Prayer Book and its doctrines, discipline and worship.

"The best way to prepare for this is to USE the book of Common Prayer in our homes, at our tables, before our hearthsides, at our bedsides, in our hearts and on our altars. Perhaps we might need additional prayers and litanies and some services, including the Eucharist, might need "enrichment," but certainly the Book of Common Prayer should have the first and primary place of honor on our Altars and in our services, and in our own personal loyalty as priests and laymen.

"The Book of Common Prayer with its traditional Prayer Book Use" inspires and encourages a ceremonial which is indigenous with our own soil and makes us feel "at home" with God and with our fellow worshippers. May we loyally develop this Rite rather than try to copy or imitate and foreign usage which at best will always be artificial and unreal to Anglicans anywhere and everywhere."

CHRISTIAN YOUTH CONFERENCE

New York, N. Y.—Episcopal Church members will have a share in the Third Quadrennial Christian Youth Conference of North America to be held August 31-September 5 at Grand Rapids, Mich. The sponsoring agency the United Christian Youth Movement, in which our United Movement of the Church's Youth (UMYC) holds membership, expects to bring together 5,000 young people to witness for Christ and to discuss the problems of interchurch cooperation. There will be group discussions, worship services, Bible study, pageants, recreation, and separate denominational meetings.

John Booty, of Detroit, recently elected chairman of the National Youth Commission, is serving on the Planning Committtee of the Conference. One member of the NYC from each Province has been appointed to serve on a general committee. Robert Taylor, of Brockton, Mass., is chairman. The work of this committee will be to assist in developing a program for Episcopal Church participation in the Conference and to provide information about the Conference to the various provincial youth organizations.

Each afternoon of the Conference there will be a meeting of Episcopal Church delegates with John Booty as general chairman. These sessions will present the facts about interchurch youth work, techniques involved, and areas of cooperation. The Canadian Anglicans have been asked to take part in certain of our sessions. There will be a daily celebration of the Holy Communion, using alternately the service from the Canadian and the American Prayer Books.

Any young person, age sixteen to twenty-five, is eligible to attend as an Episcopal Church delegate, provided the endorsement of the bishop of the diocese or the diocesan youth leader is secured. The Episcopal Church has accepted a quota of 100 delegates and ten leaders. Expenses must be borne by the diocese or the individual delegates. Endorsed delegates must register in two places: with the Division of Youth of the National Council, on forms provided upon request (sent to 281 Fourth Avenue, New York 10, N. Y.), and the Christian Youth Conference of North America, 203 North Wabash Avenue, Chicago 1, Ill. Circular telling of fees and exuenses obtainable by request to either of the above addresses.

* * *

THE GROTON CONFERENCE

Groton, Mass.—The Conference and Retreat for Faculty and College Workers of the Episcopal Church will be held this year Monday afternoon, September 13 through Thursday morning, September 16, and will again be

held at the Groton School, Groton, Mass. Leaders will be Professor Albert T. Mollegen, D. D., Professor of Christian Ethics at the Virginia Seminary, and the Rev. Daniel Corrigan, S. T. M., rector of Grace and St. Peter's Church, Baltimore.

Monday evening and Tuesday will be devoted to Professor Mollegen's addresses and our discussion of the topic, "The Place of Theology in Education." Tuesday night a retreat, led by Mr. Corrian, which will continue until breakfast Thursday morning. The two leaders are planning an integrated conference and retreat which will be of intense interest and help to all who are concerned with education in relation to the Christian faith.

The Conference is designed to nourish the faith of college and school faculty and church workers. It is not devoted to methods of student work. There will be ample opportunity for personal discussion with church workers who are engaged in excellent programs on their own campuses, but these will be side shows.

The cost is kept at a bare minimum in order to encourage everyone to attend. We look forward to the pleasure of your company at the Conference at Groton, September 13 to 16th. As accommodations are limited, registration should be made as soon as possible.

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KENYON GRADUATES SIXTY-FOUR

Gambier, O.—Sixty-four young men were graduated in the traditional Latin ceremony at the One Hundred Twentieth Commencement of Kenyon College, Gambier, on June 14, before an audience of families, friends and alumni. Four of them were theological students at Bexley Hall, the Divinity School.

Thornton Wilder, playwright and novelist, thrice winner of the Pulitizer Prize, spoke on the subject: "The Middle of the Twentieth Century." He said the fluid quality of our times gives the individual a chance to participate, to help re-define the great fundamental issues which are in question.

"You don't know what you believe until you try your belief with experience," he told the graduates. "Many people live and die thinking they believe in democratic principles or in Christianity. But they have never tasted their beliefs in battle."

The Rt. Rev. Norman B. Nash, Bishop of Massachusetts, preached the baccalaureate sermon on the two roads to greatness, contrasting ambition and the life of devotion.

It was announced at the Alumni luncheon that the Kenyon Development Program has started on its second million dollars. Late gifts brought the Commencement tally to $1,003,070. Total gifts to the College this year were $279,707, not all of which is allocated to the Kenyon Development Program objectives: the new Wertheimer Field House, the library, dormitory, and endowment for faculty salaries.

At the close of the Commencement exercises, President Gordon K. Chalmers announced that over 40 per cent of the graduating class had already been accepted in the leading graduate schools of the country.

* * *

WORLD LEADERS PARTICIPATE IN CONFERENCE ON UNITED NATIONS

New York, N. Y.—Representatives of eight of the major religions of the world, together with representatives of seven of the numerically smaller religious groups, gathered in New York City June 16-18, under the sponsorship of the Church Peace Union, to discuss the moral and spiritual support of the United Nations.

Meeting at Town Hall, men and women from India, China, Lebanon, Great Britain, France, Turkey, Canada and other nations of the world, gathered under the auspices of the Church Peace Union in cooperation with the American Association for the United Nations, the World Alliance for International Friendship through the Churches, and forty-eight national and international cooperating organizations, to consider how the forces of religion in all nations can be mobilized into concerted action to support the United Nations and its efforts for the establishment of a peaceful, free world.

Ambassador Carlos P. Romulo, chief of the Philippine Mission to the United Nations, opened the conference, and Sir Carl A. Berendsen, New Zealand delegate to the United Nations, addressed the closing session of the meeting. More than a thousand delegates attended. "The United Nations and Its Task," "The Moral and Spiritual Resources of Mankind," "Religion and Human Rights" and "A Practical Program of Action" were among the subjects discussed.

The speakers were: General the Honorable A. G. L. McNaughton, chief of the Canadian Mission to the United Nations; Professor Lewis Mumford, philosopher and author; Mr. James P. Warburg, economist and author; Dr. W. E. B. DuBois, of the National Association for the Advancement of Colored People; Mrs. Helen Gahagan Douglas, Congresswoman from California; Mr. Henry James Forman, author and editor; Dr. Jal Pavry, Parsee representative from India; Mr. Enrique Losada, United Nations delegate from Bolivia; Dr. Edmund Sinnot, President of the American Association for the Advancement of Science; Dr. C. L. Hsia, Minister Plenipotentiary, Chinese Delegation to the United Nations; Mr. Martin Hill, British member of United Nations Secretariat; Miss Freda Kirchwey, Editor of **The Nation**; His Excellency M. Hamdullah Suphi Tanriover, Depute d'Istamboul, Grande National Assembly, Turkey, and Dr. William Pierson Merrill, pastor emeritus, the Brick Presbyterian Church in New York City.

Among the religious represented at the conference were Buddhism, Judaism, Christianity, Zoroastrianism, Hinduism, Jainism, Confucianism, Islam, and Sikhism, as well as Christian Science, Ethical Culture, Theosophy, Baha'ism, Mormonism, New Thought, Vedantism, and Brahmu Samaj.

* * *

NEED IN YUGOSLOVIA

New York, N. Y.—"Not all is roses in Yugoslavia; there have always been thorns," wrote Robert Tobias of the World Council of Churches, in a special article for Church World Service. CWS had been able to get relief supplies into the country following a recent agreement with the Yugoslav Government, so that Episcopal Church contributions to the Presiding Bishop's Fund for World Relief are helping in this needy country, aiding especially the students and faculty at the Orthodox Seminary in Belgrade as well as Protestant and Orthodox pastors and Church people throughout the county.

In spite of thorns, Mr. Tobias said, "Many people believe they are on the right road, and that many undesired political necessities today will be unnecessary, and, therefore, cast aside, tomorrow."

Yugoslavia has been influenced by two changing factors. First, the war, and within the German war, the civil war. Probably more destruction and more deaths came about because of the civil war than the German war. In many instances one cannot separate one from the other. "Entire villages and towns have been levelled as in Germany by Serbs, Croats, Germans and Italians, as well as by Allies. Fields are still torn and strewn with debris left from battles, cities are a strange motley of modern structures, beside bombed or shelled ruins. Two million people died or fled. It will be 20 years before the wounds have healed, and then there will be disfiguring scars.

"The churches are today in no better material position than the hour the noise of battle subsided," Mr. Tobian continued. "Half their leadership is lost. Much of their property is gone as a result of war destruction and looting. Some larger holdings have been broken up and distributed among the peasants. The Church was once supported by taxes. Now it is penniless. When Church and State were separated, the people were unprepared to carry on their responsibility to the Church through consecrated stewardship. There is no possibility of discussing rebuilding, or of launching out in new areas of Christian work for another two years, until a central core of the Church can be pulled back together. At the moment the very existence of the Church, the Church Militant, hangs in the balance.

"The Church is utterly prostrate, but that may mean the salvation of the Church as a new Church. Much of the institutional work of the Church is done by the State. But the Church is increasingly freed from the hindrances of thinking in institutional categories and is able to speak a vital message in time of crisis as a spiritual force. Many priests gain their livelihood as day laborers. Consequently, they have a new appreciation for the people. There is evidence of new life coming up from the roots.

"While the Government maintains a rigid policy of separation of Church and State, it is not hostile in administering its policy, described as 'interested concern.' In the realm of spiritual affairs, the government hopes that Church leaders, particularly in the villages, will play an increasingly prominent role in the education of illiterates, in cultural activities, organizing cooperatives and in humanitarian works.

"This is the day of opportunity and responsibility for the Western Churches and the Churches of other lands. The demonstration which the Western Churches make as to what a Church is and does in an environment of political freedom, but which has not achieved social and economic perfection will, to a great extent, determine the relationship of the Yugoslavian Churches to their State, to their people, and to Churches of other lands. If Western Churches bear positive witness to the universal message of the Carpenter of Nazareth, they will have demonstrated man's oneness, and God's concern for all."

* * *

COUNTRY PASTOR HONORED

The Rev. Edwin Shepard Ford, rector of St. Mary's Church, Sparta, N. J., was singled out by his Princeton University classmates, members of the Class of 1913 at their thirty-fifth reunion, for "completely unselfish service to his fellow-men and to his Church."

The Rev. Mr. Ford, who for the past three decades has served as a country pastor in a parish covering some five hundred square miles, was named as the recipient of the Class of 1931's annual award for distinguished service that in the past has gone to such prominent persons as the late John G. Winant, wartime ambassador to England, and Robert McLean, Philadelphia publisher and president of the Associated Press.

* * *

FLOOD DAMAGE IN ALASKA

New York, N. Y.—St. Mark's Mission, Nenana, Alaska, experienced a flood, due to the spring breakup on the Tanana River. Mrs. Lois Cox wrote to Bishop Bentley saying that the only dry ground in Nenana was the railroad track and a few feet in front of the Mission dwelling. The Bishop's lawn flooded first, making the water rise in the Bishop's Lodge and then the office and shop. When Mrs. Cox wrote, May 20, there was no water in the church or Mission dwelling, but the basements were full and there was no indication of recession.

It is not yet possible to estimate damage. Grounds are badly washed, Fishcamp is wrecked and "we have lost much bank and many trees." The water system was put out of order, but the pump motors were removed and put in a place of safety. Many people in the town have had to abandon their homes. Some of them were living at the Mission, others in the Pioneer Hall and the Roman church.

Belongings of the new Bishop, Dr. Gordon, are piled as high as possible, so it is hoped they will not be damaged.

At the office typewriters and filing cabinets had to be placed on tables, and some of the records were taken to Mrs. Cox's room.

"All has been done that can be done. All that we can do is watch and wait and do such things as are necessary. All are fine—the children are enjoying the boating made necessary by the chores about the place—the staff is fine and each is doing what is at hand and Fred has been little short of a genius," Mrs. Cox concluded.

* * *

CHINA MISSIONS WORK SHOWN IN NEW FILM

New York, N. Y.—Another major advance in the use of the motion picture for church work was revealed by the Protestant Film Commission with the announcement of the completion of the commission's second film, "My Name Is Han." The picture, which follows the significant success of the first production, "Beyond Our Own," had a simultaneous world premiere in one hundred cities on June 15.

"My Name Is Han," filmed in China, was produced to coincide with the 1948-49 emphasis on study of the missionary movement in that country. An intriguing combination of documentary and dramatic techniques to emphasize the broad nature of missionary work is employed. No Occidental is seen in the picture. The camera follows the Chinese reliving events of the post-war period in the places where they occurred.

The story of Han, his family and their long trek home, has a universal quality true to the fundamentals of human nature wherever it has been touched by the hand of Christ.

Few non-theatrical films won the universal acclaim from professional movie critics and editorial writers which "Beyond Our Own" achieved. A well-organized publicity campaign is again under way for "My Name Is Han." The production, which is released through the Religious Film Association, is now available to churches, as well as other religious, educational and civic groups.

* * *

TRAINED DIRECTOR REMAKES CHURCH SCHOOL

New York, N. Y.—A Church school teacher with nine years' experience in two parishes, has become so enthusiastic over the remaking of a Church school by a trained director of Christian education, that she writes the story of the transformation for the benefit of other Church school workers.

"Our director came, to find a fairly typical Church school. A devout but overworked rector was unable to give much supervision; a group of well-meaning but completely untrained teachers assembled on Sunday mornings to give such instruction as had been given them as children. There were some grammar and high school teachers in the group, but no medium existed whereby any technique could be passed on to those of us who were completely untrained. Occasional teachers' meetings discussed disciplinary problems, without any particular conclusions being drawn.

"A course of study simply did not exist in any coherent sense. Everyone taught the course he had 'always taught' without any consideration of the overall problem or task.

"The new director did not come in and wave a wand, then watch all the problems fall neatly into place forever solved. Apparently she set herself first to develop esprit de corps. Monthly supper meetings were held with discussions afterwards, led by the director.

"I remember expecting her to tell us what to do. She discussed educational theories, what other people had done, and then we found ourselves applying theory and practice to our own situations and discussing what would apply to us. She threw a bombshell in one of these first meetings by asking us what the purpose of Christian education is, exactly. Something as basic as that was foreign territory, and we spent the whole evening talking about it.

"From there we attacked the Course of Study. We went through the Christian Education Chart step by step. Some of it we changed, some we adopted as suggested in the outline, but finally we came out with a specific and organized course. In the process our pet subjects were reshuffled and we found ourselves teaching new subjects. I had clung to Church History as my subject, but I was neatly maneuvered into a course on the Old Testament Prophets. This meant considerably more study, but also it meant a new approach and new enthusiasm.

"The Lenten Offering had always been a headache. The keynote of Lent was bitter competition between classes for the largest offering. This has been changed to a cooperative endeavor in which all classes share. Exhibits make the Lenten projects real.

"The director has given us new tools by introducing the use of film strips and colored slides, and she has encouraged the use of the Church school library which she has stocked with attractive and relevant books. She has made us aware of tools already existing in the public library and current magazines and related secular literature.

"Here leadership is not that of a dynamic extrovert, but rather is demonstrated in her ability to help others fit themselvese into their proper niches, and when they are ready, to move forward to others."

* * *

NATIONAL GUARD NEEDS CHAPLAINS

New York, N. Y.—Word has just been received by the Army and Navy Division of the National Council that there is a shortage of chaplains for the National Guard.

The National Guard is an integral part of national defense. It is a civilian military organization which believes that a strong and lasting peace can be assured by a well prepared America, and that such preparation would discourage the designs of would-be and Godless aggressors.

The Rev. Dr. Percy G. Hall, executive secretary of the Army and Navy Division, pointed out that "men who were members of the National Guard before and during World War II realize the important part that organization played in furnishing cadres for leaders in the training of new divisions. America, then, must depend upon her civilian Army, the National Guard, to furnish the backbone of her defense.

"The Church must never let the men feel that it is not conscious of the spiritual and moral need of those who are giving themselves in the National Guard. The Church played an important role during World War II and must continue to do so, in order to keep religion in the Army.

"All through the history of our Armed Forces, the chaplains have made a good record. Commanders realize now, more than ever before, the need of spiritual men to guide our young men in goodness and pure living.

"In the National Guard at the present time there should be 570 chaplains, but it has only 150 to administer to the moral and spiritual welfare of approximately 300,000 young men in the forty-eight states, the District of Columbia, Puerto Rico and Hawaii. It is hoped that some of the chaplains who were on active duty during World War II will avail themselves of this opportunity for service to the young men, who realize the importance of this phase of national defense."

You may ask local National Guard Commanders about vacancies."

* * *

"FAIR OF OLD PHILADELPHIA"

Philadelphia, Pa.—The "Fair of Old Philadelphia," held on Wednesday, June 9, for the first time in seven years, was a great success. This success was due to the enthusiasm, cooperation and hard work of a large proportion of the members of Christ Church. The "Fair" realized $574.00, which will be used in the maintenance of the Church building.

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Personal Notes

The Rt. Rev. Harwood Sturtevant, bishop of Fond du Lac, has been appointed by the Presiding Bishop to represent the Episcopal Church at the International Old Catholic Congress in Hilversum, Holland, August 17-21.

The Rev. Herbert B. Morris, rector of St. Paul's, San Antonio, Texas, will become priest in charge of St. Philip's, San Antonio, Texas, and city missionary of that city on September 1.

The Rev. Jerry E. Carpenter, rector of the Church of the Epiphany, Euclid, Ohio, has resigned, effective September 15, and will do two years of post graduate work in Social Science. He may be addressed at 405 E. 250th Street, Euclid, Ohio.

Miss Mary E. Rowley, R. N., member of St. Stephen's Church, Cocanut Grove, Florida, has been appointed missionary to Alaska. She will be stationed at Christ Church Mission, Anvik.

The Rev. Harold C. Gosnell, formerly rector of Holy Trinity Church, Lincoln, Nebraska, has accepted a call to be rector of St. Mark's Church, San Antonio, Texas, effective August 1. His address will be 320 Park Hill Drive, San Antonio.

The Rt. Rev. Richard S. Emrich, Ph. D., Bishop of Michigan, and his family, have moved from Ann Arbor to the Episcopal Residence on Fairway Drive, Detroit, Mich.

The Rev. Ellsworth Alexander St. John, formerly a student at Nashotah House, Nashotah, Wis., is now rector of St. Luke's, Wymore, and vicar of St. Augustine's, DeWitt, Nebr. Address: Wymore, Nebr.

The Rev. Berry B. Simpson, vicar of St. James' Chapel, Indian Head, Md., will become rector of the Esther Memorial Church of the Holy Communion, Congress Heights Parish, Washington, D. C., August 1st. Address: 541 Mellon St., S. E., Washington 20, D. C.

The Rev. Thomas James Campbell Smyth, formerly rector of St. Thomas', Reidville, N. C., is now rector of St. Mary's, High Point, N. C. Address: 204 Guilford Ave., High Point, N. C.

The Rev. Frederic Jesse Hunter, formerly priest in charge of St. Paul's, Atlanta, Ga., is now priest in charge of St. Titus', Durham, and St. James', Pittsboro, N. C. Address: St. Titus' Church, Durham, N. C.

The Rev. Harvey W. Glazier, formerly rector of the Church of the Good Shepherd, Wilmington, N. C., is now rector of Calvary Church, Wadesboro, N. C., and may be addressed there.

The Rev. Harold B. Whitehead, vicar of Trinity, Independence, and priest in charge of St. Paul's, Lee's Summit, and Calvary, Pleasant Hill, Mo., will become rector of St. John's, Springfield, Mo., July 1st. Address: 1508 Benton Ave., Springfield 2, Mo.

The Rev. William H. Wolfe, formerly assistant at St. Christopher's, Bluff, Utah, is now vicar of St. Paul's, Vernal, and St. Paul's, Duchesne, Utah. Address: St. Paul's Rectory, Vernal, Utah.

The Rev. Harold O. Boon, formerly vicar of St. George's, Nanticoke, and St. Andrew's, Alden, Pa., is now rector of St. George's, Nanticoke, Pa. Address: 336 State St., Nanticoke, Pa.

The Rev. John Vernon Butler, Jr., formerly rector of St. Martin's, Providence, R. I., is now rector of Trinity, Princeton, N. J. Address: 22 Stockton St., Princeton, N. J.

The Rev. William J. Chase, formerly deputy staff chaplain, Hqs. Far East Forces, Tokyo, Japan, is now acting chaplain of Columbia University, New York City. Address: Chaplain's Office, Columbia University, New York 27, N. Y. Permanent address: Tully, N. Y.

The Rev. A. Royston Cochran, formerly assistant at Trinity, Newport, R. I., is now rector of Trinity, Pawtucket, R. I. Address: 50 Main St., Pawtucket, R. I.

The Rev. Canon Everett J. Downes, rector of St. John's, Springfield, Mo., and director of Christian education and youth work of the diocese of West Missouri, will become rector of Zion Church, Douglaston, L. I., N. Y., July 1st. Address: 44-03 Douglaston Pky., Douglaston, L. I., N. Y.

The Rev. Walter E. Bentley, formerly addressed at 297 Wheeling Ave., Princes Bay, Staten Island, N. Y., should now be addressed at 81 Wheeling Ave., Staten Island 12, N. Y.

The Rev. William R. Britton, Jr., formerly addressed at the Virginia Theological Seminary, Alexandria, Va., should now be addressed at Powhatan Court House, Va.

The Rev. Elmer J. Cook, formerly ad-

PRAYERS FOR PEACE

The Southern Churchman has printed a selection of prayers in leaflet form for the use of prayer groups or for individuals. Copies may be had for the asking through the office, 101 N. Jefferson Street, Richmond, Va. These suggested prayers, along with the Book of Common Prayer, may help you in forming a group of your own.

dressed at 39 Middlefield Dr., West Hartford, Conn., should now be addressed at 38 Hillhouse Ave., New Haven 11, Conn.

The Rev. J. Perry Austin, formerly priest in charge of St. Paul's, Watertown, Wis., is now rector of the parish. Address: 409 Second St., Watertown, Wis.

The Rev. Cedric Charles Bentley, rector of St. John's, Cape Vincent, N. Y., will become associate rector of Christ Church, Greenwich, Conn., and chaplain of Rosemary Hall, Greenwich, October 1st. Address: Christ Church, Box 380, Greenwich, Conn.

* * *

ORDINATIONS

Baltimore, Md.—One priest and three deacons were ordained this morning by the Rt. Rev. Noble C. Powell, Bishop of Maryland in a beautiful and impressive service at the Pro-Cathedral. Ordinarily such ordinations take place in the separate parish churches of the ordinands, but because of pressure upon him in preparation for his departure for London and the Lambeth Conference, Bishop Powell held this composite ordination before a congregation which filled the church. The ordinands were as follows:

To the Priesthood:

The Rev. Charles Carroll Eads, to be Assistant at the Church of the Ascension and Prince of Peace, Walbrook.

To be Deacons:

The Rev. **Hunter Wyatt-Brown, Jr.**, son of the Right Reverend Hunter Wyatt-Brown, D. D., Retired Bishop of Harrisburg, and at one time Rector of St. Michael and All Angels Church, from which parish Mr. Wyatt-Brown was presented.

The Rev. **John Evan Owens, Jr.**, who will become Chaplain of St. James' School for Boys, Washington County.

The Rev. **Henry Albert Zinser** who will become assistant at Trinity Church, Towson.

The various candidates were presented: Mr. Eads by the Rev. Joseph C. Wood; Mr. Wyatt-Brown by the Rev. Dr. Don Frank Fenn; Mr. Owens by the Rev. Brinley R. Madge; Mr. Zinser by the Rev. Henry Nelson O'Connor. The preacher was the Rev. Dr. W. Norman Pittenger, Instructor in the Department of Christian Apologetics, the General Theological Seminary, New York.

Bishop Powell officiated at both services of ordination and was celebrant in the Holy Communion which followed. The Epistle was read by the Rev. Joseph C. Wood, Rector of the Church of the Ascension and Prince of Peace, and the Gospel by the Rev. Dr. Don Frank Fenn, Rector of the Church of St. Michael and All Angels.

There was one variation which deeply moved the great congregation. When the Rev. Hunter Wyatt-Brown, Jr., was ordained, Bishop Powell gave way to Bishop Wyatt-Brown who uttered the words of ordination for his son. Present in the congregation was an older son of the Bishop, the Rev. Charles Wyatt-Brown for whom also he had fulfilled a simiar office. Bishop Wyatt-Brown was accompanied by Mrs. Wyatt-Brown who participated as a worshipper in the service

The Master of Ceremonies was the Rev. Canon Harold N. Arrowsmith, in charge of the Pro-Cathedral. A choir of boys led the singing and contributed a beautiful treble anthem at the offertory under the direction of Mr. Donald McDorman, organist and choirmaster.

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David Loegler and **Shelbert C. Harris, Jr.**, were ordered Deacons by Bishop Tucker in Trinity Cathedral, Cleveland, on June 15. The Rev. Almon R. Pepper, D. D., preached the sermon. The Rev. Maxfield Dowell presented Mr. Loegler and the Rev. Francis B. Sayre, Jr., presented Mr. Harris. The Rev. David Loegler will be Director of the Department of Christian Social Relations and a member of the Cleveland City Missions staff. The Rev. Shelbert C. Harris will be minister-in-charge of St. Mark's Mission, Shelby, Ohio.

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The Rev. George Adam Stracke was ordained to the priesthood on May 26, 1948, in St. John's Cathedral, Albuquerque, New Mexico, by the Rt. Rev. James M. Stoney, D. D., bishop of New Mexico and Southwest Texas. Mr. Stracke was presented by the Ven. Robert Y. Davis, archdeacon in charge of Navajo work in New Mexico. The sermon was preached by the Rev. C. J. Kinsolving, III, of Santa Fe, N. M. Mr. Stracke will continue as assistant to Archdeacon Davis at Farmington, N. M.

ALTAR BREAD

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-O, Kenosha, Wisconsin.

Wanted: Lady to rent house, and board owner. Small town. Box 134, Waynesboro, Virginia.

CAMP LUPTON. For desirable boys 8-14. In the Blue Ridge Mountains on the Shenandoah River, two miles from Woodstock. Room for a few enrollments, second period (July 25 to August 24). Address Box SC, Woodstock, Va.

Shrine Mont Seminar

For Clergy and Lay-People
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Two weeks in the mountains of Virginia with the combination of refreshment for body and soul.

Lectures on the Creed and the Prayer Book under the guidance of the Rev. G. J. Cleaveland, Canon Librarian of the Washington Cathedral.

The session rate of $25.00 covers board and lodging.

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RESOLUTIONS

Mrs. Anna McBryde Davidson

Whereas, Anna McBryde Davidson, daughter of a distinguished family and tradition, widow of a beloved and honored member of the faculty of the Virginia Polytechnic Institute, died March 2, 1948, and was buried from the church which held undisputed primacy in her life; and

Whereas, we, the members of the Auxiliary, deeply lament the loss of one whose interest and efforts antedate our present organization and buildings; whose vision for our work was so inclusive as never to disparage the worth of those endeavors which lay outside her immediate interest; whose faith, so deeply rooted in sound learning, was endearing in its charity of judgment and understanding, and yet was devoid of all sentimentality; whose sharing of her rich personal gifts of intellectuality and gaiety was a source of joy to her friends, and whose sharing of her home was a delight both to her friends and to countless acquaintances whose unquestioned claim upon her hospitality was their common faith; whose endless and often anonymous giving of her material resources appears in the increased material beauty and expanded service of our church; and whose presence evoked our affectionate regard because she had become a symbol of the best in intelligent and loyal churchmanship; therefore, be it

Resolved, That we voice our realization that a gentle, wise, ennobling spirit has worked and loved among us; and be it

Resolved further, That a copy of these resolutions be included in the minutes of our meeting, be sent to **The Southwestern Episcopalian** and **The Southern Churchman**, and, as evidence of our esteem and sympathy, that a copy be sent to members of her immediate family.

* * *

RESOLUTION

In the death of **Professor Conrad T. Logan**, the Church and community have suffered a great loss.

Mr. Logan was for many years a faithful member of Emmanuel Church, Harrisonburg, Virginia. He served on the vestry for several years, frequently heading important committees, which accomplished their work due to his skill and tact. He also served as junior warden before he retired from the vestry.

He was interested in the community as well as the Church, taking an active part in civic clubs and other worthy projects for a better community. He was much beloved at Madison College, where his years on the faculty had a wonderful influence on those with whom he came in contact.

His outstanding community service was the constructive work he did as president of the Rockingham Library Association, in which he succeeded the Rev. Walter Williams, former rector of this church.

His pleasing personality endeared him to all with whom he came in contact, and this vestry and the whole community will miss him greatly.

Respectfully submitted by your committee.

ALFRED K. ENGLE,
THOMAS B. DILWORTH,
S. J. PRICHARD.

DEATHS

Rev. Paul Gordon Favour

The Rev. Paul Gordon Favour, D. D., retired New York clergyman and internationally famous preacher, passed away suddenly early Sunday morning, May 30, at his residence at South Laguna Beach, California. He had been ill for several months, and retired from the pulpit ten years ago.

Dr. Favour is survived by his wife, Gael S. Favour, and children, Paul G. Favour, Jr.; Mrs. Harold A. Carmichael and John W. Favour; sisters: Mrs. Ruth F. Davis, Mrs. Myron M. Davis and a brother, Richard A. Favour.

Funeral services were held June 1st, at St. Mary's Episcopal Church, Laguna Beach. Cremation followed at Melrose Abbey.

The Rev. Dr. Favour was an uncle of Bette Davis, well known motion picture star.

* * *

CHRISTIANITY AND THE SCIENTISTS

(Continued from page 4.)

sue the limited good of the moment, in this case the defense of a civilization against barbarism.

It is a serious misapprehension among Christians to imagine that secularism believes in everyone seeking his own ends, while Christians believe in the "ideals of Christ." Actually many secularists are consistent idealists. They ceased to be Christian not because they ceased to believe in ideals but because they ceased to believe in the Christian diagnosis of the human situation and the Christian answer to that situation.

That diagnosis had a much more tragic view of the conflict between the "good that we would do" and the "evil that we would not, which we do" than modern secularism. The Christian faith recognized our tragic involvement in collective guilt, while secularism assumed that we could do the right thing in every situation if only we tried hard enough.

Modern scientists will not be won to Christianity by our effort to make "idealists" out of them. They are idealists already. But they have had an experience which has shocked them out of their moral complacency. They found that while they were trying to do good, they did evil. This discovery has given them a very uneasy conscience. They don't quite know what to do about it.

It is upon the point of that uneasy conscience that the Christian faith must speak to them. If it merely tells them that they could use modern atomic energy for beneficial rather than de-

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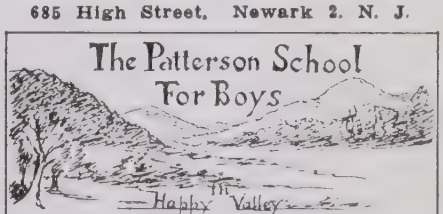

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structive purposes, if they tried hard enough, they will recognize that as the creed which they have themselves found unavailing.

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* * *

NOW I AM TWO

(Continued from page 8.)

My mother and my daddy let me help with the dishes, set the table and use my little lawn mower. It is fun being with them.

One of the hardest things I had to learn was to obey. It was hard to learn to share, as it still is, but to obey every time is hard work. When I do not, everyone is unhappy including myself. There is just so much to learn.

Sometimes I have to sit on the "thinking chair" and other times I am put in my room. Once I was so mad I went in there myself and shut the door. It surprised me as well as my mother.

MARTHA C. PRAY,
Diocese of Virginia, Consultant of Christian Education.

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July 3, 1948

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THE CHAPEL AT WEST POINT

(See Article Page 3)

Post Haste . . .

A Call to the Churches

For the Observance of Independence Day 1948

In this year of our Lord 1948, the anniversary of the birth of our nation falls on a Sunday. It is fitting that on such an occasion recognition be given to those spiritual realities which have sustained our national life during these one hundred and seventy-two years. Accordingly the Federal Council of the Churches of Christ in America urges the churches, either at their regular services or in united community gatherings

To Remember

Our Christian heritage which has been the foundation of our national life during the years, which has shaped our individual and civic ideals, and which has influenced our policies both private and public through many generations.

To Give Thanks

to Almighty God for His beneficent Providence which has preserved us a nation in which liberty prevails despite the pressure of many adverse forces;

To Make Confession

before God of our shortcomings where we have failed to embody in thought and practice the ideals of our national life and the tenets of our Christian faith;

To Pray

That freedom and justice may be so accepted and practiced in our personal and social relationships as to make evident our sincerity and the worth of our democracy;

That our association with other nations may be so marked by wisdom and goodwill as to establish confidence in our purposes and hope for the future of the world;

That those things which make for peace may so prevail among the nations that men may learn to live together in understanding and brotherhood;

That God's holy and redeeming purpose in Christ may be so proclaimed that men shall be drawn to Him, and find their way into that divine Kingdom which alone is the hope of mankind and the ground of lasting peace.

* * *

Some two hundred boys and girls, seven to thirteen years old, meet as a Church school in the chapel of St. Paul's University, Tokyo.

Meditations In His Presence

"They may hear, and receive Thy holy Word . . ." (From the prayer for the **Whole State of Christ's Church,** page 74.)

One of the reasons why men go to church is to hear God's word. But hearing and receiving are two different operations. When we sit in the Episcopal Church we do so in order to be comfortable and to give our full attention to the learning of the moment—whether instruction, reading or preaching.

Quite naturally we hear if we listen at all. But frequently our minds are far away on worries or distractions, and we hear the words merely as sound droning from some distant place. Only as we listen and hear and receive, that is take in, will the intent of this prayer phrase be accomplished.

In order to fully receive God's word we must understand it. Is that not the point and purpose of these meditations in His presence—to snatch out a word or a phrase and to pour its full meaning into our lives?

A few suggestions for hearing and receiving God's holy word:

Expect some personal direction from it.

Seek an answer to the need uppermost at the moment in it.

Hold as sacred commitment the revelation which comes from it.

Repeat the meaning over until fixed.

Keep it as the focus of intention as you commune with Him.

Carry it away as the divine command for a next step.

Only by your cooperation and effort can the prayer be made more than words.

J. W. KENNEDY.

NO ISSUES AUGUST 7-21 AND SEPTEMBER 4

This being the universal vacation season, we shall follow our usual custom and omit two alternate issues in August and one in September.

There will be no issues August 7 and 21, and September 4.

Thus our readers won't find it too long between copies, and we shall be enabled to keep up better with the news as it occurs.

To our correspondents we say: Please continue to send in the news as it happens, so that we may use it at the earliest opportunity.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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JULY

4—Sixth Sunday after Trinity. Independence Day.

11—Seventh Sunday after Trinity.

18—Eighth Sunday after Trinity.

25—Ninth Sunday after Trinity. St. James.

* * *

COLLECT FOR THE SIXTH SUNDAY AFTER TRINITY

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

* * *

Because of spiraling inflation costs in China, all 468 students registered for the spring semester at Episcopal-supported Huachung University in Wuchang had to pay the staggering sum of $7,600,000 each for their tuition and other fees.

Vol. CXIV No. 27

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Inside West Point

By COLONEL GEORGE R. STEPHENS, U. S. A., West Point

After every war in our history there has been a sudden and marked revulsion from things military. The desire of the people in general to forget the days of doubt, tenseness, and sacrifice becomes evident abruptly, almost from the moment the firing ceases. This reaction—with most people—is not unnatural. The period of strain and shortages, willingly endured during the national emergency, is logically followed by a period of relief and freedom of action, a period in which one irresistible determination manifests itself on all sides, the determination to return at once to normal American ways of life. There are some groups, however, whose reactions are less natural and venial. These elements see in the moment of surfeit felt by the majority an opportunity to capitalize upon our removal of our mental guard. And some groups, with the inconsistency noted by Kipling in his poem on the British soldier, turn sharply upon the very agents of their victory and with almost sadistic intent cry aloud for the immediate dissolution of the forces which have accounted in large measure for their peace and safety.

Many attacks have been made upon the Army in general and upon every phase of the Army in particular. West Point, of course, has received its share of the cannonading and the sniping. It is not my purpose here to answer these charges, unjust as I feel them to be. My purpose is merely to state a few facts about West Point which I am convinced should be more widely disseminated. Perhaps it is as well to have the facts presented by someone other than a West Pointer, one less likely to be considered prejudiced. The facts, at all events, should be brought to light, for I fear that West Point is completely misunderstood outside the immediate vicinity.

The much quoted objective of all training at the U. S. Military Academy is "to instruct and train the Corps of Cadets to the end that each graduate shall have the qualities and attributes essential to his progressive and continued development throughout a lifetime career as an officer of the Regular Army." But what are the qualities and attributes which are essential? Much seems to be implied here which escapes the average observer. More important than any set of facts or skills is the man. Character and leadership are considered of greater importance than professional knowledge in the training of an officer at West Point. The authorities are striving unceasingly to improve the type of man graduated from the Academy. They, therefore, have to consider all phases of the cadet's life and development: the spiritual, the intellectual, the physical, and the social. It is their aim to give each cadet certain plus values or quantities in each of the foregoing phases of life: enough for the officer-to-be, himself, and enough to enable him to help others who may be lacking in one or more ways. The Academy is peculiarly fortunate at present in having as its Superintendent Major General Maxwell D. Taylor. General Taylor's war experiences, for instance his parachute jumps in Normandy, in Holland, and in Belgium, are too well known to require detailed review here. It will be sufficient perhaps to call attention to the fact that he is not only a brilliant soldier, but an inspiring leader and a sound educator as well, just the right man to guide West Point at this time. General Taylor himself is, and expects every officer on duty at West Point to be, an example worthy of emulation by the cadets.

Character building may well be considered the number one aim of the U. S. Military Academy. It may surprise some readers to be told that a great influence here is the religious one. The beautiful chapel crowning the hillside and dominating the landscape symbolizes the important place of religion in the life of the cadet. Although Catholic cadets may attend Mass at Holy Trinity Chapel, on the Post, and Jewish cadets may attend services each Sunday in the old Cadet Chapel, the great majority of the cadets attend the Cadet Chapel where there is a soul-stirring service. Many a cadet and many a visitor, I am sure, finds in this service the central inspiration of West Point; for the music of the unique organ, the processional, the singing of the large choir, and the brief but direct spoken word have an impact which few cadets can ignore. Consider for a moment the effect of hearing the Corps repeat in unison the words of the Cadet Prayer, written by Colonel Clayton E. Wheat, former chaplain of cadets:

O God, our Father, Thou Searcher of men's hearts, help us to draw near to Thee in sincerity and truth. May our religion be filled with gladness and may our worship of Thee be natural.

Strengthen and increase our admiration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretense ever to diminish. Encourage us in our endeavor to live above the common level of life. Make us to choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice and knows no fear when truth and right are in jeopardy. Guard us against flippancy and irreverence in the sacred things of life. Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance, and soften our hearts with sympathy for those who sorrow and suffer. Help us to maintain the honor of the Corps untarnished and unsullied and to show forth in our lives the ideals of West Point in doing our duty to Thee and to our Country. All of which we ask in the name of the Great Friend and Master of Men. Amen.

This prayer is not a mere formula. It is the epitome of West Point's religious attitude. Constant repetition serves only to emphasize its precepts.

Religious interest is very much alive at West Point. Every week day morning a small group meets voluntarily for a few minutes in the chaplain's office. The Chaplain, the Rev. Frank E. Pulley, is a popular figure on the Post. He is friendly, kindly, and wise. The cadets naturally seek him out as a friend with whom they can discuss their wide variety of problems.

Regular religious training, however, is only part of the character building process. The highest ideals are kept before the cadets throughout his stay at the Point. And for this phase of the cadet's life the Commandant of

cadets takes his place beside the Superintendent and the Chaplain. This responsibility of the Commandant has long obtained. As early as 1829 we find references in the Regulations to the part of the Tactics Department in the character training of cadets. In 1863 the character of the ideal commandant was sketched by Professor Peter S. Michie (**The Life and Letters of Emory Upton,** 1885, p. 251, quoted by S. Forman in **The Educational Objectives of the U. S. Military Academy,** 1946, p. 35) as follows:

His example should be that of the ideal soldier, officer, and gentleman. He should cultivate soldierly honor among the cadets until it attains vigorous growth. He should rebuke with severity the first tendency to prevarication or dishonesty in word or act. With a system of divided responsibility, which ultimately rests on one or two comrades, he should control all of strict and increasing exactions.

To make his government successful he should be endowed with the highest soldierly qualities in personal bearing at drill, and even in every act while subject to the vision of his corps.

The present Commandant, Brigadier-General Gerald J. Higgins, of the class of 1934, is a good example of the ideal leader described above. Like General Taylor he jumped with his men into Normandy and Holland. Under General Taylor he was second-in-command of the famous 101st Airborne Division in its epic fight at Bastogne. Young, popular, brilliant, and battle-tested, he, together with his tactical officers, illustrates for cadets the finest type of American Army officer.

Responsibility for good conduct on the part of cadets was early felt by the cadets themselves. Pride in the Corps had given rise to the handling of honor cases by the cadets through representative committees as early as the '70's. The modern Honor Committee developed after the First World War. During that war, because cadets were at West Point for a shorter period, it was felt that possibly the high standards of character would suffer. The Academic Board, however, after study of the question, expressed the view that tradition was strong and that high standards were being handed down from class to class and being nourished as well by the officers of the Post. (See Forman, **op. cit.,** p. 38.)

When he was superintendent of the Academy in 1922, General MacArthur spoke of the traditions as follows:

In this century-old democracy of the cadet body, tradition has developed a group pride for the Honor of the Corps which is responsible for the maintenance of the high standards of individual conduct. Under its inspiration each cadet not only models his own conduct along high standards, but is jealous of the actions of every other member insofar as those actions relate to the reputation or well being of the whole. An unwritten code imposes an obligation on the part of each member of the Corps to report voluntarily, even to the disregard of personal friendship, any deception or falsehood. The code, with its rigid high standards, has developed spontaneously from the experience of generations of cadets, so that the Corps painstakingly models its own life and conduct. It is not the result of a disciplinary system imposed from above but of the better discipline emanating from within the student body itself. Without this pride in the Honor of the Corps, and its omnipresent influence upon every thought and act of the cadet, the authorities could shape but crudely and ineffectively that character so necessary to the graduate. (Quoted by Forman, **op. cit.,** p. 38.)

Today the Honor System continues to work. It is customary for a cadet to report himself for a breach of the Code, even if his dereliction were unintentional. Each cadet acts on the theory that he must not take an unfair advantage of any of his square-shooting classmates. It is the cadets themselves, rather than the officers, who keep this tradition alive. And it is not the breaking of a rule that is considered a heinous offense; it is the lie or the definite attempt to take advantage of one's fellow cadets which is not tolerated. The worst punishment that can be meted out to a cadet is not dismissal for an offense against a rule or regulation, but the silencing act on the part of his own associates who thus stigmatize him as mean and dishonest. If a cadet is "silenced," he generally leaves the Corps of his own volition.

From what has been said, it is clear that the graduate of West Point has had inculcated several desirable traits of personality; faith in God and in humanity; honesty in all his dealings; and loyalty to his fellows, to his organization, and to his country. Certainly from among such men we can safely select leaders for government positions as well as for army positions, "Duty, Honor, Country" is the motto of West Point. Is it likely that a man with a West Point background and ideals would have his country's interests less at heart than the average youth of our cities or farmlands? Is it likely that the caliber of West Pointers has changed for the worse in the fifty years since Theodore Roosevelt paid them tribute? In 1902 he said, "This institutions has completed its first hundred years of life. During that century no other educational institution in the land has contributed so many names as West Point has contributed to the honor roll of the nation's citizens." (Extract from his address at the Centennial Exercises, U. S. Military Academy, June 11, 1902.) If my judgment, based upon my experience of more than twenty-five years of teaching in civilian institutions as well as in the two Academies, carries any weight, I should like to say that there is no evidence that West Point's record is changing for the worse at the present time. In fact, it is probably improving. In my experience, if we are to judge men by character (alone), as well as by knowledge, I have never seen a better product than the present West Point one. But let us look further at the intellectual side of a cadet's training.

The desire of everyone at West Point is to keep the institution one on the college level and to add military instruction of a general nature during the summers. Within limits this attempt has been successful. Careful studies have been made of the curricula in colleges and universities and the modern trends noted. Whether one considers the Academy essentially or partially an engineering college, the charge of narrowness, sometimes made, will hardly stand if the facts be investigated. In fact, educational ideas which are now called experimental or revolutionary, have long obtained at West Point. Comparison of the West Point System with other programs shows that the Academy program is well integrated and abreast of the times. One example must suffice here. A comparison of the West Point Program with Yale University's Standard Program shows the following advantages in the West Point Program:

1. More time allotted to courses (about 20% more).
2. More courses (22 for West Point, 20 for Yale).
3. More basic courses (the name basic studies are prescribed, but West Point builds upon these basic courses in the second year. Yale has not done this, but plans to do so in 1947-1948).
4. More distribution courses (10 for West Point, 6 for Yale).
5. More coordination in the concentration courses during the two years. (Coordination was the main objective of the new program at Yale.)
6. More integration courses (2 or more for West Point, 1 for Yale).
7. Less electives (the elective is no longer considered a desideratum. Yale still allows 6 electives, more than in other universities. The figures used above are taken from an estimate made by Brigadier-General Roger G. Alexander, the first Dean of the Academic Board. Anyone interested in details about the curriculum should also see the many statements on the subject made by Major-General Maxwell D. Taylor, especially **The West Point Curriculum,** comments made to the Secretaries of War and Navy on the occasion of their visit to West Point, May 18, 1946).

In addition to giving a normal college course as has been suggested, West Point has the added task of instilling character and the personal attributes essential to an officer. A broad basic military education is provided rather than individual proficiency in the technical duties of junior officers of the various arms. Specialization is postponed until the newly commissioned officer reaches his branch school.

The quality and the method of instruction at West Point are noteworthy, for they have both been subjects of controversy. Formerly, the instructors were usually West Point graduates who had been called back because of their high standings in their special subjects and their generally recognized officer-like qualities. Now, though the selections are still made with these same points in mind, prospective instructors, before beginning a tour of three years of teaching, are given a year in a graduate school which they may select from a list of civilian colleges and universities issued by the Office of the Adjutant-General. Furthermore, since the war when many civilians and reserves replaced regular army officers called away from the Academy for field duty, non-graduates who are professional teachers have been frequently commissioned for longer periods of time. Thus the quality of the teaching is being improved. There are now several officer-instructors who hold postgraduate degrees. Now, this development is all to the good. But it should be more generally recognized that the average instructor has had much education not awarded the academic degree. Indeed, the degree is hardly a suitable measuring stick for the education of the army officer. The Superintendent, the Commandant, the dean, and the heads of departments have often had as much schooling and as much teaching experience as the average Doctor of Philosophy in civilian institutions. These facts are too often entirely overlooked.

The methods of instruction at the Military Academy differs somewhat from that in most civilian colleges. The most striking difference, already noted, is that there are virtually no elective courses at West Point. With the exception of a partial choice in the department of modern languages, all cadets take the same course. All instruction is based upon small sections of 10-14 cadets who recite daily and receive a daily mark. By and large the classroom methods advocated by Colonel Sylvanus Thayer have remained in force. Although modifications have crept into some courses with the passing of time, it is still felt that "every cadet should exercise his own faculties to the utmost, to the end that his mind and character might attain their maximum development." (Cp. U. S. Military Academy, Catalogue of Information, 1946, p. 2.) General Taylor commening upon these features of the West Point training remarked:

These deviations from college practice arise from the inherent differences existing between cadet and civilian student bodies. The former group has a single professional goal, that of becoming an army officer. The justification for the prescribed curriculum rests on the assumption that there is some optimum combination of undergraduate studies for developing the capacities and aptitudes required for the military profession. We believe that the experience of nearly 150 years warrants that assumption. Furthermore, it is possible at West Point to have a curriculum based upon strictly cultural and military considerations, apart from any need for presentation of attractive courses to induce students to attend and remain in college. (See General Taylor, **op. cit.**, pp. 2-3.)

There is no feeling among the authorities at West Point, however, that the new curriculum is the final word in educational development. General Taylor is always eager to receive the objective criticism of leading educators and military figures. In September, 1945, the Secretary of War invited a Board of Consultants, headed by Dr. Karl Compton, president of Massachusetts Institute of Technology, to visit West Point and to criticize the program. In November the Board submitted its report to the Secretary of War. In this report the Consultants commented most favorably upon the composition of the postwar curriculum, the modern equipment of the academic departments, and the methods of instruction in use. The Academy, however, is far from smug about praise of this kind. A permanent committee was at once appointed to study curricula. Investigations are under way regarding the best methods of screening candidates for the Military Academy and of estimating their aptitudes for the service once they have been admitted. The best methods of teaching languages are always under consideration, and courses in military psychology and leadership are under experimentation. With the present direction of the Academy, it is unlikely that the steady progress of the educational program will be checked.

Physical training naturally plays a very important part in the West Point Program. This training is based upon the principle that the best trained mind is of little value to the professional soldier unles it is housed in a healthy body.

The whole plan for physical training really falls into two parts: athletics and physical education. The intercollegiate athletic program, including some 18 sports, is operated without cost to the government and independently of the remainder of the athletic program, with which it is, however, closely linked. As usual football, the greatest source of income, supports itself and many of the minor sports as well. The Army Athletic Association, which administers this part of the program, also presented the Academy with a fine skating rink which is popular for recreation of cadets during the winter months. The Association is at present building an eighteen-hole golf course on the reservation for the use of all personnel at West Point, again at no expense to the government.

The Department of Physical Education is interested, not only in the present fitness of each cadet, but also in the preparation of cadets for a lifetime of enjoyment of physical activities. The Fourth Classmen receive instruction in heavy apparatus, swimming, wrestling, boxing, tumbling, calesthenics, posture, voice and command, and outdor track and field. The upper classes receive instruction in athletic coaching in one sport, training in functional swimming, and unarmed combat, and advanced instruction in various sports. Weather permitting several attendances in skiing are substituted for other sports.

Finally, the social life of the cadet is considered a part of his preparation for a military career. Social diversions are encouraged during week-ends and other free time. Under the supervision of the cadet hostess and her assistant hostess, cadets can meet and entertain friends in the reception room in Grant Hall. Dances and teas, both formal and informal, are scheduled every Saturday during the academic year. Informal hops at Camp Buckner are part of the summer program. Furthermore, there are many picnics, concerts, plays, and lectures open to the friends and relatives of cadets.

The cadet seems to value especially an invitation to visit an officer in his home. Here he not only has a taste of human atmosphere and cooking, but also gets an idea of what the future may hold for him. Many cadets are now entertained by officers, but a new plan is being considered. Since it is felt that some cadets are overlooked in the invitations to visit in officers' homes, an officer-advisor system may be adopted so that each officer will entertain at least three Fourth Classmen during the year. This system will assure each new cadet of at least one visit in an officer's quarters.

The general interest of the authorities in the social manners of the cadets results in high standards of behavior in all situations. The principle of neatness, polish and poise, so desirable in an army officer, are partially developed in the cadet's social activities here at West Point.

From time to time the suggestion is made that West Point has outlived its usefulness. The minority who would

discard the Military Academy harp on two points: the so-called 'caste system" and the growth of military units in widely scattered colleges and universities. Now, anyone familiar with West Point knows that the "caste system" argument is a man of straw. Of course, there are a few disgruntled individuals who did not find the discipline of a great military force easy to undergo. These have said harsh things about officers without considering how small a percentage of officers were West Point graduates. We should not be surprised at fulminations of this kind. We can hardly expect any large organization to function under pressure without some friction. Nor do we contend that the army was unique or perfect. Officers were remiss on occasions and West Pointers made mistakes. But enough has been written on the small number of officers who were West Point graduates to convince reasonable and open-minded thinkers that the charges are insidiously conceived.

The acceptance of the statement that the military units in the various colleges could put out a better product than the U. S. Military Academy is rash to the point of suicidal intent. My foregoing remarks have implied what West Point aims to give its graduates beyond the mere professional knowledge which can be instilled elsewhere. I have also tried to hint what the product is like. Graduates have proved that they have qualities of leadership, the outgrowth of the traditional ideals of West Point: strong character, the result of the emphasis upon integrity rather than knowledge; and trained minds, the result of the willing acceptance of rigid military discipline during their educational training. These qualities cannot be easily duplicated just anywhere. West Point is a high tension center in the newly planned military training program. What Massachusetts Institute of Technology and California Institute of Technology have been for engineers throughout the country and what Harvard under James, Royce and McDougall has been for psychologists, the service Academies must be for the numerous naval and military units scattered throughout the nation and its territories. As the influence of the Naval Academy is felt on the smallest ship in the fleet, so the influence of West Point is necessary in each school giving military instruction. The abandonment of the Military Academy would leave the different military units free to follow whims. Without the model of West Point to guide them, these units would develop arbitrary rules, independent and varying leadership, and vagaries destructive of the team spirit and cohesion desired. Furthermore, abolition of our greatest school for character-building would be simple retrogression.

Again, it is suggested from time to time that the Academy should be made into a postgraduate institution. Such a move would be fatal to the Military Academy and would remove the influence in the army which it has exercised in the past. As General Taylor has said, 'The character training at West Point is its crowning glory and can be effective only if the cadets enter young, in the malleable period of their lives."

West Point, in keeping its instruction on the undergraduate level, is in harmony with the times. The trend in modern education is away from specialization in the early years. More and more the colleges are placing the accent upon a broad general education at the collegiate level, upon which the superstructure of specialization can be firmly based. Dr. Karl Compton has spoken strongly in favor of this trend away from specialization at the U. S. Military Academy. In a foreword to General Taylor's "West Point Looks Ahead," he made this statement:

Year by year the subject matter with which the profession must deal becomes more highly technical and complicated. Year by year the four-year college course becomes less adequate to produce specialists. All engineering educators agree that this situation calls for specialized training at the postgraduate level or in the practical school of postgraduate experience, and that the four years of college can but be devoted to education in the general fundamentals, enlargement of social vision, and development of cultural appreciation. Because of the variety of duties and of leadership which fall to the lot of an army officer, to provide a foundation of this type of liberal education becomes increasingly the essential mission of the Academy.

In these brief paragraphs I have tried to show that West Point is more than just another institution at the college level. The country at large should know that West Point is continuing to turn out men of integrity to provide leadership for the nation in peace or in war. Gradually the people will look to men of honor and high ideals to fulfill the tasks which call for character as well as intelligence. Already the nation is losing its age-old fear of military dictatorship and calling from the army men capable of carrying the greatest responsibilities. It is unnecessary to mention names of individuals. Witness the newspaper headlines of the present moment.

And if the future is to bring another war, what insurance can the country take for its safety and, indeed, its very existence? The obvious answer is a strong, trained, and ready military force, equipped to meet land, sea, and air threats to our national life. To cut out the core or nerve center from the army or from any other component of our defense system in a moment of hasty retrenchment and reaction to all things military would be comparable to a man's deliberate destruction of records pertaining to his paid-up insurance policies. The termination of West Point as an undergraduate institution would seriously jeopardize the security of our proved national defense system. It would also dry up an important source of the stream of our nation's leaders and men of character. However, no one who knows the true mission and the true function of West Point would advocate these changes.

The Morality of Nations

By REINHOLD NIEBUHR

Several incidents of recent weeks give us nice proof of the morality of nations and show how difficult it is for them to achieve the standard of ethics which a world community requires.

One incident was the effort of the House of Representatives to cut over a billion dollars from the European Recovery Program. This action, happily rescinded by the Senate, brought confusion to all of our friends in Europe and caused the Communist press all over the world to burst out in a song of hate.

Did not this prove, the Communists asked, that Americans were unreliable friends? Would not the nations learn from this experience that we are not to be trusted?

The E. R. P. represents a solemn commitment. The House sought to discredit this commitment. Its action reduced our prestige throughout the world.

We have done rather better than might have been expected in moving from isolationism to world leadership. But this incident proves that there will be more than one stumble before we will walk securely and uprightly under the burden of our vast responsibilities.

Ethical considerations are also involved in the efforts of France to prevent the economic unification of Germany into the trade of western Europe because she still fears German power.

To quiet her fears Britain and America agreed to the internationalization of the Ruhr, though there are some disadvantages in that procedure. Also we have provided for only a federal unification of the German states so that no strong central power would emerge. We have taken every possible precaution against the reestablishment of German military power. But we must have German industrial power for the rebuilding

(Continued on page 16.)

Report of the Committee on Church Unity

To The Council of The Diocese of Virginia

Since the last meeting of Council the Joint Commission on Approaches to Unity, in obedience to its instructions from General Convention, has prepared a Statement on Faith and Order in harmony with the Lambeth Quadrilateral on the basis of which the Episcopal Church might proceed to intercommunion and organic federation with the Presbyterian or any interested Church. This Statement, to which considerable publicity has been given, is to be referred to the Lambeth Council this summer for its advice. Undoubtedly Lambeth's view will carry great weight with General Convention.

The Commission was also directed to draw up a proposal as to how intercommunion might be put into effect. Unable to agree on any one scheme, the Commission is referring several alternative proposals to Lambeth Conference for its advice.

This Statement on Faith and Order has amplified the original Lambeth Quadrilateral; clarified some points; strengthened the section dealing with the Bible and the Church; but has not added anything of significance to the section dealing with the Historic Episcopate and the Ministry. This is because the Commission is as divided as the Church on that matter.

Your Committee wishes to make it plain that here is the crux of all attempts for reunion or intercommunion between the Episcopal Church as a whole and the great Protestant Churches. We say "the Episcopal Church as a whole," because in certain sections of our Church intercommunion is practiced already. Some of our clergy invite members of other Churches to our services of Holy Communion, and some of our members receive the Sacrament if they are at a celebration in a parish of another denomination. But our Church as a whole is not officially in communion with any non-Episcopal Church. We must remember that the issue blocking official intercommunion is the same that blocks unity.

The issue is this, put bluntly: Are ministers of non-Episcopal Churches really ministers at all? One distinguished theologian of our Church stated recently that all ministers who have not been ordained by a Bishop of the Apostolic Succession must be regarded and treated as laymen, however godly or learned they may be, or however edifying preachers. He thinks that the Apostles appointed as their successors, with the power and authority to ordain ministers, a group of men called bishops; that only bishops, and those who have been consecrated by bishops in this line of descent, can make priests whose sacraments can be relied on as means of grace; that, therefore, no non-Episcopal minister can be regarded as a minister of Christ's sacraments but must be treated as a layman. This is a strong statement of the rigid doctrine of Apostolic Succession.

No Protestant Church will agree to this view. They see no basis for it in Scripture. They think history proves conclusively that God has used their ministers and their sacraments as means of grace; and that therefore to acquiesce in the doctrine of Apostolic Succession would be to lie against God's acts in history.

On the other hand, the Episcopal Church will never jettison the Episcopate. Because of its value as a tie across the centuries and as a bond uniting the great majority of Christians today, because of the value of a Pastor Pastorum in a diocese, because of the value of a principal liturgical figure who represents the general Church to the diocese and vice versa, and for other reasons, the Episcopal Church is convinced that the Episcopacy is something of very great importance which it holds in trust for the United Church that is to be.

Therefore, the problem of unity centers on the preservation of bishops as the ordainers and the diocesan chief pastors, while at the same time recognizing that ministers of non-Episcopal Churches are real ministers of Christ and His Church, and that their sacraments are genuine means of grace. The problem of intercommunion is the same.

The Joint Commission's statement helps us not at all at this point.

Lambeth Conference will have before it several proposals for recognizing as true ministers of God's Word and Sacraments ministers who have already been ordained in non-Episcopal Churches; authorizing them to function in Episcopal Churches; and at the same time stipulating that all future ministers shall be episcopally ordained, so that after thirty or fifty years all the ministers of the uniting or inter-communing Churches will be beyond cavil. There are also proposals that Churches negotiating for intercommunion should each reordain the ministers of the other.

By the end of the summer we should have before us the judgment of whatever bishops meet at Lambeth on this crucial question of Orders. That declaration will be of momentous importance. It will have a vast influence on any further negotiations we may have with the Presbyterians, Methodists or Lutherans. It ought to be widely studied. To promote such study in this diocese, your diocesan Unity Commission should be continued.

This summer there will meet in Amsterdam the first session of the World Council of Churches, which has been in formation since 1937, and which was supposed to have its first session in 1940. Its provisional committee did important work during the war. This meeting in Amsterdam may be the most important event in Christendom since the Reformation. It may succeed in coordinating much of the work of the non-Roman Churches, forward unity and begin to secure for non-Roman Christianity a united front that will enable it to combat paganism and secularism with a power incomparably greater than is possible for the separated denominations.

The reports of this meeting also should be read as widely as possible throughout the Christian world, including this diocese. And also we ought to pray that the representatives assembled at Lambeth and Amsterdam will put themselves so fully into God's hands that He may be able to guide them to views and actions in accord with His will.

On behalf of the Committee I move the following resolution:

Be it resolved, that the Committee on Unity be continued with such changes in personnel as the Bishop may determine, that it be charged to study matters bearing upon Church unity, and to promote the study throughout the diocese of such matters concerning Church unity as are of most importance.

The Council passed this resolution unanimously.

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PRAYER FOR MEN OF GOOD WILL

From the point of light within the mind of God, let light stream into the minds of men; let light descend on earth.

From the point of love within the heart of God, let love stream into the hearts of men; let Christ return to earth.

From the center where the will of God is known, let purpose guide the little wills of men, that purpose which the Master knows and serves.

From the center which we call the race of men, may the plan of love and light work out, and may it seal the door where evil dwells.

May love and light and power re-

Editorial . . .

The Lambeth Conference

The inaugural service of the Lambeth Conference will be held in St. Paul's Cathedral, London, on Sunday, July 4th. Conference sessions will begin on July 5th. Nearly three hundred and fifty bishops will attend the conference. Approximately seventy of these will be from our own Protestant Episcopal Church.

It is now widely understood that the Lambeth Conference has no legislative power, nor any authority over the Churches from which these bishops come. As invited guests of the Archbishop of Canterbury, the bishops come together for mutual consultation. Our Episcopal Church is under no compulsion whatsoever to heed any decisions made at Lambeth.

But it is nonetheless true that Lambeth decisions rightly carry great weight. Patterns are set at Lambeth for the whole Anglican Communion. The discussions concerning the new united Church of South India, and the world-wide Ecumenical Movement will have import far beyond the bounds of our own communion. In the face of unprecedented world collapse, the Christian world fellowship is hopefully looking to the bishops at Lambeth for courageous leadership.

Prayers should be said in every parish this Sunday for the Lambeth Conference. Such prayers should continue throughout the weeks of the conference. May God the Holy Spirit bless and guide this Conference to the glory of God and the blessing of His Church throughout the world.

Equality to Discover Inequalities

Before we forget about Independence Day—which most of us do for the rest of the year—it might be well to ask what we really mean by that declaration that we regard as a fundamental of American democracy and of Christianity—that "all men are created equal."

It has long been the habit of the sophisticated to remind us that the one thing we do know is that all men are not created equal. We differ in inherited gifts, in abilities, in character, all the way from the moron to the genius, from the felon to the saint. We are told frequently that if all the wealth, all the educational and economic opportunities, were equally divided, before long we should find mankind divided into groups of the rich and the poor, the successes and the failures, very much as at present.

Recently in the **Saturday Review of Literature,** Mr. T. V. Smith explained how, as an instructor in a camp of German war prisoners, he had explained to them the real significance of our ideal of democratic equality. His explanation is so obviously true that it is surprising that so far as we know no one has ever put it just as he has: "Democracy treats all men as equal to begin with, so as to find out, to end with, in what way men are really unequal, and to discover how the abilities of each may be used for the good of all. Men do not complain of inequality after each has had free opportunity to develop and make effective his own powers."

Of course the difficulty has been that so many of our inequalities have been based upon race, ancestry, economic or social status. We cannot know the economic abilities of any group till they have had an equal opportunity with every other group to prove them. We cannot test the intellectual capacity of any group or race till we can provide equal educational opportunities for all. Neither our economic nor our educational system will be truly democratic till we can discover some means of providing equality of opportunity.

The tennis or baseball player cannot complain if he is defeated by the superior skill of his opponents. He can complain if he is ruled out of the game because of his poverty, his race, his social status. The American—and the Christian—ideal is to devise rules of the game that will test ability and character, and will be free of any pre-conceived notions regarding the qualifications of the players. The fact that we have not yet reached that ideal, even that it may be impossible in this wicked world ever fully to attain it, is no valid excuse for abandoning it as an ideal. If we aim at the church steeple, even though we cannot hit it, our arrows will fly higher than if we aim at the cellar door. And in these days, our democracy must prove its value if it is to survive.

—W. L. C.

The Draft and the Ministry

Congress has passed the draft and has apparently shelved universal military training. The passage of the draft has immediate implications for the Church. We will undoubtedly be called upon to supply our proportionate share of clergymen to serve as chaplains in the enlarged army and navy. Thus the already serious shortage of clergymen in our Church will be further emphasized.

The draft will also affect enrollment in our theological seminaries and thus concern our supply of clergymen in a second way. There seems to be no provision in the draft to defer theological students, unless they register as conscientious objectors, or fail physical tests. Of course, the number to be drafted in no way approaches the calls of the war years, and it may be that boards will be generous to pre-professional students. But the simple fact is that many of our young men will be called into military service for a period of twenty-one months.

We obviously need an immediate and concrete national plan of recruiting for the ministry of our Church. While the plan might well have long-range objectives, it should have specific plans for parishes this very year. It might well be coordinated with the Advent Corporate Communion of the Presiding Bishop's committee for Laymen's Work. This could be a most appropriate follow-up to that service during the Advent season. Our laymen would welcome a call that would take the Advent Communion out of its present status as an isolated event and make it part of a great evangelistic effort to recruit men for the Army of God.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

THE FAITH OF THE EPISCOPAL CHURCH. By Frank Damrosch, Jr. Morehouse-Gorham. $1.50.

This volume is simply and clearly written, and gives the point of view of a moderate Anglo-Catholicism. There are seven sacraments and the Holy Communion is called the "mass." The chapters are short and the full implications of the statements are not indicated; but it is a helpful introduction to a certain type of churchmanship. For the most part, the author deals with fundamental questions; and he never gets lost in trivialities. He makes it clear that the genius of the Church is found in the Book of Common Prayer, but that does not keep him from being critical of what seem to him to be weak points. There is an argument on historical grounds for replacing Morning Prayer with the "Mass." He recommends fasting before all communions for everyone.

R. C. M.

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TRUTHS MEN LIVE BY. By John A. O'Brien. Macmillan. $2.75.

Here is a well-trained philosophic mind in action, representing Catholic philosophy at its best. Dr. O'Brien of Notre Dame is not afraid of the advances of natural science, and in this volume he lucidly presents the relation of Catholic philosophy of religion to the modern scene. Here is no apologia for a supreme church, and there is no unnecessary deprecation of non-Roman opinions. Such men as Joseph Fort Newton and Harry Fosdick are quoted in support of various conclusions. Naturally he follows Catholic scholarship on the authenticity of the four Gospels, but his evidence is well presented. This is a good book for all non-Catholics who are at all philosophically inclined, and of course it is excellent for the author's own communion.

R. C. M.

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THE CHALLENGE OF NEW TESTAMENT ETHICS. By L. H. Marshall. Macmillan. $4.50.

A new treatment of Christian ethics which avoids the extreme theological positions of a Niebuhr or a Brunner has been long over due. For some readers who have grown up in the tradition of liberal New Testament scholarship, this extensive and non-technical treatment by a tutor at Rawdon College will supply this need. It is a volume which relies on the scholarship of such great men as Deissmann, Harnack, Henson, Herrmann, Inge, Klausner, T. W. Manson, Anderson Scott, and E. F. Scott. The difficulty for this reviewer is that the book might well have been written before Barth, Brunner, Niebuhr, and Tillich challenged the older standards, and the positions of these men are ignored rather than evaluated. This is unfortunate, because Marshall's thesis has much in its favor and it is supported by a thorough knowledge of the New Testament. There are six chapters on Jesus' ethical teachings, three on Paul's teachings, and one on "the ethics of social relations." A final note deals with "the ethical approach to Christology." Labels are dangerous, but it might be said that the perspective of Marshall is to see ethical teachings through the reports of the synoptic tradition, and that Paul and the Fourth Gospel are to be understood in that light. This insight is fundamentally sound, and explains why Marshall does not deal extensively with Pauline theologians who look at the Gospels through the letters of Paul.

R. C. M.

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ON BEING FIT TO LIVE WITH. By Harry Emerson Fosdick. Harpers. $2.00.

This volume of sermons is a selection from the best sermons of Dr. Fosdick's last two and a half years at the Riverside Church. He is retired now, and his voice will not be heard so often. Only in America, with its freedom of religion and its Protestant heritage, could the voice of the preacher carry as far as Dr. Fosdick's. His has been a great ministry, and the reason is found in his fundamental insights into the needs of individuals. His great sermons have not been in the tradition of the prophets, and he has not preached social redemption; but he has preached redemption through Christ to those who find themselves living in this 20th century civilization with its crazy-quilt patterns. "On Being Fit to Live With" is the title of one sermon and one volume, but it might well be taken as the title of any selection from Dr. Fosdick's great preaching. This is not the place to analyze these 25 sermons, but there is the maturity of an "elder" in this volume which at the same time never loses contact with the hearer. Every one is worth reading, for God speaks through the preacher.

R. C. M.

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TOP OF THE MOUNT. By Vincent C. Franks. Morehouse-Gorham. $2.00.

These sermons by a foremost Virginia preacher are geared to the Christian year. It is thus that a balanced view of the Gospel of Christ becomes mandatory for the preacher. Here are thoughts on the Bible, the nativity, missions, crowd psychology, immortality, mysticism, and the nature of God. These are good, simple, readable sermons, full of Biblical references and illustrations, and giving insights for living.

R. C. M.

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THE CHRISTIAN FUTURE: THE MODERN MIND OUTRUN. By Eugen Rosenstock-Huessy. Scribners. $2.50.

This is a brilliant, difficult, and surprising book. It is the product of another exile from Europe, who now teaches social philosophy at Dartmouth and who attempts here a religious interpretation of Western culture. The brilliant epigrams and startling comparisons are worth the price of the book, even though the main thesis is hazy. For example: "Confucius was as light-hearted as Dewey. And we can renounce Dewey to no greater degree than China can abandon Confucius. But Confucius had to be made innocuous. If we wish to survive the state of helplessness created by pragmatism—helplessness against war, anarchy, decay—we need an antidote by which Interim America may be integrated into the real world of our black hearts and real deserts." The solution lies in a reinterpretation of the Cross which is unique and which must be left to the reader of the book to puzzle over.

R. C. M.

A Page for the Family *Mrs. E. E. Osgood, Editor*

BACK HOME IN BRITAIN

By The Rev. Canon J. Douglas Paterson, Toronto

The Church and the People.

If it is difficult to understand the social outcasts of Britain today it is not less difficult to get a clear picture of the Church Life. Attendance at most Churches is very disappointing. But members don't really mean so much inside the Church. Some Churches are very well attended. In one Edinburgh Church on a Sunday evening it was with great difficulty that people were seated. To stand outside, say Westminister Abbey, on a Sunday morning and see the tens of thousands to whom the sound of the bells meant nothing, and the call to worship finds no response, is sad indeed. It would surprise most visitors to see the number of worshippers who attend "Matins" but rush out before the sermon (and collection). It looks rather like respectability saying its prayers.

Church attendance does not show the religious state of England either in the established nor the free Churches. There is a virility among the Christian people which is stimulating and it gives strength to the life today and great hope for the future.

Four pictures may help to illustrate this:

1. The royal silver wedding was not only a pageant but it was worship and thanksgiving in the truest sense. It did not belong only to the King and Queen but it was a nation's recognition of all that is worthy and wise in the home life of the people. The coronation service of ten years ago was called the coronation of the King and the consecration of the nation." In the same way the people and the royal house showed their religion on this great occasion.

2. The voice of the leaders, unitedly and as individuals is heard and respected today. The Lambeth Conference is going to mean something and is going to do something. The united voice of all the Christian leaders is not unheeded and this is an acute evaluation of the quality of any pronouncement or speech, eg. the Bishop's contributions to the debate in the House of Lords on the abolition of hanging bill.

3. In the ruined churches among the wreckage as well as in the old city churches noon-day services are making a real contribution. What but the consciousness of need could bring a large congregation each day at 1:15 to a prayer service in the ruins of St. Mary-le-Bow (Bow bells). Outside for blocks everything is levelled, only St. Pauls, scarred but splendid, stands out with its golden Cross above all the destruction. The famous old bells are so destroyed that the largest fragment is only about the size of a page of the Southern Churchman; but inside is peace which is felt and comes from the fellowship of men and women and God.

4. Outside the regularly organized church life there is a vast number of societies and groups, and to attend one of these meetings gives an experience so often lacking in our churches of gaiety, fellowship, and faith. At no place has religion seemed so vital as among a group of officers and wives of the services. Most of them looked old because of their war experiences, when in reality they were still in their twenties. To them Christ was the Good Companion who had shared battles and seen them through. It is splendid to see how many men and women holding the absolutely top positions in the national life, both civil and military, are out and out Christians and working at it every day, and very definitely leading men to Christ. We, from across the Atlantic, can learn a lot from a visit to post-war Britain, and it is possible that the finest lesson they have to teach us is in the realm of religion and maybe they will be showing us the way back to God.

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PRAYER BOOK PAGE BY PAGE

CXXXI

Page 80. THE PRAYER OF CONSECRATION.—It is highly fitting that the Ter Sanctus should lead us right into the Prayer of Consecration, although in our Prayer Books up to the last revision in 1928 the "Prayer of Humble Access" had been interposed here. These last revisors have wisely placed this prayer after the Consecration and before the Administration.

The origin of the Prayer of Consecration is so ancient that it is extremely difficult definitely to fix it. It would seem to have come more directly from Eastern than from Western liturgies, and some commentators carry it back even to a service known as the liturgy of Saint James, which refers to James, "the brother of our Lord" and first Bishop of Jerusalem.

In any case there can be no doubt but what this prayer, or one very similar to it has been used by Christians since very early times, and possibly since the organization of the church itself.

At first its wording sounds a little over burdened with repetition, and it might seem unnecessary to say that our Saviour's sacrifice for us was "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world" but this is a reminder of the way in which all ancient religions including the Jewish felt it necessary to continue to propitiate their deities with repeated sacrifices. This practice is especially referred to in the tenth chapter of the Epistle to the Hebrews, and there also in the tenth verse we find the Biblical background for the completeness of our Saviour's sacrifice, for the author says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Here again we find that Biblical background for our Prayer Book wording that is like the cloth on which a beautiful tapestry has been embroidered, holding the picture all together and making it of one part with the cloth that sustains the figures embroidered thereon.

R. CARY MONTAGUE.

* * *

OUR PLACE IN GOD'S PLAN

That "a purely materialistic philosophy is the height of unintelligence,'" was the summation of a recent address by Dr. Robert A. Millikan, one of the world's most famous scientists, before a gathering of scientists in Washington. Often described as "the dean of American scientists," Dr. Millikan is the oldest living American winner of a Nobel prize, the first to determine the charge and mass of the electron, and the first American to study cosmic rays. For more than a generation, whenever he has spoken he has been listened to with respect, not only by scientists but by scholars in every field of learning.

Emphasizing his belief that men as human agents somehow "fit into the plans of the Great Architect," Dr. Millikan in his address, as quoted by the New York Times, used the following striking illustration:

There were numbers of situations in both World Wars in which something other than any demonstrable superiority of the Allied performance tipped the scales in our favor. Witness Dunkerque; the Battle of Britain, Hitler's attack on Russia; Pearl Harbor; Midway; El Alamein; Stalingrad; D-Day. Almost a turn of a hair in some, if not most, of these events and civilization might have been doomed. But it was saved.

Shall I say by human agents? Yes, in part, for we are certainly a part of the great evolutionary scheme. Just how we fit into the plans of the Great Architect and how much He has assigned us to do we do not know, but if we fail on our assignment it is pretty certain that part of the job will be left

(Continued on page 16.)

News of the Church

CLERGY-ADULT CONFERENCE OF EAST CAROLINA

Washington, N. C.—Canon T. O. Wedel, of the College of Preachers at the National Cathedral, Washington, D. C., led a most interesting and successful Conference for the Clergy and Lay-leaders of the Diocese of East Carolina during the week of June 13th. Dr. Wedel gave two lectures a day and opened his series of lectures with the interesting observation that civilization was now going through what is gradually being known as the "Post-Christian era." He went on to say in the course of his lectures that man is trying to live in a "one-story Universe," where he fails to recognize any power higher than the human intellect. He added that this state of existence inevitably brings about such conditions as the concentration camps in Germany prior to World War II and present day tendency to Communism. The burden of his message to the Conference contained the note of an immediate need for loyalty to the Christian ethics and ideals, and more particularly the Christian conception of Man and the Universe, by all professing Christians today.

The Conference, entitled the Clergy-Adult Conference, was designed particularly for the Lay-leaders of the Diocese as well as the Clergy. Special invitations were sent to the officers of the Woman's Auxiliary, to the presidents and officers of all other organizations, for men and women in the parishes, together with a special invitation to the wardens of each parish. The response filled the Conference to the limits of the facilities of Camp Leach, the Diocesan Conference grounds near Washington, N. C.

In addition to Dr. Wedel, the faculty consisted of the Rev. John G. Magee, Minister to Episcopal Students at Yale University and formerly missionary to China for twenty-eight years, and the Rev. Mortimer Glover, Rector of St. James, Church, Wilmington, N. C. Satisfaction was expressed relative to all of the lectures.

* * *

CHANGES AMONG MARYLAND CLERGY

Baltimore, Md.—Bishop Powell has announced the following changes among the clergy of the Diocese of Maryland:

The Rev. H. N. Botts, for many years assistant at Mt. Calvary, Baltimore, has become rector in succession to the late Rev. Dr. W. A. McClenthen.

The Rev. Eldridge H. Taylor, assistant at Christ Church, has resigned to become Dean of Trinity Cathedral, Easton, Diocese of Easton, and Rector of St. Paul's Church, Trappe, where Mr. Taylor will reside.

The Rev. E. Lawrence Lacher, formerly of this Diocese and later connected with the Diocese of Chicago, has returned to Maryland to serve on the staff of Mount Calvary Church, Baltimore.

The Rev. John A. Baden, formerly assistant at Trinity Church, Towson, is now serving as Deacon-in-charge of St. James' Church, My Lady's Manor, and St. James' Chapel, Parkton.

The Rev. J. Edmund Thompson, formerly rector of Christ Church, Rock Springs, and Priest-in-charge of Holy Cross Chapel, The Rocks, and Grace Chapel, Hickory, became on May 1, 1948, Priest-in-charge of St. Peter's Chapel, Solomons and Middleham Chapel, Calver County.

ORDER TAKEN FOR CONSECRATION OF THE REV. R. S. HUBBARD

New York, N. Y.—The Presiding Bishop has taken order for the consecration of the Rev. Russell S. Hubbard, Suffragan Bishop-elect of the Diocese of Michigan. The consecration will take place in St. Saviour's Church, Bar Harbor, Maine, of which Mr. Hubbard has been rector, St. Bartholomew's Day, August 24.

At the Presiding Bishop will be in Europe until early in September, the consecrator will be the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, with the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania, and the Rt. Rev. Austin Pardue, Bishop of Pittsburgh, as co-consecrators.

The Bishop-elect will be presented by the Rt. Rev. Oliver L. Loring, Bishop of Maine, and the Rt. Rev. W. Appleton Lawrence, Bishop of Western Massachusetts.

The preacher will be the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, and the Rt. Rev. Lewis B. Whittemore, Bishop of Western Michigan, will be Litanist.

The attending presbyters will be the Rev. James DeWolf Hubbard, of Kent, Conn., and the Rev. DeWolf Perry, of Charleston, S. C. The Rev. John H. Fitzgerald, of Brooklyn, N. Y., will be registrar.

CHOIRS IN CATHEDRAL OPEN N. Y. C. FESTIVAL

New York, N. Y.—A service of thanksgiving for fifty years of "God's blessing on the City of New York," was held in the Cathedral on Sunday, June 6th, to begin the celebration of New York's Golden Anniversary.

A procession of thirty clergymen was led by Bishop Gilbert and Bishop John of the Russian Orthodox Church and Suffragan Bishop Bohdan of the Greek Orthodox Archdiocese of North and South America.

Mayor O'Dwyer and Borough President Hugo E. Rogers, with a large city delegation, took part in the celebration. Fourteen choirs, many in their robes, overflowed the great choir into the crossing.

The Cathedral choirs of men and boys sang several old Irish hymns. The Russian choir and the Cymric Chorus from three Welsh churches each sang several hymns a capella in their native tongue.

At the close of the services, the Bishop pronounced the benedctiion.

* * *

SOUTH FLORIDA PLEDGES FOR WORLD RELIEF

Winter Park, Fla.—Prior to sailing to England for the Lambeth Conference, Bishop Wing, of South Florida, announced that the diocese has pledged a total of $17,029.33 to the Presiding Bishop's Fund for World Relief. "This is to be compared with the $11,525 which would be our share computed on a mathematical basis in accordance with what we spend on ourselves," Bishop Wing said. "Once again the Diocese of South Florida has more than measured up to its responsibility in the matter of aiding our distressed brethren in foreign lands."

* * *

COMMENCEMENT AT SEABURY-WESTERN SEMINARY

Evanston, Ill.—Dr. Gordon Keith Chalmers, president of Kenyon College, was the speaker at the Seabury-Western Theological Seminary Commencement Thursday morning, June 10. The Commencement service was held in the Chapel of St. John the Divine.

Nine seniors were graduated at this time. The Rev. Paul Abel, the Rev. Goeffrey Ashworth, Paul Davis, the Rev. George Holmes, Iver Lawrence, Jr., and the Rev. Robert Spicer-Smith received the Licentiate in Theology. The degree of Bachelor of Divinity was awarded to the Rev. John Battle, the Rev. Howard Connell, the Rev. Richard Lehmann, the Rev. Patrick Murphy. Theodoros Thalassinos and Alexander Tsambasis, both guest students from Athens, Greece, also received the Bachelor of Divinity. The

Rev. Wilbur Fogg was awarded the degree cum laude in absentia. The Master of Sacred Theology was awarded to the Rev. Dargan Butt, the Rev. Darwin Kirby, Jr., and the Rev. Alan Watts. The honorary degree of Doctor of Divinity was awarded to the Rev. Crawford Brown, the Rev. Ray Everett Carr, and the Rev. James Kennedy.

* * *

NOTES ON THE LAMBETH CONFERENCE

It so happens that the Lambeth Conference is meeting this year for the first time since 1930. It would have been held in 1940, but the Second World War prevented this. It regularly is called every ten years.

In 1930 308 Bishops from all parts of the world attended and discussed such topics as the Christian Doctrine of God, the Anglican Communion, Youth and Its Vocation. They adopted certain resolutions and sent out an Encyclical Letter addressed to the Faithful in Christ Jesus. The complete report of the proceedings was published by the S. P. C. K.

The conference of 1948 will follow simflar lines with subjects of vital import to the life of today on the agenda. According to one report, one of the subjects considered will be the question: "Is it the duty of a Christian to condemn Communism?"

Background

The first Lambeth Conference was held in Lambeth Palace in 1867 during the regime of Archbishop Longley. They have been held every ten years until 1930. The idea of these meetings was first suggested in 1851 in a letter to the Archbishop of Canterbury by American Bishop Hopkins of Vermont. The request to call these meetings first came from the Canadian Church with the result that one hundred and forty-four Bishops from all over the world came together. Some Bishops felt that such a meeting was unwise and refused to attend, such as the Archbishop of York. Dean Stanley declined to allow Westminster Abbey to be used for the closing service, as he felt uncertain of the effect of its measures. All such doubts have long since disappeared.

Lambeth Conference is not a legislative body, nor is it a general synod of all Anglican Churches. It merely "discusses matters of practical interest and pronounces what is deemed expedient in resolutions which may serve as safe guides to future action." While the resolutions of the conferences are not synodical decrees, they have always had great weight. It is fair to say that the group of Bishops gathered at Lambeth Conferences have no superiors anywhere its wisdom and understanding of the times, for the sincere desire to promote human welfare, and for pointing the way to God through our Lord and His Church.

G. A. N., Jr.

* * *

COLLEGE SENIORS HEAR CHALLENGE TO SERVE

Geneva, N. Y.—This modern generation is more concerned about the welfare of individuals and the welfare of society than any previous one, the Rt. Rev. Horace W. B. Donegan, D. D., Suffragan Bishop of the Diocese of New York, said in the Baccalaureate sermon to the 220 members of the senior classes of Hobart and William Smith Colleges in historic Trinity Church here June 13.

"The cause closest to the heart of young people today is bettering the conditions of the world," Bishop Donegan declared. He warned, however, that it will take more than supermen or a utopian social system to bring a better world. "That will come," he said, "through goodness, idealism of ordinary individuals who choose to live their lives on a high plane of putting service before self, and God above all."

The baccalaureate service preceded the formal Commencement of the Geneva Colleges, which was held June 14. It was the 123rd Commencement for Hobart, and the 37th for William Smith College. Degrees in course were conferred on 220 young men and women, and three received master's degrees.

Bishop Donegan, who received the honorary degree, Doctor of Sacred Theology (S. T. D.), took as the theme of his baccalaureate sermon, "Choose the Highest." He pointed out that the creed of young people is sincerity and fairness in all things.

"Thinking young people are searching for a virile, triumphant faith that will give them a sense of direction and purpose. They want something to believe in, to live for, to look up to. They are looking for a leader who can give them moral courage and spiritual strength.

"If youth only knew it, what they seek can be found in fellowship with Christ. Those who follow Him are released from pessimism and frustration and inspired to live on the highest level of which the human spirit is capable. With confidence, young people can turn to Christ for guidance and courage in these turbulent times."

We will forward copies of THE SOUTHERN CHURCHMAN via air mail to bishops attending the Lambeth Conference if sent their address abroad.

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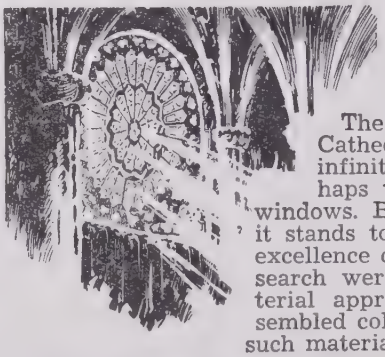

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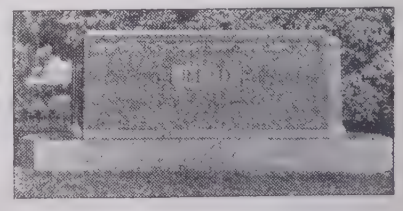

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NEW TYPE OF CHURCH SCHOOL PLANNED BY ST. JAMES', RICHMOND, VA.

Richmond, Va.—St. James' Church will pioneer here this Fall in an entirely new type of Sunday school.

Described as "a project for character research," the new instructional plan was originated by Dr. Ernest M. Ligon, associate professor of psychology at Union College, Schenectady, N. Y.

Last year fourteen churches throughout the nation took part in the project with remarkable results, it is reported.

The Rev. Alexander D. Juhan, assistant rector of St. James' Church and director of religious education, said that the Legion plan answers the great problem of securing parents' cooperation in Christian education through the church schools.

The most important part of the plan, he said, is that it places responsibility for development of the character of children squarely up to their parents.

Family Service

Under the project parents bring their children to the church for a short family service each Sunday morning. Then the parents attend a special class in which they study and discuss attitudes of Christian character. At the same time the child is working on the same theme in his own class.

"Results of the project in churches that have used it have been astounding," Mr. Juhan said.

"Christ Church in the Georgetown section of Washington, for instance, has increased its Sunday School attendance from between 60 and 70 per cent to around 90 per cent.

"Both this church and Christ Church, Lexington, Ky., have waiting lists of pupils. Classes are of necessity limited to ten pupils as individual instruction is a vital part of the method.

"The Dundee Presbyterian Church, in Omaha, Neb., entered the project two years ago with thirty teachers and workers on its school staff. It now has three hundred.

Religion In Home

Under the Ligon plan the Sunday school aids parents and children to make their home a place where religious attitudes are guided in order that moral and spiritual fibre may become strong enough to cope with today's confused world, Mr. Juhan said.

"Without the enlistment and direction of the parents, the results of Sunday school education have proven negligible," he stated. "In addition, no matter how much Bible content is taught and learned it will not be of much value unless it can be applied in the personal life of the student. Religious education will not solve the problems of our age unless the fruits of that education are shown in the high moral character of the persons subjected to it."

The number of churches participating in the project is limited because the plan is still in the experimental stage. It is hoped, however, that the curriculum will be ready for general consumption by 1951.

The Rev. Mr. and Mrs. Juhan, the Misses Katherine and Lilla Hancock, Miss Corbin Harwood, Mr. and Mrs. Reid Modlin, the Misses Louise Powers and Mary Ribble, and Mr. and Mrs. Guyton Williams, of St. James' Church, attended a workshop and conference at Union College, Schenectady, N. Y., last week in order to learn more about the theory and operation of the Ligon character research project.

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LAYMAN HONORED

Savannah, Ga.—Bishop Barnwell's office has received word of the election of J. A. Setze, of Augusta, as honorary life member of the University of the South Alumni organization in recognition of his many active years of work in behalf of the University.

The signal honor came at a meeting of the Alumni Council of the University on June 11. He was cited for his work a sa trustee and as a member of the board of regents, governing body of the University.

Mr. Setze was a trustee of the Sewanee for more than twenty years and is now serving a six-year term as a regent. He is head of the finance committee.

Mr. Steze is a member of the Standing Committee of the Diocese of Georgia and junior warden of the Church of the Good Shepherd, Augusta, Georgia.

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A BIG BACKLOG FOR THE SEMINARIES

Last year's reports showed a record total (898) of Postulants* for the Ministry—more than twice the number reported in 1938 (427). It looks as thoug hthe Seminaries will be crowded for some years to cmoe.

The Seminaries, however, have no such back-log of financial resources; and if they are to do justice to these men in preparing them for an effective ministry, constant and increased support from the Church is essential.

***A postulant is a young man whose intention of studying for Holy Orders has been approved by his Bishop.**

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New Haven, Conn.
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Bishop Payne Divinity School,
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Church Divinity School of the Pacific,
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Cambridge, Mass.
The General Theological Seminary,
New York City
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Nashotah, Wis.
School of Theology, University of the South,
Sewanee, Tenn.
Seabury-Western Theological Seminary,
Evanston, Ill.
Virginia Theological Seminary,
Alexandria, Va.

Personal Notes

The Rev. W. Josselyn Reed, rector of St. Mark's, Brunswick, Maryland, and affiliated parishes, has resigned to be rector of St. Matthew's Church, Sunbury, Pennsylvania, Diocese of Harrisburg.

The Rev. Charles Williams, formerly curate of Christ Church, Alameda, California, has accepted the call to the Church of Our Saviour, Mill Valley, California, effective July 1.

The Rev. George Hall, formerly Director of College Work of the Diocese of California, has accepted a call to All Saints'-By-The-Sea, Santa Barbara, California, and will take charge July 15.

The Rev. Quintin E. Primo, formerly of St. Matthew's Church, Delray Beach, Florida, became rector of Good Shepherd, Sumter, and St. Augustine's Mission, Sumter County, on July 1.

The Rev. Edgar Chaning Burnz will retire from the active ministry, effective July 31. Since July 1, 1946, he has been rector of St. Mary's Church at Bluefield and Christ Church at Pearisburg, in the Diocese of Southwestern Virginia.

The Rev. Daniel Corrigan, rector of Grace and St. Peter's Church, Baltimore, Md., has resigned to become rector of St. Paul's Church, St. Paul, Minn.

Teh Rev. John R. Caton, with missionary experience in South Dakota and in China, has volunteered for further missionary work in the Missionary District of Honolulu. He will be stationed on the Island of Kauai.

The Rev. John T. Davidson becomes curate at St. John's, Troy, N. Y., and counselor to students at Rennselaer Polytechnic Institute on August 1.

Degrees Conferred

The degree of Doctor of Divinity was conferred on the **Rev. Wendell Phillips,** rector of Christ's Church,, Rye, New York, by Wesleyan University at the commencement exercises on Sunday, June 13, 1948.

The Rev. John A. Bryant, rector of St. Alban's Church, West Los Angeles, was made a Doctor of Divinity on Friday, June 11, 1948. This honor was bestowed upon Dr. Bryant by the Pacific School of Religion (Presbyterian) at Berkeley, California, for "outstanding contributions in the field of religion and Church life."

ORDINATIONS

The Rev. Franklin J. Klohn and the **Rev. Lee W. Burnett** were advanced to the priesthood by Bishop Tucker in Trinity Cathedral, Cleveland, on June 21st. The Rev. Paul R. Savanack preached the sermon and presented the Rev. Mr. Klohn. The Ven. Donald Wonders, D. D., presented the Rev. Mr. Burnett. The Rev. Mr. Klohn is rector

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of Grace Church, Galion, and the Rev. Mr. Burnett is rector of St. Paul's Church, Belevue, and minister-in-charge of Grace Mission, Clyde.

* * *

Deacon

Roy Thomas Strainge, Jr., was ordained to the diaconate by Bishop Louttit, coadjutor of South Florida, on June 11 in St. John's Church, Hollywood. He was presented by the Rev. Harold C. Williamson and the Rev. Rex Wilkes was the preacher. Rev. Mr. Strainge will be curate at Holy Trinity, West Palm Beach, and vicar of St. George's, Riviera Beach.

Martin Robert Tilson was ordained to the diaconate on June 16 in Christ Church, Savannah, by the Rt. Rev. John J. Granatt, Bishop of Upper South Carolina, by the Bishop of Georgia.

Mr. Tilson was presented by the Rev. F. Bland Tucker, D. D., his rector, and the sermon was preached by the Rev. John A. Pinckney. The Litany was read by the Rev. E. Irwin Hulbert, Jr., and the Epistle by the Rev. William H. Brady.

The Rev. Mr. Tilson will probably be in charge of Christ Church, Lancaster, S. C., with headquarters in Rock Hill, S. C.

DEATHS

Rev. Charles L. Somers

On Sunday, May 30, the Rev. Charles Louis Somers died at the home of his daughter, Mrs. Ann Winfree, Richmond, Virginia, after a long illness.

Born in Washington, D. C., January 3, 1875, Mr. Somers was a graduate of St. Paul's Normal and Industrial School at Lawrenceville, Virginia, and Bishop Payne Divinity School at Petersburg. He was ordained deacon in 1904 and priest in 1906, and held the following charges: St. Philip's Church, Richmond; St. Mark's Church, Jackson, Mississippi; principal of Moncure Memorial School, Stafford County, Virginia; The Church of the Good Shepherd, Lynchburg, and St. Philip's Church, Bedford, retiring from the active ministry May 1, 1945.

The funeral service was held Wednesday afternoon, June 2, at St. Philip's Church, Richmond, with interment in Woodlawn Cemetery.

The Rt. Rev. Henry D. Phillips, D. D., Bishop of the Diocese of Southwestern Virginia, conducted the service, assisted by the Rev. Messrs. Aston Hamilton, D. D., rector of St. Philip's, and Robert R. Brown, rector, and D. B. Cordes, associate rector, of St. Paul's, Richmond; James D. Beckwith, of St. Andrew's, Richmond; G. MacLaren Brydon, D. D., of Richmond; Thomas D. Brown, of Osgood Memorial, Richmond; Alexander H. Easley, of Charlottesville, and Cornelius R. Dawson, of Martinsville.

Mr. Somers is survived by his widow, Mrs. Helena Somers, of 75 Monroe Street, Lynchburg, and three sons and two daughters of his first marriage.

* * *

DEPOSITION

Notice is hereby given that on this day, June 16, 1948, in St. Mark's Cathedral, Salt Lake City, Utah, acting in accordance with the Provisions of Canon 62, Sections 1 and 2, and with the advice and consent of the clerical members of the Council of Advice, and

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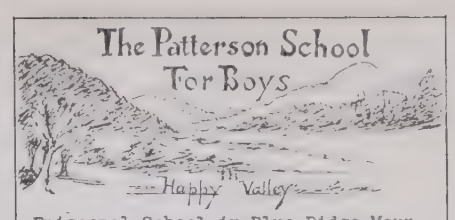

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in the presence of the Very Rev. R. Dunham Taylor, the Venerable William F. Bulkley, and the Rev. Mortimer Chester, Presbyters of this Missionary District, I formally deposed from the ministry of this Church, the Rev. James William Hailwood, deacon, who is, therefore, released from the obligations of the ministerial office and deprived of the right to exercise the gifts and spiritual authority as a minister of God's Word and Sacraments conferred on him in his Ordination; this action being taken for causes which do not affect his moral character.

STEPHEN C. CLARK,
Bishop of Utah.

* * *

OUR PLACE IN GOD'S PLAN

(Continued from page 10)

undone. But fit in we certainly do somehow.

Dr. Millikan speaks as a scientist, not as a theologian. His field of study is the material universe, not the revealed Word of God. Yet in his own field he has reached the same conclusion that has been held by Christians through the centuries—that God is, and that He is in control; that each of us has a place in the divine plan; and that if we seek to fit in with His eternal purposes, He can use us to greater ends than we can now foresee. To put it in the phraseology of the Apostle Paul, "We are laborers together with God."

* * *

THE MORALITY OF NATIONS

(Continued from page 6.)

of Europe. Otherwise the task will not be accomplished at all and will also become much too great a burden for us.

The French fears are understandable enough. A nation twice overrun in a generation cannot take as detached a view of the current issues as we do. But the fears almost approach the dimensions of the pathological. If they prevailed Germany would remain a morass of economic misery, while the rest of Europe remained in corresponding poverty because of the failure to harness the German productive capacity.

Ultimately nations will have to learn some better way of making a foe harmless than by maiming him. Already we have spent billions upon billions of dollars to preserve living standards in Germany, slightly above the hunger level, because it took us three years to learn that a large industrial nation could not feed itself if it were not allowed to produce industrial goods for export.

Fear and vindictiveness are among the most destructive of human emotions. They are more powerful in the behavior of nations than in the lives of individuals. But they must be mastered if we are to have a minimal degree of mutual security and mutual trust.

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PRAYERS FOR PEACE

The Southern Churchman has printed a selection of prayers in leaflet form for the use of prayer groups or for individuals. Copies may be had for the asking through the office, 101 N. Jefferson Street, Richmond, Va. These suggested prayers, along with the Book of Common Prayer, may help you in forming a group of your own.

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July 10, 1948

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"FAITH AND THE FUTURE"
—Theodore O. Wedel

THE WORLD COUNCIL OF CHURCHES
—Reinhold Niebuhr

NUNC DIMITTIS
—B. F. M.

MEDITATIONS IN HIS PRESENCE
—James W. Kennedy

EDITORIALS:
Adelaide Teague Case
Summer Holy-Days

FAMILY PAGE:
Sweet Hour of Prayer

Prayer Book by Page
—R. Cary Montague

NEWS OF THE CHURCH

Post Haste . . .

AN ARTICLE OF SURPASSING MERIT

Sir: An article of surpassing merit moves me to write my first letter to the open column in any publication. I refer to Dr. Frederick A. Pottle's "Wordsworth and Freud, or The Theology of the Unconscious," which appeared in your issue of June 12, 1948.

To this wayfarer's mind it is the "Article of the Decade." I am happy that you had the foresight to publish it and hope that the clergy will "read, mark, learn, and inwardly digest it." Dr. Pottle got God into the dark side of our being as well as the light, and intelligently interpreted in terms of overall knowledge Wordsworth's penetrating lines:

The very deep did rot: O Christ!
That even this should be!
Yea, slimy things did crawl with legs
Upon the slimy sea.

(The Rev.) VINCENT C. FRANKS.
Jackson, Miss.

A NOTE ON EVANGELISM

Sir: Many years ago, when I was a youth in my teens, I had a very revered uncle my marriage, who was one of the finest characters I ever knew. He was honorable, benevolent and widely beloved and esteemed in his community. In the communion in which he was brought up great stress was laid upon conversion, and my father, who was a great Christian teacher with deep convictions about the two sacraments necessary to salvation, had much difficulty persuading this fine man of his need to become a communicant and receive the strengthening influence flowing from the Holy Communion, faithfully prepared for and received. When this good man accepted this teaching, was confirmed and knelt with two lovely daughters from time to time at the Lord's able, he realized the great helpfulness that our dear Saviour had so definitely provided for our strengthening and growth.

When I was a young minister in charge of a large congregation in the city of Brooklyn, I had a very able Scotchman in my flock who had never been baptized. For months I labored with this man without success. One Monday morning, after having listened to a very earnest sermon, the subject being our Lord's teaching about Holy Baptism, he came to my study, expressing his desire to be baptized. If I ever witnessed the Holy Spirit's action in the heart of a humble, obedient Christian man, I felt that I did so that day. Soon afterwards I baptized this man, who was more than seventy years old, in the presence of more than thirty children and grandchildren, all of whom had been communicants for some years. For the rest of his life he seemed to try to make up in devotion to Christ the years he had lost, and until his death was one of the most conscientious and devoted Christian men I ever knew.

These two pastoral experiences give point to our Lord's great saying, which doubtles has baffled some readers, recorded by St. Matthew, 'The Kingdom of Heaven suffereth violence, and the violent take it by force." Of course, His meaning was that men must go about seeking the Kingdom in a dead in earnest way, and not in a half-hearted manner.

In one of Robert Browning's great poems, "Johannes Agricola," occur words which have haunted me for years. They teach the same great truth.

"For I intend to get to God,
For 'tis to God that I must go.
On God's own breast, my true abode,
Those shoals of shining glory past,
I lay my spirit down at last."

I met these words in a noble sermon of Winnington-Ingram, Bishop of London, one of the most earnest preachers the Church of England ever produced, and they have nestled in my memory ever since.

I venture to send the two incidents and these great lines of the Christian poet for the benefit of my brethren who will soon be entering upon the active work of evangelists in the effort to reach that large number of people in our land who are living away from Christ and His Church.

(Rev.) ARTHUR B. KINSOLVING.
Baltimore, Md.

NO ISSUES AUGUST 7-21 AND SEPTEMBER 4

This being the universal vacation season, we shall follow our usual custom and omit two alternate issues in August and one in September.

There will be no issues August 7 and 21, and September 4.

Thus our readers won't find it too long between copies, and we shall be enabled to keep up better with the news as it occurs.

To our correspondents we say: Please continue to send in the news as it happens, so that we may use it at the earliest opportunity.

THE SOUTHERN CHURCHMAN

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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JULY

4—Sixth Sunday after Trinity. Independence Day.
11—Seventh Sunday after Trinity.
18—Eighth Sunday after Trinity.
25—Ninth Sunday after Trinity. St James.

COLLECT FOR THE SEVENTH SUNDAY AFTER TRINITY

Lord of all power and might, Who art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

* * *

For this generation, brought up on movie thrillers and silly comics, I covet a childhood nurtured on the Word of God. It might seem the depth of boredom to a modern youngster fed up on trash and jaded from worn out excitements, but life was happier before the Amen Age gave way to the era of So What.—Vance Havner, in Journey to Faith (Revell).

Vol. CXIV No. 28

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Faith and the Future

The Commencement Address at the Virginia Seminary

By The REV. DR. THEODORE O. WEDEL

A commencement hour in a Christian gathering can call to mind more than one graduation scene in the Bible—the calling of Moses or of Isaiah, or the commissioning of the twelve, or that moving scene on the lake shore when Peter received his final apostolic diploma at the hands of his risen Lord. I call to your attention this morning, however, another Biblical graduation story, less obvious, perhaps, as symbolizing a commencement experience, but also rich in meaning. It is that expisite little gem of Old Testament narrative art—the story of Samuel in the temple, of his midnight vision, and his sudden translation from youth to maturity. As commentators tell us, the designation of Samuel as "the child Samuel" may well be a diminutive exaggeration. He was probably a youth ready for entrance upon his adult vocation. His graduation story can typify the commencement experience for any age.

Samuel's midnight vision was, indeed, an awesome graduation drama. In childhood and youth the word of the Lord is mediated to all of us through our elders. Loyalty to the faith of our fathers means for us trust in parents or teachers or prophets out of the past. Our profession of a faith comes to us by way of imitation as we sit at the feet of officially appointed "professors". Thus it was with Samuel. He hears a voice in the night. The voice must, of course, be that of Eli. Is not Eli for him his earthly Father-in-God, his revered Master and Prophet of the Lord? Only slowly, with a terrifying shock, and at the prompting of Eli himself, there comes to him the realization that God is speaking no longer through the mediation of his beloved teacher, but directly, person to person. He, Samuel, is now burdened with the prophetic word of the Lord. He, Samuel, must utter, though probably with heart-rending reluctance, judgment upon the house of his Father-in-God. Samuel's days of trusting dependence are over. To voice judgment on the generation of our fathers, may be our vocation as we assume the mantle of maturity. But woe to us if we speak other than in the Lord's name and assume escape from that same judgment as it applies to ourselves. "Judge not that ye be not judged." Insight into that humbling law must have come to Samuel when he, too, arrived at old age. There is a scene in that ancient chronicle of the days of Eli and Samuel that should tempt the pen of a novelist. The ascetic narrative art of the Old Testament writer gives it to us merely in severe outline. As a youth Samuel had voiced doom on Eli "because his sons made themselves vile." But Samuel, in his turn grows old. And then we read: "And (Samuel's) sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together. . . . And said unto him, Behold thou art old, and thy sons walk not in thy ways." The drama of judgment had repeated itself—as, alas, it wil have to repeat itself from generation to generation to the end of earth-born time.

During this brief review of our ancient story, applications to our graduation scene today will already have taken unvoiced form in your imagination. I shall refrain from underscoring them at the moment. I venture, however, to express the hope that you will not put one obvious application into practice too promptly—at least not on this happy commencement day. The time will come, and we of an older generation should expect it, when you of your generation will pronounce judgment upon your elders. You will see things that we did not see, and hear voices that we did not hear. Youthful eyes can always detect, sometimes with ungenerous cruelty, the pharisaic pretence in the virtues of their elders. And when such judgment is voiced, may grace be given to us of the older generations to listen and to repent, and to say with Eli, as he once heard Samuel's voicing of God's judgment: "It is the Lord; let him do what seemeth him good." But be gentle with us as long as you can. On this day at least let gratitude assume first place. I hesitate even to envisage the possibility of the seminary class of 1948 gathering on the steps of Aspinwall and literalizing the Samual graduation story. You could, no doubt, catalog the shortcomings of the elders of the school, but I trust that you will defer such a scene. In fact, your danger for some time to come may be the reverse of asserted independence. Statistics are not at hand as to the length of time during which seminary notebooks serve, in the average young minister's study, for homiletic inspiration. But I would be willing to predict that sermons a la Zabriskie—Mollegen—Stanley—Trotter—Brown - Serman—Howe or Heim will be heard in many a parish for some years to come. Nor need you be ashamed of such homage to your teachers. There are far worse models which you could choose. Indeed, few events could be of greater promise for the good of the Episcopal Church than the missionary outreach of the insight into the gospel which has been your heritage here. It would mean, I veritably believe, a new outpouring of the power of the Holy Ghost. For this is, indeed, a place blessed of the Lord.

But no Christian teacher with an ounce of humility ever dreams of pointing to himself as a model of virtue or even of faith. He, too, is a sinner standing under the judgment and the grace of God, preparing himself, indeed, as well as those whom he instructs, for the great day of the Lord. Age has only one gift to impart to youth—the gift of wisdom. Your elders in the household of faith have travelled farther along the road. They can furnish you with a map of life's course. They can warn and can prepare. They can witness to the truth of a saying of the philosopher, Whitehead: "It is the business of the future to be dangerous." Many a teacher of mature years could echo the words of the psalmist: "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have showed Thy strength unto this generation and Thy power to every one that is to come."

Presuming boldly on the privilege of age, I venture, to set before you three testings of your faith which you will unquestionably encounter in your ministry. The portrayal is accompanied by a prayer that in these testings you

will experience the strength and the power of the Lord.

"The Burden of Fate"

The first testing is one not peculiar to the ministry, though it assumes in the ministry distinctive forms. It can be called the burden of fate—the enduring of the changes and chances of this mortal life. I am thinking of fate, for example, in the form of what you yourself are—you, as God has made you, as history., with its load of guilt, has made you, as your own past will have made you at any future moment in your walk through life. Will you accept, or will you run away? A wise colleague in the ministry once said in my hearing: "The trouble with my people is that they refuse to forgive God the things He has done to them." Yes, God, the Creator and Ruler of history does things to us. We, as actors in history do things to ourselves. And we frequently do not like the end product. You may be a man with limited endowments, like the one-talent man in the New Testament parable. Can you receive yourself as a gift from God as He fashioned you? Any psychiatrist can testify to the enormous resistance on the part of his patients to even a small amount of self-knowledge. Only faith in a God of grace can give us the courage to look into a fully truthful mirror. "Know thyself," said Socrates. It is not easy. And the Christian must add: "Forgive thyself." This is even harder. It is, in some ways, the climax of trust and faith in God. To stand in the pulpit on a Sunday morning knowing full well that you are not an overly gifted preacher; knowing full well again that your sermon would be a far better one had the sin of sloth not overtaken you during the week, and yet to speak the word of God with a fire burning in your bones. To live under the gospel of forgiveness means just that.

And if fate will test your faith as you confront yourself, it will test you also as you encounter outward circumstance. I pass over the obvious chances of our earthly existence—death, and sickness, tragedy and pain—and shall refer only to one demand upon your trust that is peculiarly the burden of the ministry. I have in mind your station in the professional hierarchy of the Church's life. Most of you will begin your careers as mission priests or as curates. How long will you be content with your lot? You may see classmates receiving preferment, or clerical colleagues with half your zeal for the Lord rewarded with calls to posts at twice your salary. Will you be able to endure the sight without envy? Will you try to play God and manipulate your fate, writing letters to vestries or bishops or deans with eloquent proof that you have received an inner calling of the Spirit to a larger sphere of service at a higher salary? I have read many such letters and they move me to pity and fear. Or will your faith in God itself break under the strain of supposed or even real neglect? There are, in some of our dioceses, not a few ministerial derelicts who have foundered upon the shoals of professional jealousy and self-pity. A worse end can scarcely befall you. Yet the danger had best be bravely faced. No doubt the Church itself is at fault in nurturing wrong standards of success. Clerical brotherhoods are often guilty, God forgive us, of the sin of snobbery, rating the servants of the gospel by scales of parochial size or monthly pay checks. But realization of the sins of others will not solve your problem. Only a deeply anchored faith in God will preserve you.

I vividly remember the wise counsel once spoken by an aged man of God to a group of younger clergy, of which I was privileged to be one. His had been a blessed ministry. We asked him for the secret of his power. He replied, in part, by sharing with us a treasured incident in his personal life. When he and his fledgling bride were on their way to their first parish—a humble rural mission—they stopped at a wayside chapel. Kneeling at the altar rail, they shared a vow. They would, so they solemnly pledged themselves before God, build their home and their life together as if they expected to spend the rest of their lives in the village which they were approaching. This would mean curtains and furniture in a real, and not a dream, rectory, a poverty budget adjusted even for a family with children, a parish program looking to a ten year and not a two year, evangelistic effort. As a matter of fact, that first rectory was not the last in that minister's career, though the turning down of calls became a habit. But it was a career of few wanderings, and with no half-founded parishes left stranded in its wake.

To obey fate. Few things will test your faith as will this call to surrender your outward career to the God of history. But the reward can be serenity and a peace passing understanding. The glory of such surrender has rarely been better expressed than in a little Latin quatrain coming out of the troubled England of the seventeenth century. The quatrain, chiselled into stone by some unknown prisoner's hand, can be seen to this day on a cell wall in the Tower of London. The quatrain consists of only eight words:

Deo servire
Fato obedire
Poenitentiam inire
Regnare est.

To serve God
To obey fate
To undergo repentance
Is to reign (like a king).

I venture to share this little jewel of Christian faith with you. It has been for me a treasured guide through many a dark hour.

Vocation as Men of God

I turn now to the consideration of a second testing of your faith which awaits you in life beyond these academic walls—the peculiar burden of your vocation as men of God. The topic is a large one, and I shall limit myself to only a few observations.

We speak of a minister as one "set apart." It is an accurately descriptive phrase. Set apart you will be. Never again, after your ordination, will you be as other men are—not even your best friends in secular walks of life. The bishop's hands in ordination will leave a mark upon you, a mark almost visible to an observer's eye, which nothing, not even subsequent apostasy, can ever erase.

At first half-innocent pride will disguise the burden of this mark of holiness on your brow. It is pleasant to wear a stole in the sanctuary, and to be seen of men when you pray, or to receive compliments at the church door, or to sit in the honor seat at dinner parties. But it will not be very long before you will discover, as you read your New Testament, that your portrait stands out stark and bare in the discourses of the gospels. And it is the portrait of the pharisee. The reading of the Sermon on the Mount will become for you painful business. You stand condemned. You will, let us suppose, preach the gospel of repentance and justification by faith. But your outward life will apparently give the lie to your sermons and your teaching. Every reward that comes your way will bring stings of conscience. You may try to ease your conscience by protesting that your salary is lower than you could earn in the business world and that, after all, you are living a sacficial life. But that is sheer bluff, and may turn into blasphemy. We of the clergy had better repeat daily the publican's prayer, "God be merciful to me a sinner."

Nor can your dilemma of conscience be solved by becoming outwardly the publican that you know yourself to be in your heart. That way madness lies. The attempt has ruined many a ministry. We ought to follow St. Paul's precept to be "all things to all men." But the precept had better be sharply limited in practice. There are smoking room stories to which you may have listened without puritanic protest but which ought never to cross your own lips. It is fatal for a clergyman to become known as a glutton and a winebibber, or as one who does not pay his bills. In your relations with members of the opposite sex, the etiquette of circumspection cannot be too carefully observed. It might well take on the character of taboo. On this delicate, but

important, topic I have never met a wiser bit of advice than the words of a mother to a son going off to college: "Watch your hands." You will become the custodian of intimacies and closet-hidden secrets in the lives of members of your flock. Guard them sacredly. They will have been laid on your heart and memory as on holy ground.

Is there a solution to the paradox of the ministerial life? Yes, but not an easy one. The only solution I know is acceptance of the tension, as you are asked to accept the burden of fate, but acceptance under the good news of the Cross. Outwardly a pharisee, rewarded as a model of good works. Inwardly a publican, conscious of being the chief of sinners. Acceptance of a paradox always implies bold emphasis on both extremes. Since you will be outwardly a pharisee, living under the law, as well as under grace, be a good pharisee. We of the clergy could take with some literalness the words of our Lord: "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the Kingdom of Heaven." We might listen with profit also to St. Paul when he says of the law: "Wherefore the law is holy, and the commandment holy, and just and good." Be a model citizen of your community, paying your taxes, reading good books, dancing with wall flowers at a party, impeccable in tact and etiquette to the point where even Emily Post could not find much against you, answering letters promptly—at least as promptly as you expect your senior warden to answer his—decorous in your speech. Do all this, even when your faith grows weak and when you have to acknowledge to yourself that you are living under the law, your motive that of the old covenant—namely, dread of God's judgments. You, too, like your parishioners, will not have outgrown the need of the Law as your schoolmaster. But the other half of the paradox of Christian faith is even more important —the majestic "therefore" of the good news of forgiveness. Be a law-abiding pharisee. But be, at the same time, a repentant pharisee, a forgiven sinner, "created in Christ Jesus unto good works." We are asked to fulfill the Law. But we are not going to achieve salvation by it. As a matter of fact, the Law kills, as St. Paul so clearly saw. Hence as ministers we probably cannot avoid being pharisees. But we can be, under the gospel, pharisees who have died with Christ and risen again. "If ye then be risen with Christ," says St. Paul to the Colossian Christians, "seek those things which are above." And when St. Paul gives us his lists of Christian virtues which belong to such risen life, not even an Old Testament Doctor of the Law could easily have cataloged a loftier roster. The outsider may not see the inherent difference. But they are in motive poles apart. Nor need we as clergy, if we live as repentant pharisees, fear that our people will not detect the difference also. They will want to see in you a pattern of conduct, a master of the law, and that will be a burden hard to bear. But even more they will look to you as the one who mediates the compassion and love of Christ; as the one who is ready to dine with publicans and sinners, and who does not despise the broken and contrite heart. And the two vocations blend into each other. You will be to your people, both a brother in repentance, and, at the same time, a shepherd who leads them into the way of righteousness. Yours will be a burden, but if rightly borne, the burden will grow light and you will rejoice in the Lord.

The Fellowship of the Holy Spirit

I come to a third testing which awaits you in your ministry. You will be asked to accept the Church of Christ as the fellowship of the Holy Spirit. This looks obvious and even easy. Think of the Church as the perfect Church of faith, or as the "Jerusalem which is above . . . which is the mother of us all," and trust in the Church is not too difficult. Nor need we belittle such hope in a vision of perfection. But in our historical life the Church is far from perfection. It resembles in most of our parishes far rather the picture which St. Paul has left us of the ecclesia in Corinth—a squabbling gathering of ordinary, and even extraordinary, sinners. And it is in just such disillusioning flocks today that we are expected to see the fellowship of the Holy Spirit. We are to see Christ there. The New Testament is quite definite on this point. We cannot return to the Galilee of the first century and have converse with the Jesus of history. As Second Person of the Trinity, Christ is now with the Father in heaven. His next appearance will be as Judge of the quick and the dead. Much modern Christianity has hopelessly tried to turn this clock of history back. The early church knew better. The contemporary historical Christ today is the Comforter, the Holy Spirit in His Church. The only clear promise of Christ's personal presence that we have is "when two or three are gathered together in His name." And that again means the visible historical church. Nor can we limit the two or three of Christ's promise to the wholly sanctified—if indeed any such exist! Three prodigal sons or three publicans, baptized into the death and resurrection of Christ, and repentant before the Cross, constitute a fellowship of the Holy Spirit.

Will your faith be equal to the test of accepting the reality of Christ's presence in the Church as you will meet it in your parish? I know of few greater testings of our belief in the trinitarian God. So severe is it that the historical church herself, down through the centuries, has shirked the full import of this climax of New Testament faith. You, too, will be tempted to escape it.

Two forms of escape will entice you. The first is one that has beset the Protestant tradition. It is to limit the confines of the Church to the adult and truly elect, to make of the Church, in fact, a sect. Sanctification and not repentance is to be the test of entrance and membership. Sectarian Christianity has lessons for us. But I present it only briefly, since the Church to which you and I belong, is, on the whole, in little danger of its lure.

The opposite form of escape, however, will be for you a constant temptation. It has lodged itself in the catholic half of the Christian tradition. It consists in escaping the realism of the Church in the pews and seeing the Church instead in a hierarchy and in a sacramental system. This deflection of New Testament faith deserves careful examination. Much of your success in the ministry of this Church will depend upon how you resolve this tension.

Let it be said at the outset that to sunder ministry and sacrament and Church ought, of course, to be impossible. Yet something approaching this has nevertheless happened. To cite a concrete example. We use the words "body of Christ" in two senses—to define the corporate church and to designate the sacrament on the altar. Which is primary? Turn to the New Testament, and clearly the first usage is normative. Turn to the tradition of historic Catholicism and the second has taken precedence. The corporate church has, in Roman Catholicism, even received a new name. It is now the mystical body of Christ. You will not find this definition in Holy Scripture.

What has happened? Clearly, the corporate Church as historical locus of the presence of Christ has proved to be too difficult to accept. His presence has been moved into the sanctuary. His presence in the body as people is now derivative. How enticing this is! The remark is sometimes heard that in a Roman Catholic Mass, the congregation is little more than an embarrassment. This is exaggeration, of course, but it is true that the body of Christ as a people-fellowship and as corporately endowed with the gift of the Holy Spirit is easily belittled. Adornment of the sanctuary, scrupulous observance of the legalisms of the sacristy, and elaborations of ceremonial are definitely a lighter task than the edifying of the body of Christ in the pews. A sacramental system is impersonal and can be controlled. A gosiping Altar Guild, or a stingy vestry, or a lot of barbarians in the Church School present far more difficult problems. St. Paul would have

sighed with relief if he could have solved the tangles of the Corinthian church by changing a few liturgical rubrics or by handing out a few extra penances at a confession hour. Elaborations of sacramental and liturgical practices are not in themselves wrong. Almost any so-called high church practice becomes evangelical the moment it becomes low church—in other words, when it becomes functional of our common life in the body of Christ, serving the unity of the Spirit in the bond of peace. I know a so-called low church parish in which a sanctus bell was recently installed. Children at a noisy parish communion could be notified that at a few places in the service it was a token of respect to God to keep still. You will nevertheless face the decision as to what you will make primary—the fellowship of the Holy Spirit itself or an ecclesiastical system—the Church personal or the Church impersonal, the Church in history, or the Church as a mystical escape from history. If your decision is made under the true New Testament Gospel, it can, as I see it, point only one way.

Faith and Courage

But the decision will involve grave, and sometimes desperate, ventures of faith. To see the Kingdom of God "at hand" in the sinning fellowship which constitutes your parish! This is not easy. And yet, if your eyes are opened, you will see the kingdom there, hidden like a treasure in a field or small as a mustard seed, but **there.** You will see it in a troubled conscience, in the excuses which a worldling presents for not coming to Church, in the despair of a struggling soul overwhelmed by fate, in the courage of a wife true to her marriage vow despite the unbearable burden of a drunken husband, in every pathetic courtesy shown you as a man of God, in the unvoiced prayers of contrition which, if you listen for them in faith, you will hear uttered in the broken hearts of publicans and harlots, in the unconscious acts of love and forgiveness which your maturer saints perform "they know not how," above all, in the veritable ocean of subconscious fear of God and faith in God which, like a submerged reservoir, is left as a legacy from the generations of our fathers. Christ can still say to us ministers of His: "O ye of little faith." God the Holy Ghost has not abdicated His Lordship of the Church. He is there. The root of sin in ourselves and in our people is precisely lack of faith. We make a mistake in wrestling so desperately with the problem of sin, berating our people because of their many imperfections, particularly their neglect of church attendance. We ought, instead, to be wrestling with the problem of our people's faith. It is only in faith that a man can take the daring leap of calling himself a sinner in the first place. It takes the courage of faith to repent. True repentance is a dying to self, a kind of suicide of the rival god in our own self-will. And where shall he secure this courage except in the fellowship of the Holy Spirit, in the company of other repentant and forgiven fellow-sinners? Hence the great drama of faith may have to begin with trust in the fellowship. The fellowship takes us into its forgiving arms. Then, and only then, can we dare to leap out into the dark, to die with Christ and to rise again into the new life of the Spirit.

I sometimes think that we shall be compelled in our modern world to teach the creed—or at least to experience the credal drama in ourselves—in reverse. First a faith in God the Holy Spirit. First the experience of the living Christ in the fellowship of repentance and forgiveness. First Christ in the Church. Then, and perhaps only then, can come the great credal confession of Christ as Lord. How indeed can a man say that Jesus is Lord, except by the Holy Spirit? Finally, in the fellowship of the Spirit and through Christ's sacrifice on the Cross we can come boldly into the presence of God the Father, Judge of all men.

The author of the Epistle to the Ephesians exults in the "work of ministry," the "building up of the body of Christ . . . to the measure of the stature of the fullness of Christ." It is a glorious vocation. But first you must believe in the Church yourselves. Faith in the Third Person of the Trinity is the climax of our credal confession. It is also the most testing. It means Faith in a God of contemporary history. It means accepting the people of God as the living temple of the Holy Spirit. It means answering telephone calls at midnight in a sweet temper. It means listening to boring conversations. It means weaving strands of repentance and forgiveness between husbands and wives, between laboring man and factory manager. It means slow and painful preparation of the body of Christ for presentation on the sacramental altar as well as the altar ceremonial itself. It means adorning the bride of Christ by nurturing love and charity among Christian neighbors.

Such are, briefly sketched, three testings that will come to you in your vocation as men of God. There are, of course, many more. But do not let them frighten you. Our ministry is a ministry in weakness. But it can, if we walk humbly with the Lord, fulfill daily the promise voided by St. Paul: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty. And base things of the world, and things which are despised, hath he chosen, yea, and things which are not, to bring to naught things that are. . . . But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption. That, according as it is written, He that glorieth, let him glory in the Lord."

* * *

TWO MEN MEET

The two men had knelt together in prayer on the floor of the rector's study in the parish house many times. It would have seemed that they were far apart in faith and doctrine, but they had studied the Scriptures together and had come to realize that the doctrines of the Christian Church were based on the foundation of the New Testament and among the practices which they had in common was the anointing with oil for Christian healing. The older man was the rector of a small Episcopal church in an eastern state. The other was the pastor of the local Church of the Nazarene. Both of their congregations were overshadowed by a large Protestant denomination in the community. The very proximity of these two men had made for their friendship as their homes were close together and they often had neighborly chats over the back fence.

After three years the Nazarene pastor was called to a larger work in another state. The priest reached the age of retirement and became very ill. When his friend and brother in Christ heard that he had been stricken with a lingering illness, he hastened to his side. The Nazarene kneeling by the bed after reading from his Bible drew from his pocket a bottle of holy oil, praying and anointing his Christian brother.

We leave to all who read to draw their own conclusions but the rector says, "It was a bit of heaven."

* * *

MAGNA CARTA DAY OBSERVED

New York, N. Y.—Magna Carta Day was observed at the Cathedral of St. John the Divine at both morning and afternoon services June 21. A special prayer, authorized by the Right Rev. Charles Kendall Gilbert was offered at both services.

The Rev. Charles E. B. Neate, rector and chaplain of St. George's English Church, Paris, France, was special preacher at the morning Holy Communion service. The Rev. George William Evans, chaplain-superintendent of the Mersey-side Mission to Seamen, delivered the sermon at afternoon service.

The Cathedral has three relics of Caen stone, forming the shaft of the stone credence table in the sanctuary on the south side of the altar. They were given to the cathedral in 1922 and came from the abbey of Bury St. Edmunds, England. It was there that the barons met on November 20, 1214, and swore before the altar to demand from King John the liberties embodied in the Magna Carta.

Nunc Dimittis

Lord, now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation. So sang one who had steadily regulated all his conduct by the law of his God, and who to his righteous conduct had added a pious heart. Having seen the Lord's Messiah, having received Him in his arms and in his heart, Simeon is ready to depart whenever Death should beckon.

This is the final paper in the present **Nunc dimittis** series, and thought is to be directed to our own translation to that large Upper Room, furnished and prepared by One Who is all the glory of Immanuel's land. Elderly churchpeople welcome the quiet evening of their days, as a God-given opportunity for deepening fellowship with that Lord in whose company eternity is to be spent.

Dying is a business we do but once, and any contemplation of that removal, causes contradictory emotions with most people. We dislike the thought of separation from the only kind of life we have known; we are somewhat uncertain as to what "the judgment" will bring; and yet, as Christians, we know that Earth is not our home, and our growing experience of the riches of Christ, made ours through grace, and through our life hid in Him, and His indwelling of our hearts, these things, and our kin over there, make us long for that far better thing of which the Apostle told. (Ezekiel 12:3; Heb. 9:27; Phil. 1:23.) Let such as dread the experience of death, read their New Testament again, noting what our Lord said and what the Evangelists wrote concerning that final thing. Beautiful as is the twenty-third Psalm, yet the expression, "the valley of the shadow of death," has no counterpart in the New Testament. The story is told of a child tripping lightheartedly through a graveyard (horrible term!) at dusk. Someone enquired, "Are you not afraid?" and the ready answer was, "Oh, no, **I only cross it to go home.**" And to Simeon, to Paul, and to others, death meant just that. Of course there are things antecedent to such mental state. Perfect love casts out fear, even fear of death. Is **Pilgrim's Progress** read today? That old book can still teach many things, and we turn thought to it now. When Pilgrim reached The Palace Beautiful, and told the occupants of that place of the things that had befallen him since leaving the City of Destruction, Prudence, a member of the Palace household, enquired, "Do you not sometimes think of the country from which you came? Are you not at times perplexed? By what means do you find your annoyances vanquished?" And Pilgrim replied, "When I think of what I saw at the Cross; and when I look at my Broidered Coat; when I look into the Roll that I carry in my bosom; and when my thoughts wax warm about whither I am going, **that will do it.**" That which John Bunyan relates of his Pilgrim is just a bit of our own story, if we have personally entered into God's remedy for sin. "First of all . . . Christ died for our sins." (1 Cor. 15:3; Gal. 2:20.) "On that Hill stood a Cross, and a little below, a sepulchure. Just as Pilgrim came up with the Cross, his burden was loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, until it came to the mouth of the sepulchure, when it fell in, and I saw it no more." And one happy day, perhaps long ago, we, too, stood as penitents on Calvary, and the burden of our hearts rolled away. At the Cross, Pilgrim was told of sins forgiven; he was stripped of his rags and clothed with a change of raiment, which included the Broidered Coat. And that Broidered Coat, or the things it represents, figures in Scripture from Genesis to Revelation. To Adam in Genesis 3:21; to Joshua in Zechariah 3:4; the Prodigal Son in Luke 15:22, and in Revelation 3:5; and in 7:9, 13, 14, a change of raiment was provided. Rags of self-righteousness gave place to garments of salvation, and to the Robe of Christ's righteousness. When Isaiah 61:10 tells of being clothed and covered, and when Paul writes in Romans 13, verse 14, and in Galatians 3:27, and in Philippinas 3:9, about putting on Christ, and being found in Him, and when Pilgrim tells of his Broidered Coat, they are all really saying the same thing. And we have the same great experience in mind when we sing—"Look, Father, look on His anointed face, and only look on us **as found in Him.**" Said someone to an elderly Christian, "And what if Christ should fail you at the last?" "He can't," came the reply, "I've been wrapped up in Him so long, I am part of Him." It is all of grace, and because of present grace we make bold to say, "Jesus, Thy blood and righteousness, my beauty are, my glorious dress. This spotless robe, the same appears, when failing nature sinks in years; no age can change its glorious hue, its glory is for ever new." In that Broidered Coat we need not fear going in to see the Giver.

Pilgrim also found help from the Roll, the Scriptures. Prepared are those people who have the Word of God writ deep in heart and experience. (Ps. 119:11; Jn. 5:39; 2 Tim. 2:15; 3:15; Jas. 1:21; Acts 20:32.) All these things, the Cross, the Coat, the Covenant, combined to make Pilgrim desire to reach the City, where he hoped "to see Him alive, that did hang upon the Cross. I love Him because He eased me of my burden."

Just before going to the Cross, Jesus asked that His pardoned ones be permitted to see Him in His glory, and that is heaven. Where Jesus has found a throne, His people shall find a home. To such as have wisely used life's schooling, grand response is given to that request of the Master in John 17:24. Such a word assures the believer that his joy will be perfectly secured by being with Him. **But what of judgment?** As the Gospels are carefully read, the great impression made by the life of Jesus Christ is not one of judgment, but of love so strong and true, that life was not sufficient to disclose it. Yet, wherever He was, there was an element of judgment. Sometimes it was His deeds that carried judgment; sometimes His words, or even a look. (Mk. 10:21; Lk. 22:61.)

Would it be claiming too much, if it was asserted that Jesus, to whom the Father has committed the judgment (Jno. 5:22), gives us our acquittal now? Over against such statements as that in Hebrews 9:27, may we set such words as John 17:24 or the first Epistle of John, Chapter 3, Verse 1 to 3, inclusive, or Chapter 4, Verses 17, 18? Shall not we who have committed our stained souls to the Saviour for cleansing and keeping, shall we not confidently rest in the mighty assurance with which the eighth of Romans opens? May we not have the confidence voiced in 2 Timothy 1:12? What of Romans 15:4? It is but a working layman who dares so to write, but I cannot think it presumptuous to accept the wonderful article in that last will and testament of our great Intercessor, to be Executor of which He rose from the dead—"Father, I will that they also, whom Thou hast given Me, be with Me where I am."

To the Editor I am deeply grateful for providing this avenue of simple witness. These eleven messages, have been written chiefly for people who have entered life's Vesper Hour, the Elderly, awaiting their translation to glory. Until that call comes, they continue to live in the environs of heaven, ready, like Jacob, to gather their feet up into their bed, ere they gather to their Lord, and to their kin! ready, like Paul at Troas, "to depart on the morrow" (Gen. 49:33; Acts 20:7); ready through grace and grace alone, to dwell in the House of the Lord for ever.

Meanwhile, we make constant use of such a prayer as this:

Almighty God and Father, who didst reveal Thy blessed Son to aged Simeon and Anna, as in the Temple they worshipped Thee, look graciously upon me, and as my own Eventide approaches, grant that I, too, may behold the glory

(Continued on page 16.)

The Morality of Nations

By REINHOLD NIEBUHR

This summer at the end of August a momentous meeting will take place in Amsterdam, Holland. At this time final steps will be taken to organize a World Council of Churches. The Council will include all non-Roman Catholic Christian churches in its membership. Thus culminates a movement toward the unity of churches which began after the First World War and for which various conferences in Lausanne and Stockholm, in Oxford and Edinburgh, laid the foundations.

The impulse toward unity among the free churches of the world was originally embodied in two organizations. One was usually called "Life and Work," and the other "Faith and Order".

The one sought to encourage cooperation among the churches along practical lines and upon the basis of their common interest in social and ethical problems. The other, called "Faith and Order," sought to explore the possibilities of achieving a greater degree of organic unity among the churches upon the basis of a common faith and a common order of their life.

The "Life and Work" movement reached its culmination in the Oxford Conference on Church Community and State which was held in 1937. At the Faith and Order Conference, held in Edinburgh in the same year, it was decided to merge the two movements in one World Council of Churches."

This new World Council will not create a world church. It will federate the churches of the world somewhat after the fashion of the Federal Council of Churches, which seeks to bring order out of chaos on our own national scene. It will not seek to determine a common polity for all churches; but it has been able to state a common faith in which all the churches share.

The theme of the Amsterdam Conference—"God's Design and the World's Disorder"—suggests that the main emphasis will be on seeking to define the common witness of the church in a day of social and international crisis. It will seek, in other words, to draw the churches together into a more intimate fellowship upon the basis of common responsibilities and a shared faith. It will not seek to solve the problem of all the differences which will divide the church, particularly in the area of polity, which is to say, on the question of the right organization for the church.

The Amsterdam Conference is a fresh and bold venture to increase the area of unity and order under conditions of freedom. It is easy to have freedom without order and unity. And it is easy to have order and unity without freedom. Democracy is an effort to solve the question of freedom and order in the realm of politics.

Protestantism, having dispensed with unity and order maintained by absolute authority, has tended to live in anarchy and chaos. Religious democracy has been more imperiled by chaos than political democracy. Political democracy is a going concern, though it must be admitted that chaos and anarchy dog its steps. But religious democracy has produced a wide variety of Protestant sects with little unity and order in their common life.

The Amsterdam Conference may become historic because it is the first worldwide effort since the Reformation to arrest the movement toward anarchy among the free churches and to create unity within the framework of freedom.

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Meditations In His Presence

"Comfort and succor all . . . ." (From the prayer for the **Whole State of Christ's Church,** page 74.)

Comfort means literally "to strengthen much, to make strong" enough to endure. **Succour,** of course, means "to run to the aid of, to run under" in order to support when danger of collapse seems imminent. When "trouble, sorrow, need, sickness, or any other adversity" come we are rarely strong enough to take them by ourselves alone, unless our inner life has been shored up by long dependence upon God at such times of need. Almost instinctively man turns to God when life proves too much for him to handle.

This petition comes toward the end of the Prayer for "the Whole State of Christ's Church," but its significance is apparent when we pause to think of the immensity of our needs and the limitations of our staying power. Man was made incomplete, so that without his divine nature fulfilling itself in obedience to God he would not be completely whole.

In a formal sense we pray for aid and help and the everlasting arms of God underneath us to support us. But whenever dire need strikes sharp and swift our cry comes on the instant, "Lord, make haste to help us."

As we pray this portion of the long prayer which begins the communion service proper, we are really acknowledging our faith in God who can and will help us in every time of need—"more ready to help than we are to pray"—without whom we are lone and lost and but frail chips in a stormy sea.

When we learn to lean upon His strength within us, and to call out our utmost for His highest whenever a challenge comes, we shall have learned to pray this prayer.

J. W. KENNEDY.

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MRS. HARPER SIBLEY TO SERVE U. S. MILITARY GOVERNMENT IN GERMANY

New York, N. Y.—Mrs. Harper Sibley, noted church laywoman and president of the United Council of Church Women, has been appointed by the War Department to serve for ninety days as an advisor to the U. S. Military Government in Germany.

While in Germany Mrs. Sibley will consult with church groups, prominent churchwomen, and government officials with a view to developing discussion groups and religious and social activities in churches.

One of Mrs. Sibley's main assignments will be to help set up machinery through which German women can learn more about activities of American churchwomen, and American institutions.

While in Europe Mrs. Sibley will attend the first Assembly of the World Council of Churches in Amsterdam, Holland, in August, as an official observer for the United Council of Church Women.

In discussing her assignment by the War Department, Mrs. Sibley said: "There is growing recognition on the part of government officials that the major task of reconstruction in Germany must be borne by women."

Declaring that women represent the most vital and important segment of the German population, Mrs. Sibley pointed out that there are 168 women in Germany to 107 men. "When you consider that the great percentage of men are found in old and young age groups, it is plain to see that women will play the decisive role in molding the new Germany."

Mrs. Sibley is former chairman of the executive board of the Women's Auxiliary of the Episcopal Church. She was one of four women elected to the National Council of the Protestant Episcopal Church in 1946. She is a member of the Departments of Pastoral Services and Race Relations of the Federal Council of the Churches of Christ in America.

Adelaide Teague Case

Adelaide Teague Case was teacher, counsellor, friend, to hosts of people, not only in our own Church but outside the Church. She was an outstanding leader in the field of Christian Education. Nearly everyone now at work in that field came under her influence at one time or another. She did much to raise the standards of training and to improve the status of women workers, both volunteer and professional, in the Church.

At Teachers College, Columbia University, her classes included people from all kinds of religious backgrounds, yet she always managed to create a unity among the students. She had the ability to make each person in her class want to do his very best and his most creative work. When she was appointed the first woman professor in a theological seminary in our Church her many friends rejoiced that those in training for the ministry would have a chance to study with her.

But her contribution to the Church was not limited to her teaching. She served on the National Executive Board of the Woman's Auxiliary, and at the time of her death was one of the four women members of the National Council. To these important posts she brought her vision, her clear thinking, her firm convictions.

Her own life was an example to many. Her deep religious insight, her Christian faith, her ability to interpret that faith to others, her real joy in living, her sensitivity to the needs of others, her humility, her courage, her ability to rise above physical pain and suffering, her warm friendship—all these will be greatly missed by those who knew and loved her. She was one of those rare individuals who made those with her feel both humble and worthwhile. The Holy Spirit did indeed give her power from on high. May light perpetual shine upon her, and may she rest in peace.

Summer Holy Days

We believe that the English seldom use the frightful word **vacation,** but usually speak of their **holidays,** and of course **holidays** are **holy days.** Vacation means emptiness, nothingness, and a human soul should never "vacate" his life.

Of course all of us need a temporary escape from the routine of our ordinary duties. There should be periods when the clergyman, the lawyer, the physician, the merchant, the housekeeper can—not exactly forget what they are, and lose their identity—but enjoy recreation and play and rest, and be excused from the performance of the duties of their profession.

But there is really only one reason for taking a holiday. It is the joy of coming home again. If we do not want to come back home, refreshed and invigorated for our task, why not try to move away from our home and into a more interesting job? For our two weeks or month of holiday we usually greatly enjoy ourselves, and sometimes wish it could be continued permanently. But of course in that case it would lose all its joy. "Roughing it," hiking over the mountains with a pack and sleeping in caves, or spending a week fishing with our male friends and sleeping in a cabin of which our wives would not approve, is all very well for a short holiday. But if it became permanent, we should be tramps. A perpetual or protracted holiday would be intolerable.

So recreation loses its significance unless it is just that—**re-creation,** the making over of ourselves, better to fit us to fill our rightful places. Dean Suter has suggested the addition to the Prayer Book of a moveable feast, a sort of Rally Sunday in the autumn to signalize our return from our holiday and a re-dedication to the work and worship of our church and community.

We wish you all a happy holy-day, but warn you that it cannot be truly holy if you make it a vacation from church worship. For then the word will correctly describe it, and it will leave you empty, your soul vacant of the support and inspiration it requires.

W. L. C.

A Page for the Family *Mrs. E. E. Osgood, Editor*

SWEET HOUR OF PRAYER!

Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known:
In seasons of distress and grief,
My soul has often found relief;
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.
—Wm. W. Walford.

There are many old saints in our family today who can recall how the early Church workers use to gather early in the morning at their places of Worship for Praise and Prayer; and how they sang the grand old hymn quoted above. It usually began the service and was very popular. If you talk it over with any of them today they will tell you how inspiring and stimulating it was to them. How it strengthened and encouraged and helped them for the hours of trial to follow. Do we not need such help today?

When the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong. Alleluia.

Sweet Hour of Prayer. May I Thy Consolation share?

THE BIBLE

The charter of the true liberty.
The forerunner of civilization.
The molder of institutions and governments.
The fashioner of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophies.
The textbooks of ethics.
The light of intellect.
The answer to the deepest human heart hungerings.
The soul of all stronghearted life.
The illuminator of darkness.
The foe of superstition.
The enemy of oppression.
The uprooter of sin.
The regulator of all high and worthy standards.
The comfort of sorrow.
The strength in weakness.
The pathway in perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and hope and inspiration of man.
—Bishop William F. Anderson.

SOCIETY NEEDS THE CHURCH

For any society to be healthy and sane it must be independent of the world as far as its sense of values is concerned, and yet very much concerned with all the misery and problems of the world. And for society to have proper values and proper concerns it needs the Church in the community as a center of faith in God through Jesus Christ, as a center of moral discipline, and as a center of the "changed life" of the followers of Christ where self-sacrifice and concern for others is not talked about so much as practiced.

Society is not healthy and sane today. It needs what the Church has to give. The Light of Salvation must be alowed to shine through our lives to dispel the darkness hanging over society; that "through the Church the manifold wisdom of God might now be made known." This is our task in Christ Church, as part of the great Christian family.—E. F. K.

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HOW ONE G. I. HELPED

G. I. Dave Stratton believes that Bibles not bombs will convey the real message of Christian Democracy. Dave walked into the Kansas City field office of the Bible Society and asked how he could get Scriptures to the Japanese people whom he met when he was with the Armed Forces. "When I was in Japan," he replied when questioned about his interest, "I felt I ought not to forget that I was a Christian and accustomed to talking to folks about Jesus and the Christian way of life. But they had no Bibles and I want to know how I can get some to Japanese Christians whom I know."

Dave learned that thousands of Scriptures are being sent to Japan by the Bible Society, as a part of its World Recovery program, but he wanted to do something personal. The Bible Society mapped out a plan which he took back to his home in Tucumcari, New Mexico. Results—a money order for $134.16, representing contributions from the people of the First Baptist Church, Tucumcari, New Mexico, to be used in the purchase of Scriptures for Konomu Itagaki, Sapporo, Hokkido, Japan. Instructions have gone from the New York office of the Bible Society to the secretary at the Bible House in Tokyo that these Bibles be delivered to Mr. Itagaki.

* * *

To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their king in the fellowship of His Church.

PRAYER BOOK PAGE BY PAGE

CXXXII

Page 80—THE PRAYER OF CONSECRATION—In these days, and probably throughout the ages there is a good deal of discussion about he whole subject of atonement. People, including the clergy, are getting further and further away from the conception of a God that required the sacrifice of His Son to placate Him for the sins of mankind; and the more we think of it the more difficult it is for a loving father to require such an offering from his children no matter what their sin may have been.

This, however, is no place for a theological argument along these lines, but it is an extraordinary fact that animal sacrifices, and in very ancient times human sacrifices, were an important part of all religious systems before the time of Christ; and that today this type of worship has completely disappeared, and that now only a small group around the modern town of Nablus, which is near the ancient site of Samaria, still practice animal sacrifice.

This little group, consisting of only a few hundred persons, still observe the ancient Jewish Passover in exactly the same way in which it was originally prescribed. Every year they ascend the Holy Mountain about which the Samaritan woman asked our Saviour at Jacob's well, and there they go through the ancient ceremony in all its bloody details. But, so far as the writer knows this sect is the only relic of the universal practice of animal sacrifice in divine worship.

So that, whatever may be our views about the atonement, "the one oblation of Himself once offered" by our Saviour Christ has put an end forever to other animal sacrifices in the religious world. This, too, is a fact and not mere theory just as it is a fact that the birth of Jesus in a stable has become the dead center of all human history, from which every data is fixed, either as B. C., before Christ, or A. D., Annoe Domini, in the year of our Lord.

R. CARY MONTAGUE.

* * *

Leaders have been troubled by the huge enrollment of Rikkyo (St. Paul's University), Tokyo. It has seemed necessary to admit great numbers of students, more than 5,000 last year, in order to have even the minimum income for operation. When the school was rebuilt after the earthquake of 1923, 1,000 was expected to be the limit. Some limitation of enrollment is believed to have taken place when the Spring term opened recently.

News of the Church

THE LAMBETH CONFERENCE

News of some of our bishops who went abroad early for the Lambeth Conference is filtering back to America. The Bishop of Indianapolis lost his cassock and borrowed one from the Bishop of Edinburgh. "Fortunately our correspondent writes, he was not of the stature of Bishop Seabury, or he would not have been so comfortably arrayed." Perhaps a bit wistfully, our Scottish correspondent remarks that the Bishop did not lose the ham and eggs he was conveying as a present from the United States to Lambeth Palace.

Preaching in Dundee, Bishop Kirchoffer said that the Church is growing in America and that its influence is out of all proportion to its size. He appealed for a greater witness by the laity. There was lack of policy in our religious education, said the bishop. "Every diocese in America is a missionary diocese in that it is placed among people shot through by secularism and materialism and has much missionary work to do." The Bishop used the illustration of the flying red horse used by an advertiser in America: "We can teach a man many things and much skill, but, if at 45 or 50 he cracks up, breaks up his home and family relationships, what use is he as a citizen? We must teach him that there is another part of him which he must use; something, which like the wings of the flying horse, will not only lift him over barriers but which will lift him above the materialism of the earth."

Speaking in Maidstone Parish Church, the Bishop of Idaho spoke to a large congregation which included the mayor and aldermen. He described his diocese as a rural area where farming, mining and sheep raising were carried on. The Bishop of Kobe and the Bishop of Grahamstown, South Africa, also spoke at this service.

* * *

ST. GEORGE'S CATHEDRAL, JERUSALEM, DAMAGED

New York, N. Y.—In a recent report to London, the Anglican Bishop in Jerusalem, the Rt. Rev. Weston H. Stewart, said that the American chaplain, the Rev. Walter C. Klein, has escaped injury, though his apartment has been fired upon twice. The bishop reports in detail on damage done by shelling to St. George's Cathedral. This includes: Wooden roof of the nave is wrecked. Some carved bosses from the choir and sanctuary roof have fallen, but they are undamaged and can be replaced.

The pulpit has been completely demolished.

About twenty of the stained glass windows have been partially or completely wrecked, among them the great west window, and smaller windows of St. Michael's Chapel. All the plain glass is gone.

Archbishop Frederic Temple's litany desk is damaged, but still usuable.

Choir stalls, but not Canons' stalls, and Glastonbury chairs, damaged or destroyed.

Damage to stone work, and much damage to plaster, in the nave and the central crossing.

Two brass lions at the foot of the lectern are badly damaged. There are holes in the marble flooring, and a lock was wrenched off the vestry door.

Concluding the bishop wrote: "In general, the nave is a wreck, and the crossing and transept damaged, but the choir and sanctuary are little the worse except for dust and dirt. We rigged up a temporary church in my drawing room for today, and shall continue to use it for some days, but as we had been using only the choir for the last month, I think, when we have got it cleaned up, we can return to it. Except for their widows, both St. Michael's and St. John's Chapels are virtually undamaged."

* * *

PLEA FOR JUSTICE

New York, N. Y.—Mr. Norman Armour, Assistant Secretary of State for Political Affairs, received recently a deputation of the American Church Committee for Armenia, consisting of the Rev. Robert W. Searle, Chairman of the Committee; the Rt. Rev. Bishop Tiron, of the Armenian Church in North America; Mr. Wilbur La Roe, Moderator of the Presbyterian Church in U. S. A.; the Rev. Seth R. Brooks, Minister of the Universalist National Memorial Church, and the Rev. Edward L. R. Elson, Minister of The National Presbyterian Church.

The purpose of the meeting was the presentation to the State Department of a petition signed by over 20,000 Protestant clergymen in America on behalf of the Armenian people and their cause —seeking the good offices of the American Government "to place the cause of the Armenians before the United Nations Assembly; to plead for the restoration of the land within the Woodrow Wilson award to the Armenian people, and to seek that these people, by their own self-determination, be given the right to decide the political future of their restored land."

The American Church Committee for Armenia was organized in the spring of 1947 with the guidance and direction of such distinguished church leaders as the Rt. Rev. Henry St. George Tucker, Honorary Chairman of the Committee; Mrs. Harper Sibley, the Rev. Henry Smith Leiper, the Rev. Walter Van Kirk, the Rev. Roswell P. Barnes, the Rev. Frederick L. Fagley, and the other officers of the Committee. Soon their number increased, so that by the fall of the same year three hundred and thirty-three nationally and denominationally known church leaders from all parts of the country had associated themselves with it as members—among them forty-two bishops, many official heads and executives of denominations, councils of churches, and other interchurch bodies, and pastors and preachers of national repute. It is generally believed that the American Church Committee for Armenia, as now constituted, is denominationally and geographically the most representative body of religious leaders in America today.

The deputation appealed to the Secretary of State, and through him "to the Christian political conscience of America, to place and keep on the agenda of the Departments of State, for consideration and action in due time, the problem of the neglected justice and continued violence done to the lives, the property, the lands, and destiny of a fellow Christian people.

* * *

CLERGY PENSIONS INCREASED

New York, N. Y.—The pensions of a large group of retired clergy have been increased effective May 1, 1948, according to a statement just issued by the Rt. Rev. Cameron J. Davis, D. D., President of The Church Pension Fund. The increase has brought this group of pensions up to a level of 23 per cent higher on the average than the amount guaranteed in the Rules.

The clergy affected by this step are those who had a period of ministry before the Fund started in 1947, who have reached the age of sixty-eight after May, 1942, and whose pensions as guaranteed by the Rules are under $1,000 a year. The Board of Trustees at its recent annual meeting, at which twenty of the twenty-three members were present, felt this forward step was justified in the light of the financial status of the Fund and the outlook for the future. The pensions of those who reached the age of sixty-eight prior to May, 1942, had already been placed on the correspondingly higher basis as they retired. The Trustees authorized the setting up of the necessary reserves to guarantee the increased pensions so long as the beneficiaries live.

The step contemplates also that clergy in this same category who have not yet retired will benefit by the same

higher pension bases when they do retire.

Pensions which figure under the guaranteed Rules to more than $1,000 a year are not affected by this step. The funds available have been used entirely for the benefit of those whose ecclesiastical income during active ministry has been in the lower brackets.

It was reported also that the ninety new age allowances granted in 1947 averaged $1,027 a year, as compared with $958 for the new grants in 1946 and $849 in 1945. It is expected that the average for new grants will successively increase year by year for a great many years.

"The cost of living continues to increase," said Bishop Davis, "and our pensions consequently fall shorter of being adequate. This is especially the fact in the case of clergy ordained prior to 1917. Their pensions are in many cases lower than they would be had the Fund been in operation throughout the whole period of their ministry. Some of this disadvantage has been compensated for by the "extra benefits" granted over the years. But to do away with all the disadvantage they are under calls for $1,925,000. Of this total, $515,000 would be needed to adjust the retirement pensions at present in force, $675,000 to adjust the eventual pensions of those now over the age of sixty-eight but still active, and $735,000 to adjust the eventual pensions of those who have not yet reached the age of sixty-eight. An additional $165,000 would make possible a similar adjustment in disability pensions; and an additional $1,220,000 or thereabouts would make the adjustment in widows' and orphans' pensions. The total of all these is $3,310,000. This is a large sum."

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BISHOPS FROM MANY LANDS MEET AT LAMBETH

(Special Correspondence from London)

London—Bishops of the Anglican Communion from all over the world are gathering in London for the first Lambeth Conference since 1930. They are coming from many lands and will number approximately 400. Many bishops from the United States have already arrived. While they are staying in many places, the Goring Hotel has become a sort of unofficial headquarters. Bishop Henry W. Hobson, of Southern Ohio; Bishop Karl M. Block, of California; Bishop Henry D. Phillips, of Southwestern Virginia, and others are located there.

Before the Conference, most of the bishops were preaching in various parts of the British Isles. Of special interest was the dedication of a new sanctuary at St. Andrew's Cathedral, Aberdeen, Scotland. This was made possible by the gifts of American Episcopalians in appreciation of the action of the Scottish bishops who, in the eighteenth century, consecrated Dr. Samuel Seabury as the first American bishop, and first Bishop of Connecticut. The dedication was made by the Bishop of Aberdeen and the preachers at the two services were Bishop Frederick G. Budlong, of Connecticut, and Bishop Walter H. Gray, Coadjutor of Connecticut. Bishop Block, of California, spoke at Pusey House, Oxford.

The Lambeth Conference began with a service in the Cathedral at Canterbury, July 1, with the Archbishop of Canterbury as the preacher, and all the other bishops participating. Immediately afterwards the regular sessions of the Conference began.

On Sunday, July 4, a great service was held in St. Paul's Cathedral, London, with the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, as the preacher.

War-torn London is planning many events of great interest in honor of the visitors, including a reception by the King and Queen, and Prime Minister and the Lord Mayor, but the working schedule of the Conference does not permit many events of a social nature.

* * *

HOSPITALITY COMMITEE ORGANIZED

San Francisco, Calif.—At the suggestion of Bishop John B. Bentley, vice-president of the National Council and director of the Overseas Department, a Hospitality Committee has been set up here to meet missionaries and nationals arriving in this country and departing for the Far East through the port of San Francisco.

The Committee was organized by the Rev. A. Ronald Merrix, National Council Field Officer in the Eighth Province. Colonel J. I. Sloat is chairman and Miss Sigrid Anderson is secretary-treasurer. Members include two Chinese priests, two retired colonels, one major, one hotel manager, and four leaders of the Woman's Auxiliary. Mr. Merrix said that "each member of the committee has expressed his eagerness to participate in its activities and has shown a deep concern for the missionary cause of the Church and the opportunities which this work affords."

* * *

THE CHURCH AND ECONOMIC LIFE

New York, N. Y.—Stating that "vast numbers of church people are confused and hesitant about what is required of them as Christians in economic life," the Executive Committee of the Federal Council of the Churches of Christ in America has called for an annual church-wide educational emphasis on the church and economic life, to take place each year during the week of the third Sunday in January. The first observance, in 1949, will be held the week of Sunday, January 16.

In presenting the recommendation to the Executive Committee, Arthur S. Flemming, Chairman of the Council's Department of the Church and Economic Life, said: "The members of the department fully recognize the importance of Labor Sunday because of its connection with the observance of Labor Day by the nation and in communities. But because it comes in a holiday weekend, Labor Sunday itself affords a limited opportunity for a program in local church groups and among church people. It is this program which the department has in view in recommending an annual church-wide educational emphasis on the church and economic life in January."

The department stated, in its recommendation, that the purpose of the annual emphasis will be to help church people:

"(1) to understand how they are all a part of economic life, daily making decisions that affect what happens to other people;

"(2) to recognize that ultimately they are responsible under God for what they do as buyers and sellers, consumers and producers;

"(3) to come to know through study more about such matters as the relevance of their Christian faith for their economic relations, economic conditions and issues in their community, nation, and the world, and ways by which they as Christians, individually and colectively, may build Christian principles into economic life."

For the observance in January, 1949, the Department of the Church and Economic Life will have avilable appropriate materials for use by the churches, including worship services, resource materials, study guides, program suggestions and action projects.

* * *

DR. ALLEN APPOINTED CO-SECRETARY OF DEPARTMENT OF RACE RELATIONS

New York, N. Y.—The Rev. Dr. Thomas C. Allen, of Richmond, Virginia, for many years prominent in interracial work in the South, has been appointed co-secretary of the Department of Race Relations of the Federal Council of the Churches of Christ in America.

He will be associated with the Rev. Dr. J Oscar Lee, executive secretary of the department. As co-secretary, Dr. Allen will direct the work of the department with local church councils. One of his major responsibilities will be the promotion of interracial clinics in critical areas of racial tension throughout the country. These clinics, which have been held in twenty-four cities during the past three years, have aided local church and civic groups in building programs of interracial understanding in the community.

In 1943 Dr. Allen became the first full-time director of the Commission on

Interracial Cooperation in Virginia. When the Virginia Council of Churches was formed in 1945 and the Commission became the Council's Department of Interracial Cooperation, Dr. Allen remained its director. Under his leadership many new interracial committees were set up in local Virginia communities and state-wide interracial institutes were held with church and veterans' groups.

* * *

ANNIVERSARY OF AN OUTSTANDING MISSIONARY

Los Angeles, Calif.—St. Mary's Church, its Board, members and friends honored the Rev. John M. Yamazaki, S. T. D., upon the thirty-fifth anniversary of his ordination to the sacred ministry at the morning service, Sunday, June 27, 1948, in St. Mary's Church.

The Rt. Rev. Robert B. Gooden, D. D., close friend and staunch supporter of Dr. Yamazaki was the preacher and the Rt. Rev. Charles S. Reifsnider, D. D., also a long time friend, read the prayers.

Dr. Yamazaki was born in Matsumoto City, Japan, on July 23, 1884, and came to the United States on May 12, 1904. He was active as a layman in the Episcopal missions for the Japanese in San Francisco and Los Angeles founded by Mary Louise Patterson. Later he studied for the ministry at the Berkeley Divinity School in Connecticut, where he graduated and received his degree in 1913. He was ordained deacon in 1913 and priest in 1914, by the Rt. Rev. Horsefall Johnson, first bishop of Los Angeles.

Since 1913 Dr. Yamazaki has served continuously at St. Mary's as its priest and missionary, developing a flourishing congregation, church school and young people's organizations. For his community he has served and helped organize many institutions. He was one of the original founders of the Southern California Japanese Children's Home, and presently will serve as one of its directors. He has been many times and is now the president of the Japanese Church Federation of Southern California. He has labored unceasingly for Americanization of his people and has been one of the best mediums to interpret American ideals to Issei and Nisei generations. The work of his untiring efforts during wartime evacuation, resettlement, and the return home to the Pacific coast were deeply appreciated and the results proved his forthright leadership throughout the periods of stress and dislocation. It was during this period that his Alma Mater conferred upon him the degree of the Doctor of Sacred Theology.

Though close to his retirement age, he continues his work vigorously as a general missionary and community leader in the tasks of integration of his people to the community life. St. Mary's Church, a beautiful edifice, will remain as a living monument to his work of the past and will stand as a symbol to long view foresight for the development of future generations.

Working together faithfully with him these years has been his wife, Mary Tsune Yamzaki. He has four children: The Rev. John H. M. Yamzaki, who is vicar of St. Mary's and who is serving as chaplain in the Army Reserve; Dr. James N. Yamazaki, resident doctor at Cincinnati's Children's Hospital, who during the war was a captain in the Army, serving as battalion surgeon and who was taken prisoner of war in the Belgian Bulge; Peter T. Yamazaki, who served as an officer in the Military Intelligence during the war and continues to serve as a War Department civilian with the Occupational Forces in Japan; also a daughter, Louise H. Yamazaki, social case worker with Los Angeles County.

* * *

EPISCOPAL STUDENT CENTER FOR TULANE UNIVERSITY

New Orleans, La.—An Episcopal student center for Tulane University is planned at Zimple and Broadway by the Diocese of Louisiana.

The one and two-story brick building is estimated to cost $125,000, according to the Rev. Girault M. Jones, rector of St. Andrew's Church, who is chairman of the building committee and the advisory committee for student work.

It will have permanent quarters for a chaplain and his family who will direct Episcopal work at the university starting September 15. There will also be quarters for a full-time matron who will act as hostess. The center will be open to both men and women students.

The center will also contain a small chapel, library, recreation rooms, lounge and kitchen. All activities will be strictly supervised.

The project will be dedicated to World War II dead of all faiths from Tulane, and all Tulane gold star families are being notified of the dedication, the chairman said.

A campaign to raise funds has been started under chairmanship of W. J. Amoss.

The site, which has already been purchased, measures about 150 by 135 feet, and the building will be L-shaped, measuring about 100 by 65 feet.

* * *

NEWS NOTES FROM SOUTHWESTERN VIRGINIA

The Young People Meet at Hollins

Roanoke, Va.—The annual four days' conference of the young people of Southwestern Virginia was held at Hollins College from June 14th to June 18th, with a registration of one hundred and thirty-three.

The Rev. George T. Welsch, Jr., of Big Stone Gap, is Chairman of the Youth Section in the Diocesan Department of Religious Education and served as chaplain. The Rev. G. William Beale, of Rocky Mount, was Director of the Conference. Mrs. C. Stanley Rogers, Diocesan Director of Religious Education, was dean of the faculty. Miss Catherine Steinbach, Director of Religious Education in St. John's, Roanoke, had charge of recreation. The Rev. Edgar T. Ferrell, of Marion, was head counselor and storekeeper.

Mrs. Maie G. Payne, of Amherst, was nurse, and she and all the others above doubled as counselors. Additional counselors were Deaconess Anne Newman, of Grace House on the Mountain, St. Paul, Virginia; Miss Martha Trippe, of Randolph-Macon Woman's College, Lynchburg, and Miss Phyllis Osborne, of St. John's, Lynchburg, and the Rev. Wilfred E. Roach, of Radford.

Courses in the Conference were conducted by the Rev. Messrs. Van F. Garrett, of Christ Church, Roanoke; J. Lewis Gibbs, D. D., of Emmanuel Church, Staunton; David Cady Wright, Jr., of R. E. Lee Memorial, Lexington; R. E. Roach, of Grace Church, Radford; G. W. Beale, of Trinity Church, Rocky Mount, and Richard R. Beasley, of St. John's, Roanoke.

The following were elected for the coming year:

Ex-Officio—The Rev. Van F. Garrett, of Roanoke, Chairman of the Department of Religious Education

Mrs. C. Stanley Rogers, of Roanoke, Diocesan Director of Religious Education.

The Rev. G. William Beale, of Rocky Mount, Chairman of the Commission.

Counselors—The Rev. Messrs. Edgar T. Ferrell, Jr., of Marion, and Wilfred E. Roach, of Radford.

President—Miss Betty Todd Eberhart, of Staunton.

Vice-President—Mr. Richard French, of Lynchburg.

Secretary—Miss Peggy Hopkins, of Staunton.

Treasurer—Miss Barbara Clark, of Roanoke.

* * *

YOUNG PEOPLE ACTIVE IN SUMMER CHURCH WORK

Detroit, Mich.—Thirty young man and women arrived in the Diocese of Michigan July 1 to begin summer work in the various parishes and missions of the Diocese which have requested their assistance. Through the financial support of the Bishop Page Foundation, set up recently, these young people will have the opportunity to obtain practical experience in Church work, and the parishes in which they serve will profit by their endeavors.

This summer program was instituted last year by the Rt. Rev. Richard S. Emrich, S. T. D., Bishop of the Diocese. Bishop Emrich realized that the clergy often become submerged in extensive parish work and cannot find time to expand into fields which should be explored. Also he felt that young people

need the opportunity to learn first-hand about the life of the Church. He, therefore, tried the plan as an experiment, sending twenty-seven young people into various fields in the Diolese last summer.

The result of their work was amazing. Many parishes in Michigan's vacation areas reported that their attendance at services were doubled because of the intensified calling done by these summer helpers. New church signs were made and painted, lawns were improved and buildings were redecorated. In one parish the summer helper had been an electrician in the Navy, and the antiquated wiring of the church was reinstalled with modern equipment. In addition to all this, there were progressive steps in youth activities and Church School programs. Vacation Schools were conducted by the helpers. The mutual gains were tremendous.

Of the thirty young men and women going into the summer work this year, twenty will serve in out-State churches and ten will be in the city of Detroit or its immediate suburbs. Eight of the workers are students in theological schools, thirteen served in the armed forces of the country during the war. Five are young women, two of these being wives of theological students. Five of the workers are to supervise the work in parishes, conducting services and doing all other parish work, during the absence of the clergy.

The workers will give much the same type of service as that given by the group of helpers last year. The emphasis in the rural areas will be on calling, and on serving the vacationers in the vicinity, who often find no Church home while on holiday.

The Rev. Charles D. Braidwood, of Grace Church, Lapeer, and St. John's Church, Otter Lake, and Deaconess Olive M. Robinson, Field Worker for the Diocesan Department of Missions, are in charge of the program this year.

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THE CHURCH'S MAGAZINE AMONG ODDEST

New York, N. Y.—Commemorating the one hundredth anniversary of its establishment, the Union Square Savings Bank, New York City, has set up an exhibit of periodicals published in 1848 which are still in existence. The display includes a copy of the January 1848 **Spirit of Missions** and the June 1948 number of **Forth**, with a short history of the magazine. **Forth** is one of the sixteen periodicals still being published of the one hundred one which were in existence in New York City in 1848. As **The Spirit of Missions**, and later as **Forth**, the Church's official magazine has been published continuously since 1836.

* * *

HOME-COMING AT ST. STEPHEN'S

St. Stephen's Church near Forest, in Bedford County, Va., had their annual "Home-Coming Day" June 20th.

The Rev. A. Hume Cox, rector of Grace Memorial Church, Lynchburg, also has the care of St. Stephen's, and conducted the service, and after the sermon dedicated a handsome altar given by Miss Nellie T. Harris in memory of the Harris family, members of which have worshipped in St. Stephen's Church for more than a hundred years.

Miss Harris herself was reared as a member of St. Stephen's, but has resided in Richmond for a number of years.

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Personal Notes

The Rev. Westwell Greenwood has resigned as priest-in-charge of St. Luke's Mission and The Church of The Redeemer, Ashville, N. C., and should now be addressed 210 Juniper St., Apt. 5, San Diego 1, California.

Mr. Edward Le B. Goodwin, son of Bishop Goodwin, of Virginia, is spending the summer in Alaska helping Bishop Gordon with his boat, and teaching at St. Mark's Mission Nenana.

The Rev. W. J. H. Petter, Rector of St. Peters' Church, McKinney, Texas, has accepted the call to St. John's Church, Camden, Arkansas, effective August 1.

The Rev. Geo. F. Bratt, rector of St. Paul's Church, Ossining, New York, and vicar of All Saints Church, Briarcliff, has been appointed by Bishop Gilbert to be an Archdeacon in the Diocese of New York, and will begin his new duties October 1.

IN MEMORIUM

MILTON DARLING

The Church in Nebraska has lost one of its most distinguished Churchmen. Looking at himself from the standpoint of the world, Milton Darling would give an incredulous smile and may be others with the same point of view would smile with him. Yet in considering the saints of the dear Lord, very clearly the standard the Lord himself set up should be the measure rather than that of the world. "They are not of the world, even as I am not of the world". This is true today, will always be true. It does not follow that those who succeed in the world and receive the world's applause are to be despised—not at all. We are simply trying to say that those who have labored in the Master's vineyard should be measured by the Master's standard. This standard would be the choice of Milton Darling.

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From the world's viewpoint he would be classed as a failure. In the ears of the world there is no sound so unpleasant as that of failure. The world is slow to forgive those who grow old and die poor. The poverty of Milton Darling is not hard to account for.

First of all his main concern was not to make a success and to lay up the treasures of this world but to live a life. This is what the dear Lord would have all of His disciples do. In this Milton Darling was a sublime success. A failure as the world saw him, from the divine point of view a grand success. It is of small moment to fail in worldly affairs; it is of eternal and divine concern to succeed in the Kingdom of righteousness. And if the hurried, unthinking, unobserving world failed to pay due tribute to Milton Darling, we may be assured of his honored place among the saints in God's great Paradise. This assurance comes from God's holy Word.

There is another explanation of his poverty. "Milt" was a giver, a giver to charity and a giver to the extension of the Lord's Kingdom. Milton Darling gave and gave and gave again, and always more than he was able. His gifts, had they been wisely invested would have made him a financial success. But "Milt" preferred to be poor that others might be rich. Poverty in things temporal troubled him little if he could see others rich in things eternal. Thus he laid up great treasures where moth and rust do not corrupt and where thieves do not break through and steal. And so we are not far wrong when Milton Darling is spoken of as one of Nebraska's most distinguished Churchmen.

It was indeed a long life he lived, eighty-seven years. Coming from Maryland to Omaha when he was young and Omaha was young, his long life was an example and an inspiration in holy living both to young and old. The young men were his chief interest. There are many men in the prime of life today, true servants of their divine Lord, who look back and thank God for "Uncle Milt", who in their young years kept their feet in the narrow path that leadeth unto life eternal.

A FRIEND.

* * *

THE REV. C. W. SHEERIN, D. D.

When the Rev. Charles W. Sheerin, D. D., was called to that higher life, Christianity here lost a vibrant force, the Episcopal Church a strong and faithful leader; those who knew him personally, a loyal and helpful friend. There is a halo around his memory wherever he served. A knight in shining armor who gave so wholeheartedly his youth, his strength and great ability to the Church work. Such a life should be kept in remembrance.

We hope in the renovation and reconstruction of the Virginia Episcopal Seminary, his Alma Mater in theology, something helpful and permanent will be incorporated, reminding those who follow his profession, that highest and most important of all work, "preaching the Gospel and shepherding a flock," two things that are or should be synonomous, that in this calling, quality of work as well as length of years will win those most gracious words of commendation, "well done good and faithful servant, enter thou into the joys of thy God." We could almost hear those loving words as he entered into the presence chamber of the God he loved and served. His body rests in the quiet "God's Acre" of his loved Seminary with the fathers of the Virginia Church, his spirit will ever be in and about the place he loved.

In the words of a great English author in reference to a brother writer, for the Rev. Charles W. Sheerin, D. D., "Nil nisi bunum".

L. H. S.

DEATHS

THE REV. S. S. MARQUIS, D. D.

The Rev. Samuel S. Marquis, D. D., rector emeritus of Christ Church Cranbrook, Bloomfield Hills, Mich., and former Dean of St. Paul's Cathedral, Detroit, died on June 21 at his home in Birmingham after a long illness. He was eighty-two years of age.

Born June 8, 1866, at Sharon, Ohio, Dr. Marquis was graduated with honors from Allegheny College in Pennsylvania. As a boy he was a Methodist, and was widely known as the "boy preacher". Later he became interested in Presbyterianism, but finally embraced the faith which he served throughout his adult life.

Dr. Marquis was ordained to the Diaconate in 1891 and to the Priesthood in 1893, holding his first charge the same year at Woburn, Mass. Four years later he moved to Trinity Church, Bridgewater, Mass.

He was called to St. Joseph's Church, Detroit, in 1899, and when St. Paul's and St. Joseph's merged in 1906, he was made dean. In 1915 he left St. Paul's to organize a sociological department for the Ford Motor Company.

In 1925, Dr. Marquis became the first rector of Christ Church Cranbrook, Bloomfield Hills, where he remained until his retirement in 1939.

Dr. Marquis is survived by his son,

Shrine Mont Seminar

For Clergy and Lay-People
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Rogers I. Marquis, with whom he made his home; three daughters, Mrs. P. S. Johnson, Mrs. J. P. Carritte, Jr., of Pleasant Ridge, and Mrs. Arthur Beane, of Westport, Conn., and a brother, G. E. Marquis, of Sharon, Ohio.

Dr. Marquis was very active in Diocesan affairs. Brilliant, eloquent and a born leader, he possessed gifts of oratory and leadership which carried him to high places. He served on many committees and Departments of the Diocese, and was often a Delegate to the General Convention.

The funeral service was held in Christ Church Cranbrook on June 23. The Rt. Rev. Richard S. Emrich, S. T. D., Bishop of the Diocese; the Rev. Robert L. DeWitt, rector of St. Luke's Church, Ypsilanti; and the Rev. William S. Hill, Assistant Minister in Christ Church, Cranbrook, conducted the service.

* * *

NUNC DIMITTIS

(Continued from page 7.)

of the Lord in the face of Jesus Christ. At the hour of my departure may His presence be my peace and stay. Amen.

Blessed be God for Simeon. Blessed be Simeon for **Nunc dimittis.**

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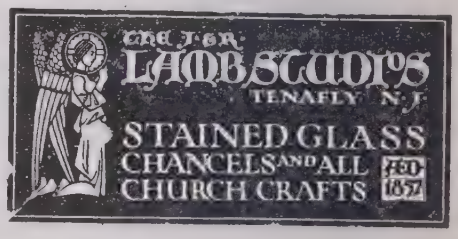

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The
Southern Churchman
July 17, 1948

CHURCH DIVINITY SCHOOL
of the Pacific
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Walter Hampden (Cyrano de Bergerac) and Ann Seymour (Roxane) discuss production details with Earl McGill, director of the program. Mr. McGill, who will be the permanent director of our program, is President of the Radio Directors Guild and is considered one of the outstanding directors of the industry.

Post Haste . . .

APOSTOLIC SUCCESSION AND THE ECUMENICAL MOVEMENT

Sir: Two recent books, "Apostolic Succession: Is It True?" by the Rev. Dr. Cirlot and "The Apostolic Ministry," by Bishop Kirk of Oxford, Dom Gregory Dix and others, should be read by all who are seriously interested in the present Ecumenical Movement, and certainly by all the Bishops and Clergy of the Episcopal Church. They are works of first-rate scholarship which deal honestly and fully with the great and crucial fact of Apostolic Succession.

Every Christian who is a realist and is fully informed, no matter what his own beliefs as to the Christian Ministry, must recognize that this matter is vital to any real advance towards world-wide Christian Reunion, because at least three-fourths of all Christians in the world today still hold that Apostolic Succession is a fact of history and believe that it is essential not only to the external organization but to the faith and life and historic reality of the Divinely Instituted Christian Church. The Lausanne World Conference on Faith and Order, in 1927, with representatives of all the major Protestant Communions present and participating, agreed that the only form of Ministry which can conceivably be accepted by the whole Reunited Christian Church is the Historic Ministry of Bishops, Priests and Deacons which has come down through all the centuries from the Apostles' time.

Manifestly, a real ecumenicity must include the three-fourths of Christendom which holds to the Historic Fact and the Catholic Doctrine of Apostolic Succession. And the two books above named show clearly, and in the full light of modern scholarship, the foundations upon which the Doctrine of Apostolic Succession rests. Most certainly they should be read by those who are taking any responsible part in the leadership of the Ecumenical Movement, and particularly they should be read by any who still imagine that the views and "scientific guesses" of Dr. Streeter on this subject are to be regarded as having great weight.

These books put entirely out of court the frequently used "of course no modern scholar believes it" type of argument against the fact of Apostolic Succession. Unfortunately, it is to be feared that many of those who most need to read these important volumes will not do so. We are all of us, of all schools of thought, too likely to read only those books which re-enforce our own views and predilections. It was the inimitable Sydney Smith who said that he never liked to read a book before reviewing it because he felt that this might bias his judgment. I believe that anyone who reads carefully these two books will find that they do influence his judgment. It is significant that two such remarkable volumes should have appeared at this time, each maintaining that the Episcopate is the direct successor of the Apostolate. In many lesser matters these books differ but, all the more, they supplement and confirm each other. For they are both written in the spirit of true scholarship—which is also the spirit of true religion—the spirit of complete loyalty to fact and truth.

WILLIAM T. MANNING,
Bishop of New York, Retired.

New York, N. Y.

* * *

400TH ANNIVERSARY, BOOK OF COMMON PRAYER

Sir: The Anglican Society desires to have the great commemoration of 1549 worthily celebrated in 1949. Could you, through your pages, inquire for us what cathedrals, churches, missions, schools are arranging to celebrate the event? The actual date when the First Book of Edward VI was authorized was June 9. That falls on a Thursday next year, an excellent day (in Whitsuntide) for the commemoration.

Doubtless the Lambeth Fathers will put forth some manifesto about it. Doubtless also our General Convention in San Francisco will celebrate with special thanksgiving. I know that the Washington Cathedral plans a worthy commemoration, as also, doubtless, the New York, Boston and Baltimore Cathedrals and Trinity Church, New York.

If all who are planning to commemorate 1549 will write me, as Secretary of the Anglican Society I will be glad to suggest ways and speakers. And the Society will be glad to issue a leaflet about the commemoration, listing the Cathedrals, Churches, Schools, Mission Chapels where the event will be thankfully noted, with the dates.

CHARLES E. HILL,
Hon. Canon, Cathedral of All Saints.
Albany, N. Y.

* * *

NO ISSUES AUGUST 7-21 AND SEPTEMBER 4

This being the universal vacation season, we shall follow our usual custom and omit two alternate issues in August and one in September.

There will be no issues August 7 and 21, and September 4.

Thus our readers won't find it too long between copies, and we shall be enabled to keep up better with the news as it occurs.

To our correspondents we say: Please continue to send in the news as it happens, so that we may use it at the earliest opportunity.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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JULY

4—Sixth Sunday after Trinity. Independence Day.
11—Seventh Sunday after Trinity.
18—Eighth Sunday after Trinity.
25—Ninth Sunday after Trinity. St James.

COLLECT FOR THE EIGHTH SUNDAY AFTER TRINITY

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

Vol. CXIV No. 29

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

A Parish Today In Japan

By The REV. JOHN J. LLOYD

Rector of St. Mary's Church, Kyoto, Japan

"Colonel and Mrs. S. Tuff Shirt, who used to be in your church, are now stationed here in Kyoto, Japan, with the occupation forces, and with their daughter, Suzy, and son Flannel, have been members of our American congregation of St. Mary's Church. Col. Shirt has been instrumental in organizing our Episcopal club and in getting sufficient cigars to keep it functioning smoothly. Mrs. Shirt always joins eagerly in the bridge activities of our women, and both of the children sing loudly if not well in our remarkable choir (and I mean remarkable! uncanny! should I say weird!) They have asked me to write and tell you something about our church here, and what we are doing."

This is the form if not the style of the letters sent out to the home churches of the American members of St. Mary's!

I got out here last October to find this American congregation already organized, with Holy Communion each Sunday, read in English by a Japanese priest. Since I arrived to work with the Kyoto Diocese and to take charge of St. Mary's Church, they have thrown themselves wholeheartedly into getting ready what was needed for their services, and into helping me and the Japanese congregation get what was needed for the church. Their good support has been no little help to my work, and more important, to the work of the Episcopal Church of Japan in this diocese.

Even though I was out here until I was seventeen, and my father was a priest in this diocese, neither my language nor my knowledge of the church here have even approached what is needed for the work. Street lingo picked up by us easily as children is not the same thing as the command of the language needed for missionary work. Then again, the Church here today is a different thing from the one I saw a little of as a boy. As everyone knows, this is a Church purified but damaged by the war. And now, it is no longer a missionary district dependent on us and other home churches, but a self-running Church whose ability to run itself must be stimulated but by no means usurped (despite obvious problems on every hand that are not being handled very well by the Japanese.) The help they must get now is very different from that in the period before the war. All in all, the work seems impossibly difficult, and is frustrating as well as inspiring. Frequently enough, it makes one feel desperately inadequate. You can guess how the hospitality and sympathy of our people here with the Army, and the little practical things they've done to help has been an immense boon to Miss Williams, Miss Skiles, and myself.

To give you a picture of the Japanese Church, especially here around Kyoto, and how our American congregation has helped, here is a sketch of the background.

Our Church in Japan came through the war heroically as you have probably heard. In spite of the pressure of police, and no little persecution, most of the Church stayed out of the Union of Churches the government tried to organize for security purposes. This Union had no health during the war and as yet has a long way to go. At the time of its birth, the leaders of our Church realized that above all else this was not a union of faith but of political expediency. The two former presiding Bishops both died as a result of the hardships of imprisonment. The present presiding Bishop was himself drafted and sent overseas. One of the clergy in Kyoto was drafted into the navy to serve as a mess-boy, later thrown into prison for not yielding his faith, and earned severe beatings.

Where parts of the Church went into the Union, another deep wound was dealt the Church—one only partly healed today. Our Japanese congregation at St. Mary's illustrate the depth of this wound. During the war, the minister and congregation of this, one of the large churches of the Diocese, joined the Union Church, because of very heavy government pressure. The result was that two years ago, with the war over and the Union no longer a government-enforced proposition, a good part of the congregation wanted to come back into the Episcopal Church of Japan. As you know, loss of face is quite something to these people. Many thought they would look ridiculous if they returned, and they stayed away. So a very small nucleus, with a young lay-reader, started holding Prayer Book services once more in St. Mary's. Since then the Bishop and one of the clergy who teaches at St. Agnes' Girls School have helped the church, and are continuing to do so until I am able to take over completely. The result of the split has been that as yet few old members have returned, so the bulk of our congregation consists of people under thirty years of age. There is a large group of college students, a larger still group of high-school boys and girls, many of whom went through St. Mary's Kindergarten before they went to public schools. There is also a large group of young people who have finished school and are working. The vestry has now been expanded from the three we had when I came to eleven, all of whom are intensely interested and working hard to make St. Mary's a strong, effective church. But that we are a new church, with few of the old members back, still badly inexperienced and disorganized, and without the habits and smooth functioning of a well-trained, sturdy church who know their business is the clearest thing about us.

One of the scars of the war shows in the thinking and attitudes of the clergy and Church as a whole. After the years of persecution and general maltreatment, the Church is settling down in a wonderful way to re-organize and move forward. But the fifteen years of distorted news and thinking, and above all of steady and relentless persecution, have left a deep scar upon them. Today they are desperately poor and it is a rare clergyman who does not feel that he has to get some outside income to take care of his family. There is not one minister whose monthly salary would buy the cheapest bicycle. The average salary would buy about ten cakes of soap, or one very inferior Japanese sweater, or perhaps one carton of American cigarettes. You can see how impossible it is for the clergy to be effective under conditions like these. Perhaps you can imagine how their thinking and vision as a whole is affected. An ill-fed person cannot think clearly for himself, let

alone be the pastor and missionary he must be to his people.

Our American group of thirty or forty are doing what they can to help in the rebirth of the Episcopal Church in Japan. The irony of this statement is deeper and more unhappy than might be apparent. A generous gift of prayerbooks, badly needed (now so well used!) has come. Bishop Sasaki gets something from the budget of the National Council —what amounts to an entirely inadequate salary and travel allowance. But by and large the answers to the unbelievable needs of this desperately poor, discouraged to the point of lethargy (except for a noble few), hopeful yet pessimistic Church, come from the devoted few who send out packages of clothes and food, some books, and some money. And that is our situation in this place where the thousands are groping for God, and the ministers who should be there to lead them must spend much of the week in outside jobs to keep their wives and children alive.

The American congregation has done much, and promises to be a help all out of proportion to the numbers in this little group. One of the immediate aims of the Japanese Church is to get some of the able men among the clergy to American seminaries for rest and study, where they can do so without the unrelenting preoccupation of the needs of their children. Ladies of our newly organized Women's Auxiliary are giving time to preparing some of these by coaching them in English, one man in particular—a young clergyman—the sturdiest scholar, the most active pastor with the most active church, and in many ways the outstanding clergyman of the diocese. He gets two hours a week from one of the ladies and an hour a week from one of the civilians working at I Corps Headquarters. The results of the help to him, the Diocese, and the Church as a whole in Japan will be all out of proportion to the time spent in coaching.

The poverty of the clergy and their consequent poor health and lack of initiative has started a second project. The Women's Auxiliary are trying to get food and clothing for these families. All but one of the 25 Japanese clergy of this diocese are married, most have two or more children. Members of the Auxiliary are collecting food and clothing, and writing for help from friends. One of our active members, Mrs. Rittgers, told the Auxiliary at their first meeting about an experience she had. Sometime ago she wrote to a friend telling her what she has seen of the needs and work of the church here. Her letter was printed in some church paper and not long afterwards packages began to arrive with clothing of all kinds and shoes. She had some Japanese merchant make a conservative estimate of the value each of the items would have on the Japanese open market. The result, either in terms of dollars at the present rate of exchange, or in terms of the incomes of the clergy, was incredible. Last Thanksgiving Mrs. Rittgers sat by the Bishop's daughter through a Thanksgiving service at St. Agnes' Girls School. They sang hymns of thanksgiving while the young woman shivered in a light cotton dress, blue with cold. You can see how much it meant to Mrs. Rittgers, let alone the Bishop's daughter, when from the things in the packages Mrs. Rittgers was able to give her a warm and attractive wool coat. A heavy wool sweater went to a clergyman who has been threatened with consumption. Thirty cakes of soap went to a private kindergarten run by a devoted Episcopalian family. Here is part of their very touching letter of thanks:

"In our 'Mother's Home' and 'Day Nursery' some widows and many children, orphans, surviving children, many victims of the war are living. They are so pathetic. They have no houses, clothing or anything else. Such people are increasing more and more. Especially as one of the Christian social workers I have to protect and comfort them. I think necessary to their relief not only material assistance, but spiritual nourishment. Your kind calling was so glad and gave us strength. Last week when I visited Miss Williams, I was given many soaps as your presents. I am thankful for your kindness. The government has never given any soap for nursery since the war begun, and so we received those with many thanks. At once we laundered sheets, aprons and curtains and clothings. Every day we are thanking you and washing children's dirty faces and hands. So now they are very clean and lovely."

They have been invaluable in helping get St. Mary's organized again and functioning well. The Japanese congregation has a treasury that is practically nil —and not yet much of an income. You will remember that it is mostly young people, and few of the former members who might have fairly decent jobs, have returned. Even if they had a good income for a Japanese church, soap, brooms, mops, and rags are outrageously high. The American people have lent them these, and have helped get the church neat and clean. An American altar committee, headed by Mrs. Wilson with some experience on one, and herself the daughter of a clergyman, work with two or three of the young Japanese kindergarten teachers to keep the altar scrubbed and the decorations neat and clean. Our services have been in a relatively comfortable church all winter because the army folk could get stoves and fuel for their own services. This is the only heated church in the diocese, and this area is notoriously damp. Some of the service boys used to walk a mile through rain or snow to sit in a damp, cold church through the services last winter. So this is no small accomplishment. American women have helped keep the choir linen clean. The wife of General Woodruff, former commanding general of I Corps, took the first bundle of laundry home herself.

All of this activity is in addition to getting the American services organized themselves. In this American congregation, we have a small acting vestry and under them various committees. One takes care of the needs of the building; has gotten the stoves and fuel, mops, brooms, etc. Another is in charge of music, has organized a struggling choir, and had some hymnals and some cloth sent out. There is an Altar Guild, mentioned before, that has done splendid work in getting what we need for Holy Communion and preparing the church for services. There is a committee whose business it is to let Episcopalians know where we are and welcome any who are interested in coming. The newest venture is the Women's Auxiliary which has overnight blossomed into an active group. They have just finished the choir cottas. They are planning to visit as a group some of the church work in this very active area of our church. They are also making preparations for an Easter egg hunt for the children of our American church community. Right now I am writing this letter through the help of the president of the Women's Auxiliary who has volunteered to do some secretarial work for me. Besides our regular eight o'clock Communion service and Morning Prayer and sermon at nine thirty each Sunday, we have been able to have Christmas Eve midnight Holy Communion, Christmas and New Year's Day services, and mid-week services throughout Lent, in addition to the full complement of Japanese services.

It has been a tremendous help to me, coming here completely inexperienced in this work, and aghast at the monumental task ahead of the church here to find the friendship and hospitality of the American people in this church community. The help of them and their friends back in America is at least a healty start in getting the Japanese church on its feet.

* * *

"Learn of Me," says the Saviour—
So does His whole life plead—
"Learn of Me to be patient,
Though heart with grief may bleed.
Learn of Me to be loving,
Learn of Me to be kind,
Learn to look back unregretting
The years you have left behind."

The Electoral Campaign

By REINHOLD NIEBUHR

Elections are the pride of democracy. It is a great achievement to keep all political power under the scrutiny of the citizens and give the men who organize political life only a short lease of power, which must be periodically renewed. This achievement separates democracy from all forms of authoritarianism, which falsely trusts some elite group to wield power without control.

It must be admitted, however, that democracy presents certain flaws which are particularly apparent in an election year. Listening to the speeches of a political convention, Walter Lippman came to the conclusion that they were filled with self-righteousness and that not a one of them gave even the slightest indication that the party of the speaker had ever made a mistake.

This note of pretension and self-righteousness will be with us for the next months of the presidential election campaign. The Republicans will speak of their great achievements; but they will not admit that their party harbors an isolationist wing which several times came within an ace of wrecking the American leadership in the western world. They almost defeated the selective service act years ago on the very eve of the second world war. They also came very close to defeating the European Recovery Program a few months ago.

The Democrats, on the other hand, will be equally intent upon covering up the fact that the liberalism of their party is subject to confusion because a wing of the party is more conservative than the Republicans. Particularly on the issue of civil rights, it is reactionary.

But the embarrassing part of the record of each party will be obscured with greater or less success. This element of dishonesty is so much a part of political campaigns that the general electorate accepts it with a kind of cynical resignation.

Since most people are not fooled by the pretensions of the campaign, one wonders what would happen if the candidates tried for a higher standard of honesty and said something like this: "I am sorry that our party made mistakes in the past years on the following issues . . . I promise to rectify these errors by the following program."

It is not likely that anyone will venture out upon such a experiment inl honesty. It is supposed not to be safe. It is assumed that a considerable proportion of the electorate not only can be fooled but likes to be fooled. But since democratic peoples have long since developed their own antitoxin for the poison of dishonesty, the pretension of politicians is on the whole futile. Some one ought to make a try of honesty. It might even pay.

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* * *

Meditations In His Presence

"Grant them continual growth . . ." (From the prayer for the **Whole State of Christ's Church,** page 75.)

We know little about the after life. Actually we know nothing from first hand experience. It seems a bit dangerous, then, to speak at length about what the life beyond bodily existence is like. We simply do not know. Why, then, proclaim belief in immortality, a continuing existence of some kind after death?

The answer is obviously because of Jesus Christ. He taught that there is no death of the soul save through the refusal to obey God; that there would be a place prepared in the hereafter for all those who love God; that any man keeping God's word would never die; that all who live and believe in Him would never die.

"Believest thou this?" (John 11:26). Yes, we believe that death is swallowed up in victory because of Jesus' resurrection, and that all those who die in faith will find abundant life in whatever state it shall please God to place us.

If life goes on it must go on growing, drawing closer and closer to oneness with God. That is why we pray our belief in this petition from the prayer for the whole state of Christ's Church. Each time we pray it a bit more of loving remembrance accrues for all who have left us for awhile, and we cling to the hope and trust that they are in the hands of God, happy and growing, busy until the time we can join them and go on growing together.

One fruit of our praying thus is that our earth life keeps on growing, too.

J. W. KENNEDY.

* * *

ST. JOHN'S UNIVERSITY GRADUATE TO WORK AMONG LEPERS

New York, N. Y.—Dr. N. Chang, of St. Luke's Hospital, Shanghai, a graduate of St. John's Middle School and St. John's University and an active member of the St. John's Pro-Cathedral Parish in Shanghai was first to respond to a recent appeal made to China's doctors and nurses to devote their lives to the nation's million leprosy victims.

The appeal was made by Dr. A. Donald Miller, of the Mission to Lepers of London, and Dr. E. R. Kellersberger, of the American Mission to Lepers, who spent two months visiting leprosy missions throughout China and addressed hospital staffs, medical schools, and nurses training institutions in the interest of winning recruits to a field of Christian service sadly lacking in professional leadership.

Dr. Chang's response to the appeal carried the endorsement of Rev. Edmund Hsu, priest of the Pro-Cathedral; Dr. P. S. Nyi, dean of the School of Medicine of St. John's University, and Dr. M. S. Hwang, acting superintendent of St. Luke's Hospital, Shanghai.

The need for doctors and nurses in the mission program of leprosy control was described by Dr. Kellersberger on his return from the Orient as "absolutely paramount." Leprosy specialists are needed particularly for the development of provincial village communities for leprosy victims and for the establishment of leprosy training centers for doctors, nurses, public health, church, and community workers.

Before beginning service in the career of his choice, Dr. Chang will spend 18 months in observation and study at Christian leprosy colonies in Hangchow and Changtu, at the School of Tropical Medicine in Calcutta, and at Vellore Medical College, India, under the eminent leprologist, Dr. Robert C. Cochrane.

* * *

IMPORTANT EXTRA

Dr. Almon R. Pepper, executive of the Presiding Bishop's Fund for World Relief, has written to all the Bishops regarding a possible misunderstanding in connection with the fund-raising drive for American Overseas Aid-United Nations Appeal for Children.

Dr. Pepper said that the campaign is for critical needs and should commend itself to the people of the country. Inasmuch as Church World Service will administer the program, and the Presiding Bishop's Fund is administered through Church World Service, this AOA-UNAC appeal places no special responsibility upon our own Church members, and they are not being asked to contribute twice to the same program. "CWS" participation in AOA is an important extra in a total appeal which is worthy of general community support. In this sense our clergy and laity may well give their support to the general community appeals."

* * *

Whatever opinions we hold on other matters, I know you will agree with me that be we Armenians, Calvinists, Premillenial, Postmillenial, Baptists, Methodists, Presbyterians, or non-denominational, what this world needs most of all, what it may have, what it can have, what we must offer to it, is Christ and Him crucified. We can unite all on this one transcendant, tremendous proposition—Hyman J. Appleman, in Christ Is Our Strength (Revell).

"The Widely Loving Society"

By The RT. REV. H. ST. GEORGE TUCKER, D. D.

Retired Presiding Bishop, President The Southern Churchman

Among the many contributions made by our Church in Japan in the application of Christian love to the practical needs of human society two have always been of special interest to me, both because of the quality of the work done and because they were begun and carried on by the Japanese themselves. These two are the Widely Loving Society in Osaka and the Home for Feeble minded children in Tokyo.

The Widely Loving Society is an industrial orphanage. Many years ago two brothers named Kobashi were baptized by Bishop Williams. In order to show their appreciation of what baptism meant to them, they decided to give their lives and their property to the work of caring for and training orphaned and destitute children. Their attention had been called to this need by a severe earthquake in northeastern Japan which resulted in a large loss of life among the farming class and left a large number of small children entirely unprovided for.

The results are an illustration of the truth of our Lord's saying, "Wisdom is justified of her children." All over Japan one can find self-respecting useful Christian men and women who but for the fostering care of the Widely Loving Society would have become social problems and a burden upon the community. Not long before leaving Japan I visited a number of churches in a remote mountain district which owed their existence to the "earthquake orphans" who had been educated and trained in farming by the Widely Loving Society and then sent back to their former homes. Many of these children have become Christian workers. Some of them have entered the ministry. The work was begun fifty-seven years ago and during that time some 7,000 children have been cared for.

A recent letter from the Rev. John Lloyd indicates that the war increased the need for this kind of work. The bombing of Osaka flooded the city with orphans. The Widely Loving Society as usual responded to the call for help, with the result that it is now caring for some three hundred and fifty children. The Japanese are doing what they can to help the Society meet this emergency, but if this greatly increased number of children are to be properly cared for, they must have the cooperation of Christian friends in this country. Mr. Lloyd's letter describes the kind of help that is needed.

He says: "They badly need a small hospital or infirmary. Their funds are exhausted in meeting running expenses so that contributions towards this building will be greatly welcomed. Their quilts are worn out. They need money to secure new ones. Old blankets will be a real help. The roofs are leaking and money is needed for this and other repairs. Just at present their available funds are inadequate to meet running expenses, so that they are really dependent upon outside aid to meet these emergency needs.

The outside activities of the children are mainly baseball and some other sports, gardening and sewing. Old baseball equipment would help them a great deal. Seed for their gardens would be much appreciated. Much needed also are materials for their sewing classes, old clothes to be altered and repaired, needles and thread, and sewing machines."

Money contributions can be sent through Dr. Lewis B. Franklin, the Treas., 281 Fourth Ave., New York 10, N. Y. They should be designated "Special for the Widely Loving Society". Packages of materials, small enough to be sent by mail can be addressed to: and marked "For the Widely Loving Society."

The Rev. John J. Lloyd,
Karasumaru Dori
Shimotachi Uri Agaru
Kyoto Shi, Japan

Mr. Lloyd explains that mail sent to him is quicker and more certain than that addressed to Japanese.

I recommend this work unreservedly and hope that Mr. Lloyd's appeal will meet with a generous response.

I might add that the Home for Feeble Minded Children is equally in need of help and equally deserving. If anyone is interested in this fine work, founded and until his death superintended by that splendid Japanese Christian, Mr. Ishii. I shall be glad to furnish any information that may be desired either as to the work or as to the sending of contributions.

* * *

RELIEF FUNDS REACH REFUGEES

New York, N. Y.—Some time ago the Armenian Patriarch in Jerusalem made an appeal for aid in caring for refugees, sheltered in a convent. An appropriation of $4,000 was authorized from the Presiding Bishop's Fund for World Relief. Then the war in the Holy Land closed banks and disrupted communications, so that it seemed impossible to transmit the money. Meantime, through the Anglican Bishop in Jerusalem it was learned that "The Armenian Patriarch and his refugees have had a very bad time. He told me a few days ago that he had lost three hundred injured, and his medical provision is quite inadequate. I hope now that for them at any rate the worst is over, and I am sure that your loan, when it comes, will be invaluable, as they are by no means out of the wood."

With the present armistice, the $4,000 and some other much-needed funds have been sent to Barclay's Bank, and it is believed that there will be no difficulty about their delivery. Amounts sent included the $4,000 for relief to the Armenian Patriarch; $500, a gift designated for the American Colony for the Children's Hospital, and $3,500 to be used at the Bishop's discretion for relief, including needs of Babies' Hospital of the American Colony.

* * *

CLERGYMEN TO TAKE SOCIAL WORK TRAINING

New York, N. Y.—The scholarship committee of the Department of Christian Social Relations has awarded a scholarship to the Rev. William B. Spofford, Jr., executive secretary of the Episcopal League for Social Action. Mr. Spofford plans to enter the Institute of Social Work of the University of Michigan this fall to commence two years' study of social work, leading to a master's degree. This is the first scholarship granted by the department to a clergyman.

Accompanying the announcement is a statement from the department office which reads: "The complexities of American community life call for some 'specialists' among the clergy. Provisions were made for the scholarship in response to this need. Wherever the Church is dealing with the exaggerated problems of individuals, families, or communities it can benefit by the competence and insight of leaders trained in social work.

"Some dioceses are seeking trained clergy for their departments of Christian social relations, their homes for children and the aged, their city missions and chaplaincy services. Some parishes are seeking clergy with special training in pastoral counseling. In diversified fields the demands for such priests is greater than the supply.

"It is hoped that it will be possible for the department to have sufficient funds next year to award an additional scholarship for a priest desiring to undertake social work training, commencing in the fall of 1949."

* * *

God give us the fortitude to endure the things which cannot be changed, and the courage to change the things which should be changed, and the wisdom to know one from the other.

Summer Paragraphs

The 1948-1949 issue of "Parish Helps" is hardly worth the effort and considerable cost of issuing it. There is very little that is new in it. Some of the brave listings are nearly ten years old. It painfully emphasizes how few tools we have available in our Church in many areas of parish life and strategy. The pamphlets of the Department of Social Service of the Diocese of Massachusetts, the best in the Church, might well have received better commendation than simply listing among "Other Resources." They are superior to many of the items featured. "281" might look again at the section under "Evangelism" in "Parish Helps" and ponder the decision that we don't need a national department of evangelism because "evangelism is the work of all our departments." The old proverb, "What is everybody's business is nobody's" is perfectly illustrated by this weak section.

* * *

By contrast, the promotion and planning for the new national radio program of the Church is tops. So is the first program, previewed, if that be the word for an audio experience, some time ago. But vestrymen and clergymen receiving information about the program should keep in mind Bishop Sherrill's statement, "In this country there are millions of men and women who have no connection with any communion of the Christian Church. If this is to be a truly Christian nation, they must be reached and interested and this must be done where they are and in a language at the initial approach they can understand. The radio gives us such a medium."

People accustomed to the usual religious radio program of preaching and sacred singing will be startled and perhaps shocked at first by the approach of our new program. Let them remember that such religious programs as they know have the lowest listening audience of any programs on the air. They never reach those towards whom our new program is shrewdly directed. Sensibly planned to build a listening audience, "Great Scenes from Great Plays" may well be a vital new approach to reaching the unchurched of America. Some will bemoan its cost, and compare it with our missionary expenditures. True, radio is costly. The answer is that we ought to be spending and giving twice or three times as much as we are for direct missionary work, not less on radio!

* * *

The Church Pension Fund announces an increase in minimum pensions for the clergy ordained before 1917. This is a fine step, though actually the increases are quite modest. The Fund comments on the 25 per cent increase in assessments which was approved by the General Convention in 1946. In asking for that increase, the Fund stated that lowered yield on its investments made the increase necessary. Now, within a year, "there seems to be a halt in the decline in interest yield and perhaps a slight turn for the better." The Fund plans to use this advantageous situation to restore some of the "extra benefits" curtailed in 1942. We hope this will be possible, but equally important is the need to increase widows and orphan's pensions. Here the Fund sees only "hope." The Episcopal Church tends to be pretty smug about its pension Fund. We ought to realize that it offers to retired clergy only the barest minimum of living, and to the widows and orphans of clergy, not even that!

* * *

The Church of England is revising its canon law. It is a long, slow process, in which convocation scrutinizes each sentence and debates every line. At a recent meeting of convocation, Canon XXI, "Of the Holy Communion" was considered. The second part of this canon is almost the same, word for word, as the rubric at the end of the confirmation service in our American Book of Common Prayer. The English canon reads, "No person shall be admitted to the Holy Communion until such time as he shall be confirmed, or be ready and desirous to be confirmed." In recent years, there have been some who would interpret our rubric to forbid the Lord's Supper to communicants of other Churches who attend a service of the Holy Communion in our Church. Such an interpretation is clearly against the historical context of this rubric, as the late Dr. James Muller of Massachusetts so clearly showed. Now apparently the Church of England would side with history and charity, for the following words were added to the canon, "Except under permission of the Bishop of the diocese and subject to any regulations of the convocation of the province relating thereto." Thus the way is provided for a Bishop to interpret this canon in the liberal spirit of Christian brotherhood.

* * *

It is with reluctance that we comment upon the divorce suit filed at Reno by Mrs. Isabelle Wilson Morill O'Ferrall. Less than a year ago, the Rev. Kirk B. O'Ferrall, then dean of St. Paul's Cathedral, Detroit, Michigan, sought permission under the new marriage canon to marry the present Mrs. O'Ferrall, who was a divocee. At about the same time, a similar case was presented to the Bishop of Lexington for his judgment. In both cases, the bishop granted permission to remarry. We said at that time that though there can be only one marriage law in the Church, and though that law must apply to clergy and laity alike, yet the

plain, practical fact is that a clergyman involved in such remarriage, though permitted by canon, seriously injures his usefulness to the Church. The present suit for divorce, based on the grounds of incompatibility, underscores this fact. We sincerely hope that our bishops will refuse clergy permission to remarry after divorce, or to marry divorcees. We argue this not on canonical gounds, but on pragmatic ones. Such a situation in a parish does not promote the welfare of the Church.

* * *

A group of clergymen of various Churches recently issued a strong statement against the new draft law. They advised disobedience of the law by the youth of our country. We disagree with this position entirely. While we are not convinced of the wisdom of the draft law in peace time, yet it is now the law of the land and it must be obeyed. But we have been a bit amused at certain voices in the chorus of disapproval of these gentlemen. Calling loudly for obedience to the law are a number of newspapers and individuals who were on the other side of the fence when civil rights were involved, or even when prohibition was "the law of the land." Then they did not council obedience! Incidentally, the Department of Commerce has just issued an estimate of the expenditures for liquor in the United States last year. It comes to the staggering (sic!) total of $9.6 billion dollars! This is an increase from $3.6 billion since 1939. In other words, liquor consumption has tripled in less than a decade. Last year, it involved a per capita expenditure of $66.66. This is about double the per capita giving of our Church last year. These figures are worth thinking about when we consider our Church budgets, and say "Our people are giving all they can."

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

BEHOLD THE SPIRIT: A STUDY IN THE NECESSITY OF MYSTICAL RELIGION. By Alan W. Watts. Pantheon. $2.75.

The author of this thorough-going study of mysticism is Episcopal Chaplain at Northwestern University, and the author of four other books in the same field—all by the time he is thirty years old. Plugged on the jacket by B. I. Bell and Bishop Conkling, it should have substantial influence among the mystically inclined. Writing within the Christian tradition (as many mystics do not), and more specifically within a Catholic terminology, he points out that "the mind of Christ" is "that mystical and nearly immediate experience of God which, although ineffable and incapable of exact description, may be explained sufficiently to give its traditional dogmatic and historic expressions much more clarity and reality than they now convey to the modern mind. Without some apprehension of this meaning, Christian doctrines are not actually intelligible at all, and must remain mere formulae lacking real power to move the soul however ably their factual and historical truth may be defended." With this thesis, provided there are proper qualifications, most readers would agree; but they would disagree with the author's uninformed comments about Liberal Protestant Churches (which deal "with politics and vague ethical principles") and Modernists ("if such may be called a religion at all"). Mysticism does not have to be smug to be profound, and Niebuhr's anti-mystical emphasis on sin should be taken more seriously. However, the book is valuable for its emphasis on a normal type of mysticism ("the consciousness of union with God") which is too often disregarded in modern life.

RANDOLPH CRUMP MILLER.

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AMBASSADOR IN CHAINS. By Hampton Adams. Bethany Press. $2.00.

Dr. Adams is a good preacher, and these are sermons preached from one pulpit to one congregation; yet he hopes that they express our common Christian faith in Jesus Christ. Lay people will find these sermons simple, stirring, and dealing with non-controversial ultimates of the faith. Most readers will find the sermon on "The Youth of Old Age," preached on Dr. Adams' fiftieth birthday, particularly relevant.

R. C. M.

* * *

THE GROUNDWORK OF THE GOSPELS. By R. O. P. Taylor. Blackwell and Macmillan. $2.50.

Provost Taylor's last work was prepared for the press by Canon Leonard Hodgson. He sees God at work in the community, and the Gospels as a result of a long process initiated and determined by God. The arguments are concise and scholarly, and yet the average reader well versed in the history of the times will have no trouble in following the line of reasoning. The first five chapters deal with Peter and Mark and with their relationship to the first Gospel, with great emphasis on the reliability of eye-witness accounts. There are a number of miscellaneous chapters: the most interesting containing evidence for the suggestion that Greek was more widely spoken than Aramaic and that in order for Jesus to reach the large crowds He must have spoken Greek.

R. C. M.

* * *

RELIGION: ITS FUNCTIONS IN HUMAN LIFE. By Knight Dunlap.. McGraw-Hill. $3.50.

This book marks a new departure and is not to be classified with the usual "philosophies of religion." It is an approach to religious behavior within the wider context of culture and group psychology. He deals with religion as morality, as a system of tabus, as determined by emotion, as self-development, and as the outgrowth of animism. He shows how religion is related to desire, to the food supply, to sex, and to other primary desires. He eliminates from his treatment such "abnormalities" as repentance, fear of punishment, conversion, "and similar pathological features of religion," relying for his approach on Salomon Reinach, Sir James Frazer, and W. Robertson Smith. The volume contains a tremendous amount of material, and the author thinks religion will continue.

R. C. M.

* * *

REVELATION AND REASON. By Emil Brunner. Westminster Press. $4.50.

Dr. Brunner is one of the foremost theologians in the world. His great books deal with man, ethics, the mediator, and now revelation and reason. He believes that theology should speak to its particular age. As against medieval thinking, he places revelation first and thus begins with the faith of the Church as found in the Word of God and then uses reason as its agent. He hopes that lay people will read his book, as theology is not limited to theologians. This is a large and ample treatment of a most important theme, and it is deserving of careful consideration by Christians of every persuasion.

R. C. M.

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KILVERT'S DIARY. Edited by William Plomer, with introudction by A. L. Rowse. Macmillan. $3.

This is judged to be one of the great diaries of nineteenth century literature. Written by a young English clergyman, it is excellent prose with a sweep and descriptive power never seen in the modern age of slipped sentences. Full of comments and observations on English life, these delightful and delectable episodes make good reading for everyone. The topics are commonplace enough, but the way the incidents are related mark this book as a minor classic. The diary stops shortly before Kilvert's marriage and subsequent death of peritonitis.

R. C. M.

A Page for the Family *Mrs. E. E. Osgood, Editor*

PROOF READING COMPETITION

By Miss Mary Junkin
Director of the Curative Workshop
In Appreciation of the Patience of the Workers In the Southern Churchman Office

The office of the Southern Churchman, as you all know, is in the Diocesan Church House. The Church has furnished space for the Curative Workshop, a non-profit organization giving treatment to orthopedic cases. This is how the Workshop probably sounds to the Southern Churchman's office.

The sound of a three-alarm fire split my ear as I opened the morning mail to see if there were any news items for the Southern Churchman. I looked up into the back yard from my window to see five five-year-olds with braces on careen around the walk on tricycles, four of them emitting siren noises, full voice, followed by one clanging like a bell. Sometimes I begin to wonder just how fragile and delicate these crippled children are!

The siren noises gave place to a loud hissing sound, followed by screams of "turn off the hose." They get the fire out after a while and the yard quiets down as they join some "fairly" quiet little girls under a tree and start making the funniest faces at the teacher. She says they are doing speech work so they will learn to talk plainer, but at a distance it looks mighty queer. A group sit and stick out their tongues at the teacher, open their mouths, shut them and appear to be licking molasses from their lips. Next they are all blowing red wind mills and later the back yard is full of soap bubbles.

This group breaks up and a train of children from about three years to eight start chugging around the walking bars that run all over the yard. You never realize just how noisy learning to walk can be until you try to proof read items for the Southern Churchman while a train goes over the trestle. The train gets derailed and the group breaks up and it is difficult to keep up with what they are doing.

A volunteer is reading something about 'Brer Rabbit took his foot in his hand" in one corner. In another a little boy is slapping along on something he calls duck feet. He couldn't stand up when he started coming to the Shop. Now he stands alone and takes two steps. By next year he will probably graduate to the fire department and be another noisy siren.

Is nothing sacred to a cripple! Two of those boys with the braces on are rushing around on roller skates. The only reason I think they probably won't break their necks is because they did it yesterday and are still alive today.

At twelve o'clock it quiets down for an hour as mothers begin coming for their children. By one o'clock it starts all over again. Only they are a little older and most of them stay in the Workshop where I can't see them and hear their pounding and hammering and sawing.

Would you believe it, the other day I went by the door of the Workshop and sitting away up in the air on a bicycle I saw a sweet old lady who must have been seventy if she was a day. They say she had a broken hip and they were loosening up her hip and knee joints. Maybe so, but to me it looks a little like flag pole sitting.

Did I say it was quieter in the afternoons?—that was before those three frying-sized boys hung that punch bag to the tree and started slugging it around.

But they do seem to have a grand time while they are getting better.

ACROSS THE STREETS OF ETHER

When sleep evades the confines of the mind—did you ever try praying rather than counting all the sheep you could find? There are so many folk—some in sorrow, some in pain—who would like a visit from you again. But time is full of many things; so visits are rare, 'though memory brings the hauntingness of gracious days, for which each heart now humbly prays, for which each mind seeks, across life's span, to do the little good it can.

If you refuse a kindness,
  If you refuse a gift,
And stumble on in blindness,
  How can you give a lift?
How can you show the way here
  Through faith—to realms above,
Beyond all grief and care, dear,
  Because you know of Love?

If you possess that Love, dear,
  To reach beyond the world,
No grief can find a way, dear,
  'Though bombs of hate be hurled.
No outer strength enfold you
  If peace be lodged within,
No boldness seek to hold you
  Except of self—sans sin.

—Martha Lee Doughty.

PRAYER BOOK PAGE BY PAGE

CXXXIII

Page 80—The Prayer of Consecration —The Manual Acts—Clergy in the Church today celebrate the Holy Communion with a great variety of physical motion, some genuflecting before the altar at every mention of the name of Christ, others merely bow at this point, and still others stand erect all the way through. In the same way some clergy stretch forth their arms at the beginning of this prayer and some lift up their hands as a type of supplication while many make no gesture whatever with their hands.

So far as the actual rubric is concerned it only calls for the breaking of bread and the taking of the cup in one's hand, and a final passing of the hand over the sacred elements.

This is one of those places where a great deal of acting has been added to the simple Prayer Book instructions, just as colored hangings for the various seasons have supplemented and often superseded the "fair white linen cloth" required by the rubric. These things apparently are left nowadays in the hands of the clergy rather than a simple compliance with Prayer Book instructions. It is very seldom that any ecclesiastical authority seems to exercise control in these matters.

The actual wording of the prayer here is so nearly according to the gospel records and to St. Paul's directions in his epistle to the Corinthians that it suffices merely to give the Biblical citations and let the reader look them up and compare them if his interest or curiosity leads him to do so. One could comment and point out quite a variety of differences in details in the four gospel records, but it seems to the writer that the general practice and the words contained in this prayer are near enough to the records as found in the four gospels so that further comment is unnecessary.

The institution of the Communion is found in Matthew xxvi, Mark xiv, Luke xxii and Paul (1 Cor. xi). Probably the quotation from the Epistle to the Corinthians is the oldest in the matter of actual date of writing.

R. CARY MONTAGUE.

News of the Church

A CHRISTIAN UNIVERSITY IN JAPAN

New York, N. Y.—The Japanese have already contributed one million Yen (or more than $300,000) toward a Christian University in Japan, and have set 150,000,000 Yen as their goal, the Rev. Dr. Carl D. Kriete, prominent missionary-educator and former president of Miyagi College in Japan, said here today.

Addressing a group of about fifty leading churchmen and educators at the Gramercy Park Hotel, Dr. Kriete, who returned recently from Japan, said that contributions by Christians in Japan "may represent more sacrifices than the raising of the $15,000,000 set as the American goal. I hardly dare mention the figure the Japanese have set, because it seems to me to be so far beyond their power to realize."

The missionary described the Christian University, which is sponsored by the Federal Council of Churches of Christ in America, and the Foreign Missions Conference, "as not a request for charity, but as a genuine cooperative effort for an international inter-racial, co-educational institution at the highest level of education."

Dr. Kriete said the idea of a Christian University in Japan had been a "dedicated dream" for a long time, but so far had failed to materialize. "What its failure has cost Japan and us none of us can estimate," he said. "We have paid part of the price in blood and tears. But this time we must not fail. Whatever it costs in treasure and life we must pay before it is too late."

Emphasizing that Japan has broken with the past, and her military leaders are "dead as far as their influential leadership is concerned," Dr. Kriete claimed the Japanese were looking to the United States for leadership and guidance.

"Today those in high positions and low look to America, and more specifically to Christianity as the highest inspiration," he said. "They believe that in our religion, in our system of education, in our political system, in our family life, we hold the key that would unlock the door to their future."

As evidence of Japanese respect for Americans, Dr. Kriete cited the views of the members of the Japan Committee for the Christian University, all of whom favor an American for president of the proposed University.

Dr. Kriete said the new generation in Japan regarded education as the best way to rebuild Japan, and was anxious to scrap the old educational system.

Mr. Soichi Saito, chairman of the Japanese Committee for a Christian University in Japan, and general secretary of the National Committee of the Y. M. C. A., urged educators interested in the Christian University to take immediate steps to prepare young men and women for faculty positions, and make scholarships available for study abroad.

He also stressed that in the organization of the University, the major emphasis be placed on "the spirit rather than the form, on the faith rather than the work."

Special guests introduced at the luncheon included Mr. Robert E. Bondy, executive director, National Council on Public Welfare; Mr. John M. Glenn, retired president, Russell Sage Foundation; and Dr. Guy Snavely, executive director, Association of American Colleges.

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MAJOR U. S. DENOMINATIONS TO UNITE IN NATIONAL BODY

Lake Geneva, Wis.—Organization of the National Council of the Churches of Christ in America has been set for the spring of 1950, it was reported here at the recent annual meeting of the Association of Council Secretaries.

Some two hundred executives and staff members of national, state, and city councils of churches from 31 states, District of Columbia, and Hawaii met here for a six-day conference on the theme "Man's Disorder and God's Design in the Community."

In addition to addresses and discussions they heard reports on developments in interchurch work throughout the nation.

The National Council of Churches will merge the major national interdenominational bodies, including the Federal Council of the Churches of Christ in America, International Council of Religious Education, the Home Missions Council of North America, National Protestant Council on Higher Education, and United Stewardship Council. The new body will include the major denominations of the United States in one interdenominational organization.

A national church conference on family life is scheduled to be held in Cincinnati, Ohio, November 29-30, it was reported. The conference will precede the biennial meeting of the Federal Council. It will use the findings of the National Conference on Family Life held recently at the White House.

A plan to hold six hundred one-day, county-wide conferences on the "farm family" within three years was discussed. The purpose will be to develop a Protestant program for the family farm.

Dr. H. Paul Douglass, editor of **Christendom** and director of the committee for Cooperative Field Research, New York City, was the major speaker. He gave four lectures on the conference theme.

Dr. Douglass pointed out that neighborhoring churches are usually competitive. He urged each local church to act toward other congregations in a Christian manner as individuals are expected to behave. This means, he said, "Thou shalt not harm thy neighbor church. Thou shalt love thy neighbor church as thy own."

Dr. Douglass advocated that neighboring churches work together in certain common projects and events, such as social action, civic betterment, religious education of children, union services, house-to-house religious surveys, common public relations policy and programs of publicity, adult education, youth work, women's work, and recreation.

"The churches belong to the community," declared Dr. Roswell P. Barnes, associate general secretary of the Federal Council, in an address.

"The churches are concerned with the welfare of the community as a whole and of every group in it."

One million American church laymen and lay women have been trained in recent years in evangelistic methods and "have gone out to carry the message of Christ into the unchurched homes of the community," according to Rev. H. H. Mr. Connell, field secretary of the Department of Evangelism of the Federal Council.

* * *

LAST WAR-TIME CLASS GRADUATES FROM CHURCH DIVINITY SCHOOL OF PACIFIC

Berkeley, Calif.—The last war-time class was graduated from the Church Divinity School of the Pacific on June 8. The Rt. Rev. F. Eric Bloy, D. D., newly consecrated Bishop of Los Angeles, was the commencement speaker. The honorary degree of Doctor of Sacred Theology was conferred on Bishop Bloy, and of Doctor of Divinity on the Rev. Arthur A. Vall-Spinosa, headmaster of St. Helen's Hall, Portland, Oregon. Among the graduates, the Rev. Tod Ewald will be vicar of Holy Innocents' Church, Corte Madera, Calif., the Rev. J. Robert Nicholas will work in the missionary district of Utah, the Rev. Max L. Christensen will be assistant at the Church of the Good Shepherd, Buffalo, and the Rev. Peter C. C. Yu will

return to the diocese of Shanghai.

The Board of Trustees, acting upon the suggestion of the Province of the Pacific, increased the budget of the school for 1948-1949 by $11,000, and a program was put in motion to raise this money by increases in "unit" giving. Every Church member in the Province will be given the oportunity to become a "Friend of the School" by pledging a unit or more per year for the next five years.

At the annual dinner preceding the commencement, speakers included the Rev. Paul M. Wheeler, president of the alumni, Rev. Russell B Staines, rector of St. Mark's, Berkeley; the Rev. A. Ronald Merrix, of the National Council; the Rev. Prof. Randolph Crump Miller; and Kenneth Samuelson, president of the student body.

The Dean announced that forty-four full-time students were in residence during 1947-1948 and that instruction was given to ninety students including those from nearby schools.

* * *

COMMENCEMENT AT BISHOP PAYNE DIVINITY SCHOOL

Petersburg, Va.—The Rt. Rev. H. St. George Tucker, D. D., retired Presiding Bishop of the Church, was the Commencement Speaker at the Bishop Payne Divinity School, on Friday evening, May 21. There were five graduates of the School, and the diploma of the School was awarded to Elisha L. Clarke, Solomon Jacobs, John H. Reece, John J. Jarrett, Jr., and the Rev. Vernon A. Jones. The degree of Bachelor of Divinity in course, was conferred upon Elisha S. Clarke, Jr., Vernon A. Jones, and also upon the Rev. George B. D. Dayson, of New York, a graduate of the Class of 1947. There were no women graduates this year.

The Baccalaureate Sermon on Thursday evening, May 20, was preached by the Rt. Rev. Noble S. Powell, D. D., Bishop of Maryland and a member of the Board of Trustees of the School, and the Speaker at the Alumni Dinner was the Rt. Rev. George Gunn, D. D., Bishop Coadjutor of the Diocese of Southern Virginia.

Meetings of the Alumni and of the Board of Trustees preceded the Commencement Exercises of the School. The Divinity School will reopen on September 16 next.

* * *

DEATH OF LOYAL CHURCHMAN

Rehoboth Beach, Del.—The death, on June 29, of Alexis Felix duPont, followed a severe illness of one month after his recent return from Florida.

Mr. duPont was born sixty-nine years ago at Hagley, Del., near the site of the old powder mill from which sprang the varied interests which have made the name duPont world-famous. Beginning as private secretary of his father, Felix assumed ever-increasing responsibilities until his retirement from the finance committee in 1944 and as a vice-president in 1946.

One often hears "Mr. duPont" referred to as though there is one person who represents the company, but in reality the name so used applies to a composite of a dozen or more persons among whom, as a matter of policy, the responsibilities are constantly shifted. Felix duPont was a prominent factor in the composite picture.

Wide-spread as his interests naturally became, he will perhaps be best remembered as a churchman. For many years a warden in the Cathedral Church of St. John's, Wilmington, and later vestryman of All Saints Church, Rehoboth, he was a chief factor in their material development. He built, in memory of his father, the beautiful Church of Our Merciful Saviour at Penn's Grove, New Jersey, to help serve the needs of the many employees of the company in that locality. He was cofounder, with his sister, Mrs. Irenee duPont, of St. Andrew's School for Boys, near Middletown, Delaware, in the beautiful chapel of which his burial service was read by the Rev. Dr. Nelson Waite Rightmyer and the Rev. Dr. Walden Pell, 2nd. The interment was in the nearby cemetery of Old St. Anne's Church.

* * *

CHAPEL CONSECRATED AT CAMP CAPERS

San Antonio, Texas.—The Chapel of St. Francis at Camp Capers in the Diocese of West Texas was consecrated recently by Bishop Jones. About four hundred people from all parts of the diocese assembled for the service which included dedication of six cabins (memorial gifts), the chapel altar, an electric water fountain, and other gifts. A picnic supper was served.

For two days preceding the service, laymen from parishes and missions had met for conference at the camp. Following the theme, "The Art of Christian Loving," the program included addresses by the Rt. Rev. John E. Hines, of the Diocese of Texas, and the Rt. Rev. Everett H. Jones, of West Texas. Discussions were led by laymen on diocesan and general church subjects. The organization is to be known as the Episcopal Churchmen's Association and the newly elected president is Mr. Hollis Fitch of Eagle Pass.

The Woman's Auxiliary summer conference began with the service of dedication of the chapel and lasted for four days. There were two guest leaders, Mrs. Schubael Beasley, of Memphis, Tenn., and Mrs. Benjamin Phillips, of Galveston. The program included a daily celebration of Holy Communion, a demonstration of Altar Work, talks on devotional side of Branch Meetings, Program Planning and Christian Social Relations and Adult Education. Mrs. P. W. Harral, diocesan president, was in charge.

Many other conferences will be held at Camp Capers during the summer.

* * *

ANNUAL CONVOCATION OF WYOMING

Laramie, Wyo.—The 39th annual convocation of the Missionary District of Wyoming was held on June 15, 16, and 17 at St. Matthew's Cathedral in Laramie, Wyoming. The Rt. Rev. James Wilson Hunter presided at the first meeting of the Wyoming Convocation since his consecration in April.

In his address Bishop Hunter said, "I would pay tribute to the Rt. Rev. Winfred H. Ziegler, D. D., who for eleven years labored diligently in this portion of the Lord's Kingdom. Bishop Ziegler, due to ill health, which came upon him as the result of his giving of himself unstintingly, has had to leave the District to live in Carmel, Calif.

Bishop Hunter expressed his desire to see the Missionary District of Wyoming advance from Missionary District status to Diocesan status, and stressed the need for a deeper sense of stewardship. In line with training for true Christian stewardship, he asked that nowhere in the District should money be raised for the Church by card parties, bingo, or any games of chance. While thanking every parish and mission that went all out for the Presiding Bishop's Fund, he urged the clergy and laity "to challenge your people to give to what I consider a 'must' in the cause of Christian stewardship."

In calling attention to the 400th anniversary of the Book of Common Prayer, he said: "I urge clergy now to begin to plan study classes on the Prayer Book to be held in 1949. May I also call the attention of both clergy and laity that as we study the Prayer Book we should realize that tampering with the services, as outlined within its pages is sacrilege. We should never indulge in or allow any deletions or additions. A book which has stood the test of 400 years deserves to be read, studied, and used exactly as is."

Regarding Evangelism, he said: "Christianity has always been evangelistic. Christianity has always implied going out unto others. In order to do this we much know what we have to go out with, we must recognize the personal implications of evangelism, we must recognize the ever continuing nature of true evangelism. The only way we justify ourselves is to continue to grow and how better can we grow unless through the opportunity of evangelism."

By action of Convocation the District College work was removed from support via voluntary askings and became

a part of the District Budget through an increase of assessments to cover this work.

A Canon was passed for the establishment of an Executive Board for the District, the board to be composed of the Bishop, Bishop Coadjutor, Archdeacon, Chancellor of District, Treasurer of District and Secretary of Convocation, as well as, a representative of the Women's Auxiliary of the District.

General Convention Deputies: Clerical—the Rev. Henry H. Heard; Alternates—the Rev. Marcus Hitchcock and the Very Rev. Dudley B. McNeil. Lay—Mr. A. D. Watson; Alternates—Mr. Milward Simpson and Mr. Walter Schmehl.

Executive Board: Elected for three years—the Rev. Charles Bennett, the Rev. George Ridgway, Mr. James Jiacoletti, and Mr. Burr Bailey; two years—the Rev. Marcus Hitchcock, the Rev. Lon Johnson, Mr. Fred Laymen, and Mr. Erle Reed; one year—the Rev. Sidney Morgan, the Rev. Harold Weaver, Mr. R. L. Esmay and Mr. Ed. Lewis.

District Treasurer—Mr. Walter Schmehl; Secretary of Convocation, the Rev. Raymond H. Clark.

* * *

BUCKSTEEP MANOR REUNION

Springfield, Mass.—The eleventh annual Bucksteep Manor Reunion was held at the Highland Hotel in Springfield on Friday evening, May 28. The attendance at this reunion was well over two hundred and forty people who came from Maine, Massachusetts, New Hampshire and Connecticut.

The reunion was under the direction of the Rev. John Brett Fort, Director of Youth of the Diocese and Director of Bucksteeep Manor for the past eleven years. Mr. and Mrs. Fort are leaving for Maine, where Mr. Fort will assume the rectorship of St. John's Church, Bangor, on September 15. Honored guests included the Rt. Rev. and Mrs. W. Appleton Lawrence, Bishop of Western Massachusetts; the Rt. Rev. Charles F. Hall, Bishop of New Hampshire; the Rev. Lemuel J. Winterbottom and Mr. Harold Binns. Bishop Lawrence was the man who conceived the idea to use this estate as a leadership training center for young people. Bishop Hall was the first faculty member to become a Bishop. Mr. Winterbotom was the first staff member and Mr. Binns the first conference members.

Another guest of the evening was the Rev. Charles K. C. Lawrence, son of Bishop Lawrence and rector of Christ Church, Biddeford, Maine, who brought the greetings of the Diocese of Maine.

Bucksteep Manor is the youth leadership training center for the Diocese of Western Massachusetts. Over one thousand young people have attended this conference center.

Speakers of the evening included the Rev. Ralph H. Hayden, the Rev. George St. John Rathbun and Miss Eleanor Anderson.

* * *

"CATCH-UP CONFIRMATION" SERVICE

Detroit, Michigan. — In accordance with the custom in the Diocese of Michigan for the past several years, a special "Catch-Up Confirmation" service was held at a late afternoon hour in St. Paul's Cathedral, Detroit. This year, the service was held on Thursday, June 10. At that time the Rt. Rev. Richard S. Emrich, Ph. D., Bishop of the Diocese, confirmed more than one hundred and fifty persons from about thirty parishes and missions in Detroit as well as the outlying sections of the Diocese.

This service is for the convenience of persons who for some reason missed being confirmed when the annual Visitation by the Bishop took place in their parish churches.

In recent years, the service has grown in popularity and considerable numbers have been brought to it by the parish clergy for confirmation. For the most part the candidates are those who were ill at the time of the Bishop's Visitation to their parish, or who are leaving the city before the next Visitation, and have been privately prepared.

* * *

COMMENCEMENT AT AUGUSTINE'S COLLEGE

Raleigh, N. C.—Forty-six graduates, representing fifteen states, received their degrees and diplomas at the eighty-first commencement at St. Augustine's College May 26. Eleven of the seventeen men in the graduating class were World War II veterans.

Dr. Clyde A. Erwin, Superintendent of Public Instruction, State of North Carolina, speaking on the topic, "Paths Toward Understanding," told the graduates and a capacity audience that education, a square deal for minority groups, the development of a strong world government, and religion, were the ways towards a better world.

Bishop Edwin A. Penick, chairman of the board of trustees, in introducing the speaker, said that Dr. Erwin had never had a recommendation for improving Negro education turned down by the Governor or the General Assembly.

Degrees and prizes were conferred and awarded by Dr. Harold L. Trigg, president of the college. Music for the program was supplied by the Choral Club, under the direction of Mrs. Constance O'Dell. Prof Theodore C. Mayo. The Rev. John W. Herritage, D. D., of, Charlotte, an alumnus and member of the board of trustees, led the opening prayers, and Bishop Penick pronounced the benediction.

The Rev. Stephen B. Mackey, of the class of 1927, archdeason of South Carolina and rector of Calvary Church, Charleston, was the preacher at the baccalaureate service on May 23.

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IN MEMORIUM

Mrs. Robert Glass

A vital, lovely woman so enriches life that where she is there life is warm and strong and full, and the heights and the depths of living are most easily borne and the median way is on a high plane where the fortunate are to be found. Gray Wright Glass held this way for her friends.

Energy, possessed by her in such abundance was to be expended for others. Her gifts of conversation, her charm as a hostess, her devotion to good causes made her place in the community one of influence, brought to her the admiration, respect and love of those who knew her well and had the privilege of her friendship.

Gray Glass knew the fullness of life, its joys and its sorrows. She knew it with courage and forthrightness and so could share with others at need and with gentleness and that precipience, that understanding which transcends sympathy. She liked people and wanted to help people, and in another time would have been among those women of the South always to be found visiting among those in need of help. In her time, though she was among the foremost in her work with St. Paul's Church, Lynchburg, and organizations serving the community, she was somewhat hampered in the personal, warmly human manifestation of beneficience that was natural to her.

The graciousnes and loveliness which Virginians always have cherished in women was hers in a distinctively Virginian way. So in her Virginia, in her community, these attributes are her memorial and imperishable in the memory of those who knew her.

PHILIP LIGHTFOOT SCRUGGS.

* * *

Miss Willie M. Scott

Miss Willie M. Scott, daughter of Margaret Phelan McGowan and James Duncan Scott of Richmond, Virginia, died on May 28th in Botetourt County in her eighty-sixth year. For nearly half a century she had been a member of the Hollins College staff. She was one of the oldest and most devoted members of St. John's Church, Roanoke. Her funeral service was conducted in Blandford Cemetery, Petersburg, Va., by the Rev. Edwin R. Carter, D. D.

"Blessed are the pure in heart, for they shall see God."

Personal Notes

The Rev. William Brace, formerly rector of Trinity Parish, Edgefield, S. C., has entered upon his duties as rector of Grace Church, Waycross, Ga.

The Rev. Raymond W. Davis, assistant at St. Paul's Church, Morristown, N. J., has accepted a call to become rector of Truro Church, Fairfax, and the Church of the Good Shepherd, Burke, Virginia, effective September 1, 1948.

The Rev. Ernest Davies, former Rector of the Parish Church in Port Maria, Jamaica, British West Indies, is now on the staff of St. Martin's Church, Lenox Avenue at 122nd Street, New York City.

The Rev. Bert F. A. Ede, formerly rector of Christ Church, Henrietta, Michigan, has accepted the appointment to St. James Church, Detroit, and has entered upon his duties there.

The Rev. William L. Hargrave, rector of the Church of the Holy Comforter, Miami, Florida, will become rector of the Church of the Holy Communion, Charleston, South Carolina, September 1, 1948.

The Rev. Geoffrey W. Ashworth, a recent graduate of the Seabury- Western Theological Seminary, Evanston, Ill., is now deacon in charge of the Church of the Good Shepherd, Windom, and Calvary Church, St. James, Minn.

The Rev. Harold T. Bienz, formerly a student at the General Theological Seminary, New York City, is now deacon in charge of St. Luke's, Bohemia, N. Y.

The Rev. Welles R. Bliss, formerly a student at the General Theological Seminary, New York City, is now vicar of Christ Church, Totawa Borough, Patterson, N. J.

The Rev. Neville Blunt, vicar of All Saints', Heppner, Ore., will become assistant at St. Mark's, Medford, Ore., August 1st.

The Rev. Howard Connell, formerly a student, is now vicar in charge of the Camp Memorial Chapel, Minnetonka Beach, Minn.

The Rev. John Grosvenor Dahl, formerly chaplain of Christ School, Arden, N. C., is now assistant chaplain of St. George's School, Newport, R. I., and associate rector at St. Columba's, Middletown, R. I.

The Rev. H. Murray Elliott, formerly priest in charge of St. Ann's, Revere, and St. Paul's, Revere, Mass., is now rector of Christ Church, Somerville, Mass.

The Rev. Rollin J. Fairbanks, executive director of the Institute of Pastoral Care, Cambridge, Mass., has been appointed assistant professor of practical theology at the Episcopal Theological School, Cambridge, Mass. He will continue his work at the institute and lecture in pastoral theology at Harvard Divinity School.

The Rev. Edward B. Ferguson, formerly assistant at St. Peter's, Port Chester, N. Y., is now executive secretary of the department of Christian social relations and a canon of the diocese of Dallas.

The Rev. Richard LeRoy Harbour, formerly a tutor in the department of the Church and the community and assistant director of field work at Union Theological Seminary, New York City, is now rector of Zion Church, Wappingers Falls, N. Y.

The Rev. Edward A. Groves, Jr., assistant in charge of youth work at Trinity, San Jose, Calif., will become canon of St. Michael's Cathedral, Boise, Idaho, July 15th.

The Rev. F. Douglass Henderson, formerly assistant at St. John's, St. Paul, Minn., is now director of Christian education of the diocese of Minnesota.

The Rev. Robert C. Holmes, formerly rector of St. James Church, Detroit, Mich., has become Assistant Minister at St. Matthias' Church, Detroit.

The Rev. Charles R. Johnson, associate rector of St. Andrew's, Jackson, Miss., will become priest in charge of Christ Church, Bay St. Louis, Miss., on or before October 15th.

The Rev. Arthur C. Kelsey, rector of St. John's, Franklin, Pa., became cu-

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rate at the Church of the Advent, Boston, Mass., July 15th.

The Rev. Haskin V. Little, formerly rector of Grace Church, Galveston, Texas, is now priest in charge of St. Mary's, Lampasas, Texas.

The Rev. Barton M. Lloyd, recently ordained to the diaconate, is now assistant at St. Paul's, Charlottesville, Va., and chaplain to Episcopal students at the University of Virginia.

The Rev. Arthur Julian Mockford, formerly associate at Good Samaritan Church, Corvallis, Ore., is now vicar of Calvary Church, Seaside, Ore.

The Rev. Oscar deWolf Randolph, formerly assistant at St. John's, Washington, D. C., is now assistant at the Church of the Holy Apostles and the Mediator, Philadelphia, Pa.

The Rev. Warren H. Steele, rector of St. James', Hammondsport, N. Y., will become rector of St. Thomas', Bath, N. Y., August 1st.

The Rev. Elmer J. Templeton, formerly priest in charge of Holy Trinity, Skokie, Ill., is now rector of Trinity, Saco, Maine.

The Rev. John S. Williamson, formerly rector of St. John's, Sodus, N. Y., is now rector of St. Paul's, Oswego, N. Y.

The Rev. Harcourt E. Waller, Jr., is now assistant at St. Paul's, Alexandria, Va.

The Rev. Arthur B. Ward, formerly priest in charge of St. James', Deer Lodge, and St. Andrew's, Philipsburg, Mont., is now rector of St. Paul's, East Orange, N. J.

The Rev. James Willard Yoder, formerly rector of St. Paul's, Richmond, Ind., is now director of the board of religious education and youth work of the diocese of New York.

The Rev. Paul Emil Shultz, of Hamilton, Virginia, will become rector on August 1st of St. Peter's Church, Altavista, and the Church of the Good Shepherd at Evington in the Diocese of Southwestern Virginia, with residence in the rectory at Altavista.

The Rev. Wilbur R. Schutze, formerly rector of St. Paul's Church, Palmyra, and St. Jude's Church, Monroe City, Missouri, has accepted the call to be assistant at St. Luke's Church, Ypsilanti, Michigan, effective September 1.

The Rev. Dennis Whittle, formerly Chaplain at Blue Ridge School, Saint George, Virginia, has accepted a call to become Rector of Walker's Parish, Cismont, Virginia, effective August 1.

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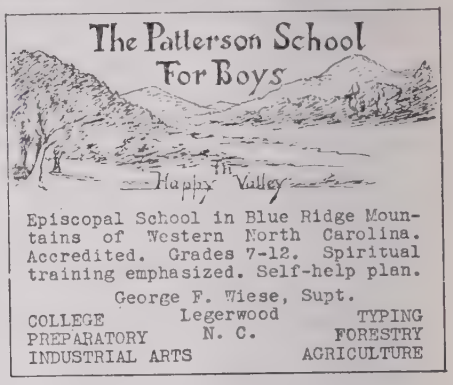

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ORDINATIONS

Deacon

Josiah William Ware, IV, was ordained to the diaconate by Bishop Strider of West Virginia on June 13 in Trinity Church, Shepherdstown, W. Va. He was presented by the Rev. H. Carlton Fox, Clarksburg, and the sermon was preached by the Rev. Dewey C. Loving, Superintendent of Blue Ridge School of St. George, Va. The Litany and Suffrages for Ordination was read by the Rev. J. L. B. Williams, of Immanuel Church at the Virginia Seminary. The Rev. Mr. Ware, who was graduated from the Virginia Seminary on June 3rd, is the grandson of the late Rev. Josiah William Ware and the late Rev. Francis Keyes Leavell and the great-grandson of the late Rev. William T. Leavell, all graduates of the Virginia Seminary of Alexandria. The Rev. Mr. Ware will be deacon-in-charge of Ascension Church, Hinton, W. Va., after July 20th.

Harry Tate Frownfelter was ordained Deacon in Trinity Church, Williamsport, Penn., June 18th, by Bishop John Thomas Heistand. The Rev. J. Moulton Thomas was the preacher, and the Rev. Francis P. Davis presented the candidate. Mr. Frownfelter is to be minister in charge of St. Paul's Church, Wellsboro, Penn.

Richard D. Bitner was ordained a Deacon in St. Stephen's Cathedral, Harrisburg, Penn., June 29th, by Bishop John Thomas Heistand. The preacher was the Rev. W. Norman Pittenger, and Dean Thomas H. Chappell presented the candidate. Mr. Bitner is to be curate of St. James' Church, Lancaster, Penn.

* * *

PRIEST

The Rev. Sidney Ulysses Martin was ordained to the priesthood on July 2 by the Rt. Rev. W. Blair Roberts in St. Elizabeth's Church, Wakpala, South Dakota. He was presented by the Rev. Frank M. Thorburn, and the sermon was preached by the Rev. Harold S. Jones. Mr. Martin will be assistant minister of the Pine Ridge Mission, South Dakota.

The Rev. John C. Henry was ordained priest in Epiphany Church, Arlington, Va., June 24th, by the Rt. Rev. W. Roy Mason, D. D.

DEATHS

The Rev. Valentine H. Sessions, D. D., a retired minister of the Diocese of Mississippi, died on June 24. The funeral service was held in St. Mary's Church, Bolton, Dr. Sessions' parish church, by the Rev. Duncan M. Gray, Bishop of Mississippi. Dr. Sessions had served the church in many capacities in his diocese, and was a deputy to the General Convention in 1928, 1931, '34, '37 and 1940.

The Rev. Thomas Heminger, retired, died at Sisseton, South Dakota, June 22. The funeral service was held at St. James' Church, Enemy Swin, South Dakota, on June 25. Mr. Heminger was ordained deacon in 1931 and priest in 1934 by the Rt. Rev. W. Blair Roberts, D. D. He had served Holy Name Chapel, Lower Brule, 1935-37, and as minister in charge of St. James' Chapel, Sisseton Reservation, from 1937 until his retirement in 1943.

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TO ALL VESTRYMEN!

THE CHURCH is going on the air over a national network Friday evening, October 1st. The value of this program to your parish or mission and to the Church nationally will depend to a very great extent on *your* understanding and support.

The booklet pictured below has been mailed to you either direct or in care of your clergyman.* Please read it carefully because as its title indicates it will give you a clear understanding of why the Church has turned to the great medium of radio—why the Church will use the kind of program that has been selected and how this program can help you build and strengthen your local Church.

On the first page of this booklet you will find the following message from your Presiding Bishop, The Rt. Rev. Henry Knox Sherrill.

If for some reason you have not received a copy of this important booklet, will you please send a post card or letter with your name and address to *The National Council, 281 Fourth Ave., New York 10, N. Y.* as soon as possible.

. . . .

Dear Friends,

With great earnestness I urge your serious attention to the message contained in this booklet.

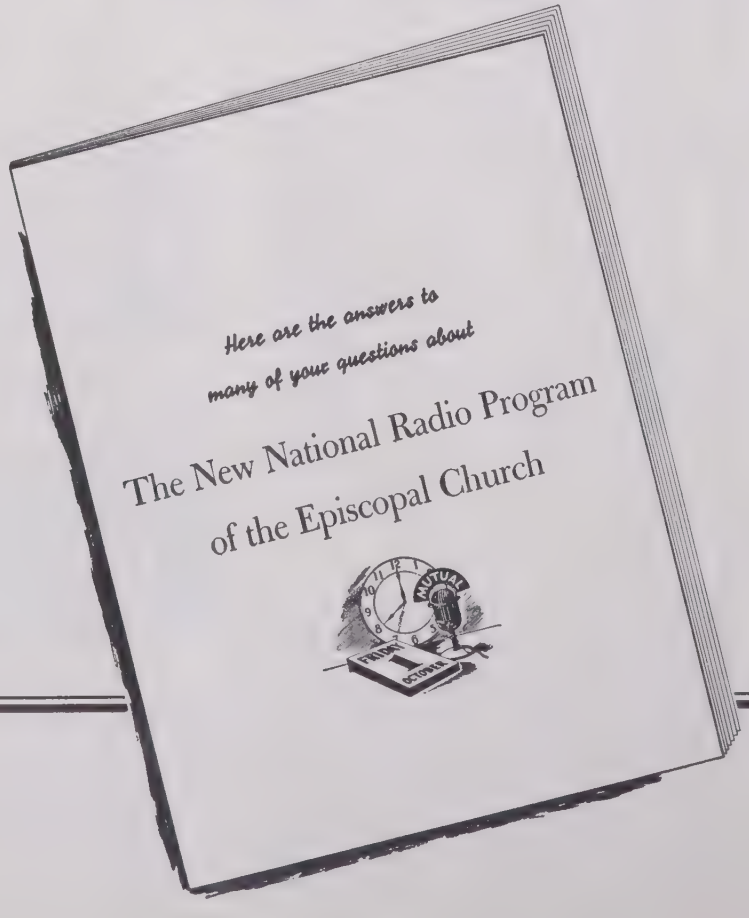
We all know that in this country there are millions of men and women who have no connection with any communion of the Christian Church. If this is to be a truly Christian nation they must be reached and interested and this must be done where they are and in a language at the initial approach they can understand. The radio gives us such a medium.

I urge your support of this new, to some daring and yet essentially sound evangelistic plan.

Faithfully yours,

Henry K. Sherrill

PRESIDING BISHOP



*Booklets for the following dioceses, at their request, will not be sent until early in September: Connecticut, Eau Claire, Maine, Massachusetts, Michigan, Milwaukee, New Hampshire, New York, Northern Indiana, Quincy, Southern Ohio, Vermont, Western Michigan.

The
Southern Churchman

July 24, 1948

Church Divinity
School of the Pacific
2451 Ridge Rd
12AUG48

"THE CHRISTIAN IDEA OF MAN"
—Gearge W. Morrel

REVIEWS AND RATINGS OF CURRENT FILMS

"LIGHTEN OUR DARKNESS"
—Robert Johnston Plumb

"THE CHURCH IN JAPAN"
—Arthur Lea

MISSION WORK IN THE PHILIPPINES
—Clauda Rogers McAfee

PRETENSION IN INTERNATIONAL RELATIONS
—Reinhold Niebuhr

MEDITATIONS IN HIS PRESENCE
—James W. Kennedy

EDITORIALS:
Converts
Prayer Book Simplification
Rome, History, and the Movies

FAMILY:
Old Delaware Church Noted For Stained Glass
—J. N. Taylor

Prayer Book Page by Page
—R. Cary Montague

NEWS OF THE CHURCH

Personal Notes

The Rev. Paul K. Abel, formerly a student at Seabury-Western Theological Seminary, Evanston, Ill., is now deacon in charge of St. Peter's, Waterford, Pa., may be addressed there.

The Rev. Richard Royal Baker, of Alexandria, Va., has accepted a call to become rector of Lunenburg and North Farnham Parishes in Richmond County, Va.

The Rev. R. Emmet Gribbin, Jr., rector of Harcourt Parish and chaplain to Episcopal students, Kenyon College, Gambier, Ohio, will become chaplain to Episcopal students at Clemson College and priest in charge of Holy Trinity, Clemson, S. C.

The Rev. Shelbert C. Harris, Jr., recently ordained to the diaconate, is now deacon in charge of St. Mark's, Shelby, Ohio.

The Rev. Harold L. Hertzler, chaplain of St. Peter's School, Peekskill, N. Y., and vicar of the Church of the Divine Love, Montrose, N. Y., will become assistant at St. Matthew's, Montreal, P. Q., Canada, August 1st.

The Rev. Walter E. Hoskin, formerly rector of the Church of the Epiphany, Urbana, Ohio, is now associate rector of St. John's, Charleston, W. Va. Address: 1105 Quarrier St., Charleston, W. Va.

The Rev. Allen W. Joslin, priest in charge of St. Paul's, Conway, and the Church of the Messiah, Myrtle Beach, S. C., will become rector of the Church of the Ressurrection, Greenwood, S. C., September 1st, and may be addressed there.

The Rev. Guy E. Kagey, formerly rector of Trinity, Baltimore Co., Long Green, Md., is now associate rector of Mount Calvary Parish, and vicar of St. Katherine's Chapel, Baltimore, Md.

The Rev. Robert Spicer-Smith, formerly a student at Seabury-Western Theological Seminary, is now assistant chaplain at the Chapel of St. John the Divine, University of Illinois, Champaign, Ill., and vicar of Trinity, Mattoon, Ill.

The Rev. Sydney C. Swann, Jr., has accepted a call to St. Paul's Church, Petersburg. He previously had been assistant rector of St. John's Church, Youngstown, Ohio.

ORDINATIONS

Deacon

James Stoney was ordained deacon on July 4 by his father, the Rt. Rev. James Moss Stoney, D. D., at St. John's Cathedral, Albuquerque, N. M. He was presented by the Very Rev. Lloyd W. Clarke, and the sermon was preached by the Ven. Robert S. Snyder. Mr. Stoney will continue his studies at the Church Divinity School of the Pacific.

Walter Robert Strickland was ordained deacon June 6, at Grace Church, Amherst by the Rt. Rev. W. Appleton Lawrence, Bishop of Western Massachusetts. He was presented by the Rev. Chandler H. McCarty, and the sermon was preached by the Rev. James F. Madison. Mr. Strickland is to be vicar of All Saints' Mission, Whalom, Fitchburg, after September 1.

Priest

The Rev. Sydney W. Goldsmith was ordained priest at Kent School, Kent, Connecticut on May 30, by the Rt. Rev. W. Appleton Lawrence, Bishop of Western Massachusetts. He was presented by the Rev. A. Grant Noble, and the sermon was preached by Dean Alexander Zabriskie of the Virginia Theological Seminary. Mr. Goldsmith will be assistant at St. John's Church, Williamstown after August 1.

Church Building Fund Sunday: The House of Bishops in 1946 passed a resolution recommending "that every parish and mission throughout the church make at least one offering each year for the enlargement of the Church Building Fund Commission's Permanent Building Fund." The last Sunday in October has been designated for observance of all congregations as Church Building Fund Sunday. The Commission's address is 170 Remsen St., Brooklyn 2, N. Y.

* * *

The world is slowly learning that because two men think differently neither need be wicked.—Sir Wilfred Grenfell.

NO ISSUES AUGUST 7-21 AND SEPTEMBER 4

This being the universal vacation season, we shall follow our usual custom and omit two alternate issues in August and one in September.

There will be no issues August 7 and 21, and September 4.

Thus our readers won't find it too long between copies, and we shall be enabled to keep up better with the news as it occurs.

To our correspondents we say: Please continue to send in the news as it happens, so that we may use it at the earliest opportunity.

THE SOUTHERN CHURCHMAN

Established 1835

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E. OTTO N. WILLIAMS, Vice-President.
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MRS. R. TATE IRVINE, Assistant Editor, Secretary-Treasurer.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

101 N. JEFFERSON STREET
RICHMOND 20, VIRGINIA

Note: Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

JULY

11—Seventh Sunday after Trinity.
18—Eighth Sunday after Trinity.
25—Ninth Sunday after Trinity. St James.

* * *

COLLECT FOR THE NINTH SUNDAY AFTER TRINITY

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

* * *

SAINT JAMES THE APOSTLE
(July 25)

Grant, O merciful God, that, as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through the same Jesus Christ our Lord. Amen.

Vol. CXIV No. 30

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

"The Christian Idea of Man"

First of Three Radio Addresses

By The REV. GEORGE W. MORREL

Rector of Trinity Church, Redlands, California

Although we might not like to admit it, most of us rather enjoy talking about our neighbors. I don't mean to suggest that we are necessarily gossips, but we do like to discuss the activities of those we know. Now, in the course of such conversations, you and I are likely to use such phrases as, "Well, his intentions are good"; or, "He did the best he could"; or "I wonder what made him do it." These and the many other such phrases that we use bear witness to the fact that we have a notion of what theologians would call "the doctrine of Man." That is to say, we have some idea as to how a human being ought to act, and what his motives are likely to be, and what his ordinary potentialities are. It is as impossible to avoid having some sort of a doctrine of man as it is to avoid thinking about oneself. Various people have various ways of thinking about human nature; the fascist thinks that human beings are only tools of the State; the anarchist thinks that every individual is a law unto himself. Now, the question I would like to answer for you this evening is: What does the Christian religion think about human nature?

Don't get the idea that this is merely an academic question, of interest only to philosophers or spinners of fine theories. It makes a great deal of difference, real practical difference, whether or not we have an accurate picture of what this human species really is like. Are we living among a species, for example, that is likely to destroy itself with its own atom bombs before the end of the present century? Or, are we among people who are basically reasonable and unselfish enough to solve their common problems without recourse to such suicidal violence? Is the human race bad, or is it good? And if it is bad, is there any hope of its ever becoming good? And, above all, what does the Christian religion have to say about these things?

It may surprise some of you to know that in answering this most pressing of questions, the Christian thinker welcomes the scientific information that comes to him from the psychologist, the sociologist, and the anthropologist. We of the Church recognize that truth is truth, from whatever quarter it may come. We are, however, cautious about seizing upon every latest theory as being the last word in ultimate truth, because twenty centuries of experience have taught us that today's final theory is likely to be discarded tomorrow. Much that is being announced regarding human nature today, particularly by certain minorities among psychologists and psychiatrists, we frankly regard with a certain healthy dubiousness. There is one school of psychiatry, for example, which would try to tell us that all our actions and choices are predetermined, and therefore we have no real freedom of will at all. You may think this sounds very modern and scientific, but the truth of the matter is that the Church was dealing with precisely this same error in the 3rd century A. D., some 1700 year ago! In those days it was known as "Grosticism" which was a Greek term for "Science". You will forgive us, therefore, if we seem a trifle skeptical about accepting the modern equivalent of an ancient falsehood which we disproved well over a thousand years ago.

You see, we of the Christian Church have been at this business of dealing with human nature for quite a long time. We've had a good deal of experience behind us. And that experience has taught us that man does have free-will and can really choose between doing this thing and doing that thing. But there is something else we know about man: he has a most amazing way of persistently choosing the wrong thing! He finds it easier to be lazy than to be industrious, easier to be selfish than to be self-sacrificing, easier to be angry than to be forbearing, and so on. What is it about us human beings that makes us dream of righteousness and practice wickedness? What is it that makes it easier for us to be bad than to be good, even when we really would like to be good? Isn't this indeed a paradox? Isn't it obviously true that human nature is at cross purposes with itself, that every man is divided against himself?

Now, division is the source of agony. The division of families, the division of old friends, the dividing of nation from nation, all are potent sources of human unhappiness, as this tragic generation knows only too well. It is a truism to say that we live in a divided world; that we belong to divided Churches; that divided homes and divided personalities are among the chief human problems of our time. It is easy to see how much of our common misery is derived from the fact of division. The Christian Faith tells us that all this comes from the one basic division of a man against himself—of every man against himself. That great man of religion, St. Paul, saw it, and put it thus: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do."

This contradiction within every man's soul reveals the sinfulness of man, for it is the very nature of sin to be divisive, just as it is the very nature of love to create harmony. Interpret it how we will, we must all admit that humanity has fallen far from its Paradise, and it desperately needs help to find its way back. Is there, indeed, a way back? Is there a way out of this dilemma in which we see ourselves to be at once good and evil? Shall we take the easy way and say with the pollyannas that all is well on the human scene, and simply forget the other side? To do so is to invite a painfully rude awakening. Or shall we say with the tyrants that man is hopeless, and is good only to be ruled and exploited? To do that is to commit race suicide, for we are all members one of another.

The Christian Church alone has the answer. She teaches us that man was created good, and is still potentially good: that is the true, sane and balanced humanism. She also reminds us that we are sinners, in need of forgiveness and in need of God's grace. When Jesus

of Nazareth said, "The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light." He pointed the way. We shall achieve unity and direction in our personal lives only when we will one thing above all other things, and when that which we will coincides with that which God wills. We Christians believe we have found the way to do this, or, to put it more accurately, that Jesus Christ has both shown us the way to do it and provided us with the strength and ability to do it. Our religion is a practical, a realistic religion: it tells us that the human race is a "house divided against itself" . . . and the truth of this insight is borne out by every morning's newspaper. And our religion also tells us that man has infinitely great possibilities, and that we can become One Family by serving humbly and sincerely the cause of our One God, who is the Father of us all.

Whenever we talk about our neighbors, we are likely to intimate that we believe that human beings are somehow capable of doing better than they do, that our race has ethical potentialities which remain unexploited. And so, indeed, we have. Christianity teaches us that there is no reason why this world should continue to be immersed in the mud-bath of selfishness and cruelty and despair. God does not intend it to be so; God does not want it to be so. God created us for something better. It is we who continually frustrate His design for us. God intends us to be happy, and so He created us with a thirst for happiness. We, foolish and perverse creatures that we are, insist on looking for that happiness in almost every place except that in which it is to be found. We are like a child who foolishly persists in looking for a dish of ice cream in a clothes closet. That happiness which is man's natural destiny and for which he was created is to be found only in conscious fellowship with God. And lest the very familiarity of these words obscure the tremendously great truth which lies behind them, let me put it another way: Christian theology teaches that man is the kind of being who enjoys the company of his Heavenly Father, just as a child enjoys the company of his earthly parent. Man apart from God is exactly and precisely like a fish out of water . . . he gasps and writhes and flounders about with a compelling restlessness. But put a man in living, creative touch with God, and see what happens. His whole life is changed; as St. Paul puts it, he becomes "a new creature". The glory of humanity is not to be found in its cultural or scientific achievements; the glory of our race consists in the fact that we are so constituted that we can become saints, sons of the Living God . . . and to that high and difficult and infinitely rewarding adventure the voice of God even at this moment is calling us.

Pretension in International Relations

By Reinhold Niebuhr

The rift between Yugoslavia and Russia is the first break in the monolithic structure of the Soviet bloc of nations. As such it encourages a degree of hope that the formidable structure, which Russia has erected and by which she hopes to expand her influence, may disintegrate and thus contribute to the peace of the world.

But these hopes may be vain. We must not count on them too much. It may be more profitable to isolate certain aspects of this rift which teach us an interesting lesson about the morality and behavior of nations.

Russia accused Yugoslavia of violating the principles of "Marxist-Leninist internationalism"; and offered as proof of this charge that Yugoslavia had shadowed Russian agents in its country and otherwise proved that it did not perfectly trust Russian policy.

Russia, in other words, identified itself with "internationalism" and accused the smaller nation of disloyalty to the wider community of the Communist world. It did not seem to occur to the Russian idealists that this vaunted Communist internationalism, being under the control of the most powerful Russian Nationalism, may easily become a screen of Russian interests.

Yugoslavia may possibly have discovered that its interests and those of Russia were not in perfect concord; and that Russia was using its power to override Yugoslavian interests. This is not a new development in international relations. French nationalism and Napoleonic ambitions had exactly the same relation to the liberal internationalism of the eighteenth century.

Even now a realistic critic of the bloc of western-democratic nations can point to various policies, ostensibly designed to serve the whole western bloc, which are in reality conceived in the interest of America, the most powerful nation in the bloc. We are not as completely different from Russia in this respect as we may imagine. Powerful nations, as powerful individuals, are always tempted to do what they want and to pretend that what they do is in the wider interest.

But Russia is particularly tempted to this kind of dishonesty because it operates in terms of a secular religion which assumes that nations, which have had a revolution, have been purged of all power impulses and of all selfishness. They are, therefore, by definition, incapable of the very evils which they reveal day by day.

It is this pretension of sanctity and purity which makes Russian ruthlessness so dangerous. It is the ruthlessness of an uncritical self--righteousness. That is always the most dangerous kind of inhumanity among individuals and among nations. We may expect it to create a great deal more confusion in the pretended heaven of the Communist world before the last word has been said.

Brotherhood among nations, as among individuals, requires a humble give and take which this kind of self-righteousness makes impossible.

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* * *

THE PROVINCIAL CONFERENCES

The provincial conferences provide your directors with the best opportunity for getting the over-all picture of how the work is coming along. We have now completed all of the meetings excepting the Fourth Province, gathering at Sewanee, June 18-21, and the Seventh Province meeting in St. Louis, October 28-29. The readily seen evidences of growth would convince the most skeptically inclined that the last year has been a period of steady development. In every province save one the attendance was better than it ever has been before, and the diocesan reports show that there are many new ideas and procedures being employed. By and large, we have an exceptionally devoted group of diocesan chairmen, whose enthusiasm for this work is proved by their willingness to travel long distances to present the result of the labors in their own diocesan fields and to pick up new helps and tools for the improvement of work under way. A good third of all the chairmen were so eager to spread interest that they brought a fellow worker with them. Optimism was tempered by a realization that in the passing of a half a century, the Church has lost heavily in her hold on laymen, and that the most steady and determined efforts will be necessary to shake off the lethargy that is still too characteristic. "We are ministering to a sleeping giant," said one conferee, but there were many indications that there are real stirrings in the body of the laity. When the giant wakes up we shall all be amazed at the way we underestimated his strength.—Church Man Power.

Reviews and Ratings of Current Films

By the PROTESTANT MOTION PICTURE COUNCIL

Picture of the Month: MELODY TIME

A delightful combination of music, cartoon animation and "live" action, "Melody Time" (RKO) was our reviewers' unanimous choice for this month's feature. They felt that it has everything calculated to entertain, not to mention certain techniques that cause one to marvel at the artistry of Walt Disney. It is especially appropriate for summer, a time when most of us average movie-goers prefer our fare to be on the light side.

"Melody Time" might well be subtitled "An Album of Disney Achievements." For this is a skillful compendium of several unrelated stories, all portrayed in exquisite color and with great imagination in design and interpretation. The live characters fit in perfectly with the animated drawings, and the whole imparts the wizardy of enchantment.

Among the episodes making up "Melody Time" are these:

"Once Upon a Wintertime"—the story of a boy and girl who go sleighing in winter's enchanted land and meet with adventures shared by animals and birds. Frances Langford tells the tale in song.

"Little Toot"—a children's tale, ingeniously depicted, of a little tugboat in New York Harbor whose mischievous antics made his family and friends ashamed of him, but who crashes through in heroic style when courage is required of him. The Andrews Sisters relate the story.

"Johnny Appleseed"—another folk tale familiar to all, featuring the voice of Dennis Day.

"Pecos Bill"—a story of a mighty man of the desert as told by Roy Rogers, aided by some western ballads by the "Sons of the Pioneers."

The three others—"Bumble Boogie," "Blame it on the Samba" and "Trees." The latter is doubtless the loveliest of the collection; it is based on Joyce Kilmer's poem and features the music of Oscar Rasbach rendered with great artistry by Fred Waring and his Pennsylvanians.

With this charming Disney fantasy, we can all be children again, taking the whole family along on a warm summer's day, and coming away refreshed for the experience. **A, Y. C.**

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young People 12 to 18; C—Children under 12

DESIGN FOR DEATH (RKO). A serious, thought-provoking picture which should add to the understanding of the anatomy of war. Confiscated Japanese documentary films are combined with studio-produced historical sequences to tell the story of the rise of the war lords in Japan, from feudal times to Pearl Harbor, and the resulting tragedy to the people caught in the struggle. It emphasizes the great danger to the individual and the nation when religion—Shintoism, in this case—is used for evil ends. Free from hate propaganda, the film ends on a note of hope. **A, Y.**

THE EMPEROR WALTZ (Paramount). The way of a phonograph salesman from New Jersey (Bing Crosby) with a high-born lady of the Imperial court (Joan Fontaine) runs its parallel course with the love affair between a distinguished pedigreed poodle in need of psycho-analysis and a "mutt" as unsiphisticated as his master. Strauss waltzes and yodeling country folk furnish the musical obligato. Exceptional color photography helps redeem a preposterous farce of a story. **A, Y, C.**

THE IRON CURTAIN (20th Century-Fox). With a "voice of doom" narrator presenting a direful prologue, this is a story based on some facts brought out at the Canadian spy trials after a code clerk at the Soviet Embassy in Ottawa revealed what his country was attempting to learn about atomic scientific secrets. The semi-documentary technique may give more authority than the picture deserves because of its propaganda overtones. It will in no way further the hopes of those working for Russian-American amity. **A, Y.**

FOUR FACES WEST (United Artists). As a variation from the accepted "western," this story gives the background of the rough-and-ready men and women whose valiant spirits made the West a great American heritage. Authentic and vital, it is based on actual events and characters, following closely the semi-biographical novel "Paso Por Aqui" by Eugene Manlove Rhodes.

GIVE MY REGARDS TO BROADWAY (20th Century-Fox). Romantic comedy with a strong seasoning of music and hearthside philosophy. Tells the story of the family of an ex-vaudeville actor (Charles Winniger) his wife, (Fay Bainter) and their children. How the mother holds her brood—and her husband—in line, and inspires them to practice the good virtues, makes a story both clean and entertaining. **A, Y, C.**

ESCAPE (20th Century-Fox). A picture comprised of strong conflicts between the forces of good and evil, personal judgment and public justice, this tells the story of an innocent man convicted of manslaughter who escapes, is befriended by a girl (Peggy Cummins) and seeks sanctuary in a village church. Rex Harrison is superb in the exacting role of the escaped man, and Norman Wooland has a choice part as the parson who leads him to the right decision. **A, Y.**

SO EVIL MY LOVE (Paramount). The story of a missionary's widow (Ann Todd) who, in Jamaica in the 1860's, falls under the spell of a blackguard (Ray Milland) and does his bidding to the ultimate destruction of her own sense of decency, integrity and honor. this is an absorbing drama. Some may see in this a serious reflection cast upon missionaries and the missions cause; one would like to believe that a missionary would have acquired enough spiritual resources to combat and resist evil. **A.**

RED RIVER (United Artists). The dramatization of an historic Western adventure, the story of the first great overland cattle drive up the Chisholm Trail to Abilene, Kansas. It has the inevitable flavor of Indian massacre and "quick on the draw" rugged individualism. There is considerable brutality implied and depicted. The story, however, is absorbing, the photography unusual, the acting generally good. **A, Y.**

EASTER PARADE (MGM). It seems to us that another title for this elaborate production would have been more fitting. It associates Easter with bunny rabbits, eggs, flowers and fashion parades, a custom which is getting prevalent and most regrettable. The Christian festival commemorating the Resurrection of our Lord should not be lost amid the symbols of pagan practices. Some familiar and some new tunes and lyrics by Irving Berlin, skillful dancing and singing by Fred Astaire, Judy Garland, Ann Miller and Peter Lawford embellish a story of stage life. Technicolor, lavish costumes and settings. **A, Y, C.**

KEY LARGO (Warner). Based on a play by Maxwell Anderson and with the help of an exceptional cast (Humphrey Bogart, Edward G. Robinson, Lauren Bacall, Lionel Barrymore, Claire Trevor and others) this portrayal of underworld activities along the Florida Keys has a strong impact on the emotions. Crime is shown with all its base violence and cruelty. Superb photography and inspired direction by John Huston. **A.**

LADY FROM SHANGHAI (Columbia). A slow-paced and strenuous picture, produced with typical Orson Welles technique. Welles is the narrator and plays the part of an Irish seaman whose questionable relationship with a rich adventuress (Rita Hayworth) brings on evil amid suspense, murder and general

confusion of plot and action. **A.**

THE VELVET TOUCH (RKO). Theme: the devastating effect of fear on a woman, causing her to commit unpremeditated murder of the man who has helped her to achieve worldly fame but has stultified her real personality. Rosalind Russell gives a convincing performance as the woman in the case. Artistically produced with dramatic quality and excellent acting, this picture is for adults only. **A.**

THE BAD SISTER (Universal-International). A J. Arthur Rank production concerning two women who, at the opposite ends of the social scale, meet when they are both in great need. The contrast of dire poverty to riches, when both women know the same anguish, makes for dramatic exploration of social values, even though the motivation is not always well shown. Good English cast and interesting backgrounds. **A, Y.**

THE TIME OF YOUR LIFE (United Artists). The locale of this passing show of odd characters is a saloon on San Francisco's waterfront. Containing no plot, it is a series of episodes touching the human flotsam who try to find a precarious anchor in alcohol. There is no attempt to embellish this situation, fortunately. **A.**

THUNDERHOOF (Columbia). A western picture of the desert and the men who ride over it. The emotions are primitive and crudely expressed. There is a triangle situation, and a moral dilemma is solved by circumstances. Fair acting and some excitement. **A, Y.**

WATERFRONT AT MIDNIGHT (Paramount). Fair depiction of what is involved in apprehending "hi-jacking" gangs. Crime is shown in its true light. Faithfulness to duty and courage win out. **A.**

TRAPPED BY BOSTON BLACKIE (Columbia). Stolen pearls; guilty husband. Chester Morris and his associate George Stone in their usual roles. **A, Y.**

UNDER CALIFORNIA STARS (Republic). An old-fashioned western brought up to date and enhanced by technicolor. The villain kidnaps the horse Trigger and pays dearly for this misdeed. Catchy songs by the "Sons of the Pioneers." **A, Y, C.**

WHIRLWIND RAIDERS (Columbia). The "Durango Kid" has moved to Texas and uncovers duplicity of corrupt State Police. Standard fast-riding and shooting affair. **A, Y, C.**

GUNS OF HATE (RKO). A gold nugget identified as coming from a formerly rich mine causes the death of its owner and false accusations to be heaped upon two traveling cowboys wanting to be helpful. They are vindicated after the guilty are identified and punished. Average western; much action; slight romance. **A, Y, C.**

FULLER BRUSH MAN (Columbia). Selling brushes can lead to unexpected developments, even murder, but a good salesman should be equal to any emergency and Red Skelton qualifies in his slap-stick way, urged on by the incentive of winning the girl of his choice (Janet Blair). **A, Y, C.**

I, JANE DOE (Republic). Exploration of a serious social problem: the behavior of an unfaithful husband sent overseas during the war, the evil results of his conduct, and the eventual dramatic climax wrought by the women he has betrayed. Good acting and direction; plausible action. **A, Y.**

SECRET SERVICE INVESTIGATOR (Republic). A familiar plot about tracing guilty counterfeiters of U. S. money and the machinations of criminals. Fair acting; realistic fighting. **A, Y.**

BIG TOWN SCANDAL (Paramount). Intended to show how a newspaper can become a force for good in the community—in this case, correct the causes of juvenile delinquency—this picture is lost in a maze of complications. The solution of the problem becomes secondary to plot interest and does not always give social values their proper emphasis. **A, Y.**

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Meditations In His Presence

XXI. "Intend to lead a new life." (From the **Invitation**, page 75.)

Our intention usually bespeaks our desire of the moment, but its compelling power is often weak—"the road to hell is paved with good intentions." So, no matter how good our intentions are, we must back them up with something stronger if they are to be followed into action.

Each time we come into the presence of God, we want to wipe out the past, and usually it is our honest intent to go from the service renewed and strengthened and ready to lead a new life. But as the fizz goes out of the livest drink when left to stand, so life goes flat when the inspirations and convictions which come are not carried out.

What kind of life change do we need at this moment? Each one must ask and answer his own question. What old portion of thought or conduct needs to be cleared out and what new life thought implanted and a new course of conduct followed? We can easily put our finger on the need, but the follow up, the follow through—that is much, much harder.

Supposed we earnestly intend to lead a new life following this service, how are we to do it?

Locate the area where there is greatest need for newness of life.

Concentrate on it during some communion service. Let the words and atmosphere feed it. By the time you come to the altar rail nail down the first step to take.

As you partake of the body and blood of Christ, ask for a portion of His strength to carry with you. Associate your need and your intent with His spirit presence.

As you leave seize the first opportunity to make good your avowed intent to be His disciple, and never let a single exception occur..

JAMES W. KENNEDY.

* * *

VOID IF DETACHED

"Void if Detached." In many different ways and in many different places these words meet our eye. On railroad tickets, passes, street car transfers, coupons, etc., these three words testify to the simple fact that said ticket or pass or transfer or coupon, etc., loses its value, is no good, can't be used, when detached.

This suggests to us the recent case of the Harvard man who, sick of a quarreling world, dissociated himself from all national ties and became a "citizen of the World" (whatever that may be.) (It may mean he wants to be a citizen in a one-man state in a one-man world.)

It also suggests those rugged individuals who feel they can exist without a society, who feel they can go their own way without consideration of the society which gives him his own character and to which he unwittingly contributes.

It brings to mind those "religious" people who can be religious outside of a religious society, who don't need the stimulus, support, and help which comes from being a part of a body. You know the kind of spiritual Robinson Crusoe we mean: "I have my own religion and I don't see why I can't practice it without going to church . . . After all, religion is a personal thing and I can be religious without belonging to any religious group . . . I have my own philosophy of life and it's good enough for me . . . ad infinitum . . . ad nauseam."

We know several of these "alone-with-the-Aloners." Most of them are fine people. But they seem to overlook the fact that man is man only when he is part of society. Society (religious or any other) gives man character and vice versa. Neither can exist without the other. Men make society; society makes men.

And apart from the religious community, one does not realize his true nature as a child of God. And man who does not fulfill his nature as a child of God becomes "void."

Mark well, O rugged individualist, thou spiritual isolationist, thou religious Robinson Crusoe, the legend of the ticket: "Void if detached."

(From the calendar of St. Paul's Chapel, Columbia University, New York.)

"Lighten Our Darkness"

By The REV. ROBERT JOHNSTON PLUMB

Rector of Saint Mark's Church, Washington, D. C.

An occasion not to be passed over lightly is the four hundredth anniversary of the Book of Common Prayer which will come on Whitsunday of 1949. The leaders of the English Reformation in 1549 acted more as translators and compilers than as authors in bringing into being this book whose aim was "to excite piety and devotion in the worship of God." Most of the collects for the Church year were translated from the collections of Gelasius 494 A. D., and Gregory, 590 A. D., and were probably in use many years before these dates. This means that many of them were in use at the time of the fall of the Roman Empire.

Toward the close of the Fourth Century, A. D., Roman sentries stationed along the Danube, noticed unusual activity among the Goths who lived in the dark forests beyond the farther shore. A canoe swiftly crossed to the Roman outpost with the message, "The Huns are upon us. Allow us to cross to safety!" The Huns were the most feared of all barbarian foes. Part Mongol and part Turk, their hordes from the Far East, checked by the Great Wall of China, had turned toward the West. Cruel and as wild as the beasts whose skins they wore, their hard riding horsemen had swept over Europe enslaving the Eastern Goths and now had come to the very borders of the Roman Empire.

The Roman border captains dispatched couriers to Constantinople to ask the Emperor what they should do. Back came the word that the Goths should be allowed to cross the river if they yielded up their arms and agreed to settle peaceably upon the land. The Goths were very willing to agree to these terms and for days thousands and thousands of them crossed the river in dugouts; hastily improvised rafts and floating tree trunks. The barbarians had entered the Empire at last. The camel's nose was in the tent. They were to become like a huge glacier sweeping down from the north. The sun might melt away the southernmost fringe but behind there was a depth of steadily advancing ice which no sun could melt. Rome might successfully beat off the vanguard but there were aways replacements to fight in their stead.

Rome fell to the Goths and Jerome, a great Christian of that period, wrote, "Who would believe that Rome, built up by the conquest of the whole world, had collapsed; that she had become both the mother of nations and their tomb? The world has perished in one city."

The first invasion by the barbarians must have been a terrible blow to the Christian community at Rome. Those who had clung to the worship of the old Roman gods called it a judgment upon the city for having turned to Christianity. After the Goths, the Huns under Attila who was called the Scourge of God, threatened to invade the Eternal city for many years. And then the Vandals came.

During this long reign of Terror people prayed. "Defend us Thy humble servants in all assaults of our enemies that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord."

Then, as night falls over the city and watchmen are set upon her ancient walls; when there are rumours of the rapid approach of the Huns and no one knows what terrors the night holds, we can picture the Christian praying, "Lighten our darkness, we beseech Thee, O Lord and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only son, our Saviour, Jesus Christ."

The Collect for the Fourth Sunday in Advent reminds us of the great need that the men and women of those far off times felt for the Coming of the Lord Jesus. "O Lord, raise up, we pray Thee, Thy power and come among us, and with great might succour us." Was ever there a greater need for prayer "that the course of this world may be so peaceably ordered by Thy Governance, that Thy Church may joyfully serve Thee in all godly quietness?" And the prayer to God "mercifully to look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us".

These prayers have not become outmoded with the passage of the years. Our cynical age needs their revelation of God's unquestioned power. We need their strong and beautiful faith which believed that their Saviour would stretch forth his hand to help them as He put forth His hand to heal the leper or to catch the drowning Peter in the Gospel story. We need to become more aware of the might of Jesus Christ. It has been said that the slogan of the Twentieth Century is "I saw it but I don't believe it." Let us change it to "Lord, I believe, help Thou mine unbelief" and pray,

"Lighten our darkness, we beseech Thee, O Lord."

* * *

Kindness, nobler ever than revenge.—Shakespeare.

THE INTERNATIONAL SITUATION

When this phrase appears in our daily papers, it usually betokens distress and concern about a present world crisis. Not so with reference to the ramifications of our national office. Recently we have had several interesting contacts with distant points. The Very Rev. Stephen S. H. Tsang, Bishop-elect of Hankow, China, has been in conference with your directors concerning our methods for giving more responsibility to laymen. The Dean is going home at the end of this month heavily laden with our literature. Archbishop George Frederick Kingston, Primate of All Canada, sent a letter requesting information concerning our movement and its publications. From across the same border, the Bishop of Niagara sent an official observer, in the person of the Rev. F. Allen Hill, to the meeting of the First and Second Provinces at Seabury House. On September 23 the Executive Director expects to fly 2,500 miles west in the Pacific to aid in the furthering of Laymen's Work in the territory of Hawaii, where Churchmen of Polynesian, Japanese, Portuguese, Chinese, Korean, Philippine, as well as Caucasian descent are to be found. Further, many of our bishops on their way to England and the Lambeth Conference have been calling at the office. Of course, our Lay Reader's Sermon Service goes regularly across each of the great oceans to many different countries.—Church Man Power.

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PROJECT FOR VOLUNTEER YOUTH WORKERS

A selected group of young men between the ages of 17 and 23 will form a work group at Seabury House, national conference and hospitality center at Greenwich, Conn. They will begin their program of work, study, worship and recreation on August 2, and end the project August 14.

Seabury House was unoccuppied for a time before it was acquired by the Church, so that there is much clearing away of undergrowth, and other outdoor work to be done. The boys pay their own expenses and cost of their meals. They will live in the House and take their meals there.

The Rev. Knud A. Larsen, rector of Grace Church, Rutherford, N. J., and volunteer youth worker for the Division of Youth, will be leader. The project is sponsored by diocesan youth leaders of the Second Province.

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Be happy with what you have and are; be generous with both, and you won't have to hunt for happiness.—Gladstone.

* * *

There is no duty we so much underrate as the duty of being happy.—Robert Louis Stevenson.

"The Church in Japan"

By The RT. REV. ARTHUR LEA

Retired Bishop of Kyushu, Japan

It is already five months since we caught a glimpse of glorious Fuji San rising out of the Pacific Ocean, while Japan itself lay below the horizon. These five months have been spent first in trying to appraise the psychological and spiritual condition of the Japanese under the occupation and secondly in responding to invitations from all sides to give addresses in schools, to students, teachers and P. T. A's.

Japan is a changed country. Three years ago she was a mighty Power in control of China, Korea, the Philippines, Malaya and the Pacific Islands. Today she is stripped of her empire and foreign troops control her life. The Chinese and Koreans who were in Japan on sufferance now walk the streets with the air of conquerors. Recently one hundred and fifty trucks carried thousands of Koreans in a procession which celebrated their emancipation. There was only one banner in English of the hundreds which were waving aloft or placarding the trucks. "Thanks to the allies for our liberation". This demonstration, which time and again held up the traffic, was directed by patient Japanese policemen. Neither they nor the Japanese people showed the slightest resentment.

The astonishing thing is that five months of observation has failed to discover any sign of bitterness or sullenness. On the contrary there is a spirit of unfailing goodwill and courtesy. The relationship between the Japanese and the occupying forces is exemplary and, we believe, a new thing in history. Loyal cooperation is everywhere in evidence. This is not entirely explained by calling it oriental fatalism. The people with one voice condemn the policies of those who brought Japan to ruin through their aggressive ambition. We are bound to recognize the good in a people capable of such self-restraint.

This is a time when the Christians of the world are bound to step in and give words of encouragement and comfort to a nation willing to admit its failures and reconstruct itself on democratic lines.

The Christian congregations which lost their church buildings in the bombings now meet for worship in their homes, squatting on the matted floors. It is not difficult to point out to them that in N. T. days there were no church buildings and that they are fulfilling the ideal of fellowship, and God is with "the Church which is in thy house". The western world is filled with churches too large to realize the ideal of fellowship, and God is calling us again to manifest in its fulness the fellowship which is in Christ.

It is, of course, impossible to describe the sufferings and fears which the Christians endured during the war period. They are greatly cheered when one assures them that now they know by real and bitter experience the meaning of the words of the Apostle "By honor and dishonor, by evil report and good report, as deceivers and yet true; as unknown and yet well known; as dying, and behold, we live; as chastened and not killed; as sorrowful and yet always rejoicing; as poor and yet making many rich; as having nothing, and yet possessing all things".

It may be interesting if we indicate the main lines of our approach to congregations of non-Christians, such as meetings of the P. T. A. We are continually being asked to speak to them on the making of a new nation. This we always refuse to do for very clear reasons. One is that a nation cannot be re-made overnight . . . that anything like a revolution will only bring confusion and further distress . . . that what we need is not a new Japan, but the real Japan based on a new foundation.

We assure them that it would be a fatal mistake to cast aside their heritage of loyalty, patriotism and their spirit of sacrifice. These must be based not on mythology, but on faith in God who is their God as well as ours. The idea of a divine country with a divine mission is not to be cast aside, but to be fulfilled by making Japan the Kingdom of God. We do not hesitate to tell them that in a peaceful world Japan can renew herself and make her own contribution to the world; that the climax of Japan was not in the past, but is to be realized in the future. We assure them that the attitude of the democracies towards Japan is steadily changing through the good reports that returning G. I's are giving to the democracies.

The time has come when we are now free to tell them frankly what has been wrong with Japan; in fact that is often what they definitely ask us to speak about. It is very effective to show them that the militarists used and abused their fine loyalty and patriotism for aggressive purposes, and especially is it effective when we point out that Japan's greatest trouble was her confusing and confounding two quite different things, that is to say, patriotism and religion. When one presents this idea in detail the effect on their minds is instantaneous. In fact their minds are prepared as never before to receive those truths which prepare the way for Christian faith.

The great subject here now is education. The American Educational authorities here are making great efforts to rid education of the nationalistic ideas which led to Japan's ruin. The great difficulty is, however, that the authorities have not been able to make up their minds as to what substitute they will provide for this powerful motive which dominated the mind of Japan in the past. School teachers do not hesitate to press for some real substitute, but the authorities of the Occupation Forces are afraid of allowing any connection between religion and education. They hark back to the old controversy of separation of Church and State, and in doing so think they must keep all religion out of the schools, in other words, give a non-religious type of education. Non-religious education, however, is atheistic and materialistic, and this means planting the seeds of the hated enemy, Communism. They are on the horns of a dilemma and there seems to them no way of escape.

It is to this problem that we are now devoting our attention. In England the problem has been settled by making teaching of religion compulsory, except that parents may withdraw their children from the religious instruction. In America the problem is still unsolved. It happens, however, that the Christian schools of Japan are at present the freest in the world, and a great effort is now being made to solve this problem. Having been asked to head the Women's College and organize it into a Women's University I am bound to try and find the solution. Time and space will not permit me to go into details in this report but I may have the opportunity to take the matter up as we go ahead with our plans.

At a recent meeting to consider the matter of spiritual education, a Shinto priest was asked by a Christian leader what idea of God he would now present to young people, seeing that now Ancestor-worship had been set aside. The priest at once demurred and said he did not care to be asked such difficult questions. When pressed, he replied: "General MacArthur has not yet told us what idea of God we may teach".

At any rate a new era has opened for the Christian schools of this country. Hitherto, in order to maintain government recognition of these schools, Christian Education had to be set aside, or given surreptitiously, and this led to a very unsatisfactory situation. The mat-

ter is now clarified, with the result that Christian schools have come out with definite statements of their purpose to make these schools thoroughly Christian.

It is at this point that I shall refer to the greatest difficulty that has arisen in the history of the Seikokwai (Church of Japan, Anglican and Episcopal). At the time when Japan was heading straight for war the whole nation went mad on the principle of unification and consolidation. This at once had its repercussions on the Christians of Japan. The nation was about to enter upon the most critical period of its history. Is not this the time for all Christians to unite? After all is not unity the ideal of Christ Himself?

Thus arose the movement to compel all non-Roman Churches to unite. It soon received the forceful support of the Department of Education which for years had been working on a "Religious Bill" which would bring the many Churches under its control.

It appears that the pressure of the Government, and those who favored the amalgamation of the Churches was of the most intensive kind. The Seikokwai then entered on a period of its history without parallel in its complexity. Many clergy (including Bishops) were in favor of finding a way to join in this amalgamation effort if for no other reason than that otherwise colossal difficulties would arise which might even destroy the Church. Endless negotiations were carried on and crisis followed crisis. There was vacillation on all sides, because the situation was always changing. Fear was a dominating motive in the country and often officials would bring the Christians under suspicion, to prove that they themselves were loyal. Reports would be spread abroad that the whole Seikokwai had joined in order to influence those who were still holding out. The difficulty of many in the Seikokwai was that the body had no creed, as yet, and would be without the Episcopate, the organ of continuity in the historic church. In the end about one-third of the church, many of the clergy and three Bishops joined the amalgamation. The continuing church was then compelled by the Government to bring its organization to an end, but was allowed to exist as individual churches only, as a sort of congregational system. Bishops were not to be in charge of Dioceses, for the Diocese had to be dissolved. In order that a Bishop might confirm church members, he had to go forth ostensibly on a evangelistic tour. The Constitution and Canons of the Church were set aside. At this juncture three of the Bishops who had entered the Amalgamation decided to consecrate seven Bishops in order to maintain the Episcopate within the Amalgated Body, though the consecration was done secretly, for fear both of the Amalgamated Body and of the Government. It was argued by them that if Dioceses were destroyed the individual churches should have Bishops to continue the Episcopate in the church, and thus there were seven Bishops without any jurisdiction except their own parishes. Thus arose a division in the Seikokwai: those within the Amalgamated Body and those who continued their existence as "individual churches".

As soon as the occupation took place the whole situation changed. One Diocese which had gone completely into the Amalgamation returned and several of those consecrated Bishops returned to work again as priests in their churches. Two of the consecrating Bishops died, and many other changes followed. The problem of the past three years was that of effecting a reconciliation with three of the consecrated Bishops and several Clergy and congregations.

Recently this was accomplished in a great Reconciliation Service held at Holy Trinity Church, Tokyo, when I was invited to preach the sermon. All rejoiced in this reunion of our church, especially as three of our Bishops were on the point of starting for the Lambeth Conference. One church still remains with its Clergyman, but we do not anticipate great difficulty in this case. So intricate are the details of this trouble which divided the church for several years that it is impossible to give an intelligible description of what happened; but we are filled with thanksgiving to Almighty God who stepped in to effect what human wisdom could not accomplish. Over and above this, we are thankful for the relief that will result, for this matter has occupied altogether too much of our time since we arrived.

When we were in Tokyo a group of our former fellow-workers, Clergy and laity, held for us a welcome meeting, which was profoundly moving for us all. We realized as never before that perhaps our long years of work were not entirely in vain. Again and again men of high standing here have come forth to tell us that they were our "boys" forty-five and fifty years ago.

After our return from Tokyo, we went to Kure, the great naval center of Japan, where I consecrated a beautiful chapel, St. Peter's, for the Commonwealth Forces of Australia and New Zealand. I also had a Confirmation Service for soldiers. At Eta Jima we found the great Audience Chamber used by the Emperor turned into a wonderful chapel, the altar occupying the place where the throne had stood. It is a building of great beauty and this transformation into a Christian chapel is symbolical of what must take place in this country of Japan. Alas the change to a church was made by military forces and not by the people themselves.

From all sides are pouring in requests for addresses and the torrent is swelling. The questions asked are many, but the following are typical—"What is to be the future of Japan"; "My only son died in battle; what are the proofs of immortality?"

I thank all our friends for their letters, their parcels, the unfailing loyalty and their prayers.

The final request of the great welcome meeting in Tokyo came in these words; "And now Bishop, just one more request! Just promise that you will die here!"

* * *

He HAD NEVER HEARD

"The young Yugoslav, with whom I shared a seat on the airplane," reports Secretary Betts of the Bible Society, "asked me politely about my business occupation. I told him I was a representative of the American Bible Society. 'Bible,' he asked, 'what do you mean Bible?' "He told me he had never heard the word before. Then I tried to explain. The Bible is a book of sacred writings and tells the life story of Jesus of Nazareth. Apparently he had never heard the word 'Jesus'. So I spent a few minutes telling him something of Jesus Christ. Then I had an inspiration. I happened to have in my brief case copies of the Gospels of St. Luke and St. John in Serbian. They had just been published by the Bible Society. Can you read this? I said and offered him a Gospel. His eyes lighted up as he recognized his own language. 'Yes,' he said eagerly. 'May I keep it.' I assured him it was his and gave him the other Gospel to go with it. God grant it may prove to be but the beginning of a new and richer chapter in his life."

* * *

MISSIONS—MONEY—MEN

Something about "Missions" that is disturbing because it shatters complacency. Missions cost money. Missions mean men. And we don't like to part with money. Nor do we like to see our best men go to far away places. But wait—Missions mean "The Man", Christ Jesus. Missions mean salvation. Without Missions we would be without hope. God sent forth His Son. That Son makes the difference between hope and despair, between courage and fear, between peace of mind and frustration. Yes, Missions mean Christ Jesus. We know what He means to us. We want Him to mean abundant living to all mankind. So we give money and we send men into all places and into all areas of life whither Christ Himself would come. Or do we?

E. F. K.

Converts

The Roman Catholic Church has just published its statistics for the past year. The number of "converts", 115,214, is called "record-breaking." Undoubtedly it is, but upon analysis it works out to less than one-half of one per cent on the basis of 26,075,-697 members of the Roman Church in America. On the same basis, it would mean one convert per year by each Episcopal parish in America. We do not doubt that the Churches of our communion have reached that average. Surveys in recent years have shown that the drift between Romanism and Protestantism is about even in each direction.

But two remarks in the report, as quoted in "Time," are worthy of serious consideration. "Effective convert-making requires systematic action," writes Jesuit Father John E. Odou in explaining the organization called "Convert Makers of America" of which he is director. This is precisely the point at which most evangelism fails in the Episcopal Church. We have been interested to note that practically every Bishop called for an increase of evangelism in his diocese in the episcopal address at diocesan conventions this spring. So far as we have seen, only two bishops proposed definite plans. Evangelism in our Church remains in a pious fog. We steadily refuse to bring it down to earth by using proven techniques and careful organization.

Monsignor Fulton J. Sheen in the same report writes, "Modern converts . . . unlike those of past generations have nothing to be converted from. It is no longer Protestantism from which we convert souls; it is confusionism." With this Protestants will agree, and add that the same breakdown is unfortunately also seen in erstwhile Romanists.

Part of the answer surely must be to drive home to the American people their lack of religion. Most Americans assume that if they are not Jews, they are automatically Christians. Within Christianity, by a mysterious process of spiritual osmosis they think of themselves as part of the religious tradition of their parents. So men and women who are spiritually illiterate and religiously untaught register themselves as "Protestants" or "Methodists" or "Episcopalians." In tragic reality they are none of these. It is time to label them for what they are—pagans!

We ought to remove the shadow of religious respectability from these people. They have masqueraded under the label of Christ too long, and the Church has suffered much because of them. Let us not be afraid any longer to use the name "heathen" for them. There is no way to create a sense of need for the Gospel of Jesus Christ in these people while they still think of themselves as Christians. The hardest person to convert is not the out and out sinner, but the respectable man who considers himself a Christian, though he has no understanding of Chrisianity and has never been near a Church for years. Perhaps the Churches should issue membership cards annually! Surely the difference between a Christian and a pagan should be made distinct and clear!

Prayer Book Simplification

We hope that some parish priests as well as scholars will have a share in planning the celebration and the attendant discussions surrounding the 400th Anniversary of the First English Prayer Book next year. For this might well be the beginning point of a new revision of our Book of Common Prayer.

As a parish priest, we have often wondered about the confused theology of the committal in the burial office. We have wished there might be a simpler and better "Order for the Visitation of the Sick." We have puzzled over the inept placing of the prayer for the blessing of the ring in the wedding service, and hoped that in a future Prayer Book there might be provision for the use of two rings in the ceremony. For that matter, if by canon we are to have second marriages permissable, we really need another service more appropriately worded than the present Form of Solemnization of Matrimony. We'd like to see "The Thanksgiving of Women after Child-Birth" 'revised to make it a service of thanksgiving for both father and mother.

But most of all, we would like to see the entire Prayer Book simplified in respect to its rubrics and its printing. Did you ever realize that there are forty-two rubrics in the service of Morning Prayer, and that it takes fifty--six properly to direct us through the Holy Communion? Many could be eliminated; most could be reworded to advantage. The printed aspect of the pages could be vastly improved, so that the book would be much simpler to follow. Indeed, perhaps we need a Shorter Prayer Book, such as the Church of England has recently issued, which would contain Morning Prayer, the Holy Communion, the Litany, the Collects, Epistles and Gospels and the Psalter.

Rome, History, and the Movies

The corruption of the renaissance papacy has long been understood and admitted by all historians. But the movies have their own way of dealing with history when it places them vis-a-vis the Roman Church! Twentieth Century—Fox is about to film Samuel Shellenbarger's novel, "The Prince of Foxes," in which Pope Alexander VI is presented as an unprincipled scoundrel (as indeed he was!) and his two illegitimate children, Cesare and Lucrezia Borgia, are placed in hardly a more favorable light. But though true to history, this would surely offend the Roman Church. "We have solved the problem very simply," Sol C. Siegal, producer of the picture, discloses. "Lucrezia and Cesare have no father in the picture. . . . If we had done anything else, we would have created a great furore among Roman Catholics."

At Paramount, another photoplay about the famed Lucrezia is under way. "We were assured," Richard Maibaum, its producer, states, "that as long as we made no mention of the papacy or of religion, the (Roman) Church would not interfere with the project." So Cesare's connection with the papacy will be completely overlooked in the picture.

It is worthy also remembering that the Roman Church forced the Board of Education in Newark, New Jersey, to remove "The Nation" from high school libraries in that city because the magazine had published articles critical of the Roman Church.

Does the Roman Church impose a censorship upon our media of mass communication in America?

Mission Work in The Philippines

By CLAUDA ROGERS McAFEE

Since I returned in June I have found it almost impossible to do anything other than assort and distribute relief as we have to be very careful to see that no one is forgotten. We give relief mainly to our own neighborhood as we have not less than 350 people living in this same block with us, a great many of whom come here to church sometime during the week. I am also handing out a vitamin and a cup of milk daily from the Church World Service.

I wish I could give you a clear picture of their crowded living conditions —for instance, there is a 12x16 foot house a stone's throw from ours in which thirteen people live. Here they eat and sleep. There are three students in the house who have high school assignments to do each day and others of school age who must have home work of some kind—and still they have courage to go on. I have not been able to figure out where each one can find floor space when they lie down at night to sleep. I presume if one could look in one would see them lying very close together packed like sardines in a can. This is not only true of this house, but all of them. From my bedroom window I count thirty-six houses and shacks, which are probably as crowded. Although the Filipinos are proverbially hospitable, the majority of the householders do not invite us inside their houses, as they would have done in prewar times. They content themselves with asking us to sit down on the porch, if they have one, or possibly on a crude seat in the yard, as they are "ashamed" to let us see their true condition today,—a condition which in most cases, is a result of the war and not truly representative of their pre-war circumstances. We need a Filipino visiting nurse. They would not be so embarrassed to let her see how they live, and she could do things for them we could not do. She could assist me in getting Child Health Work, similar to the work we did in Upi, with the Tirurai, started here. (Our work before the war was in Upi. We started that work in 1822 and were there until we were interned by the Japanese).

We have a tiny Chapel under our bedroom—it will seat forty-five comfortably, but often for daily evening prayer there are between forty and fifty crowded there, or even up to sixty. They often come one-half hour before service time, perhaps just to have a clean, quiet place in which to sit and rest, perhaps to pray, too, but many are too young for that—they just sit there where it is restful, clean and quiet and sometimes a young one falls asleep.

Several times after the service was finished the whole congregation just sat on. Finally, Mr. McAfee said, "Is there anything you want?"

"Yes, we want to sing some more," was the reply.

There are forty-eight who come to choir practice. We have to send those who are younger than fourteen years home as there is no room for them. One night after I had worked them hard practicing eighteen songs, and had said, "That will be all," they immediately spoke up and said, "Now, tell us a story." They love to sing and hear Bible stories or read the Psalms.

All of our institutional work in Zamboanga was destroyed. We now have a temporary thirty-five bed hospital, and an over-crowded nurses' home, and our own tiny house which is also the Mission office and center from which the relief supplies are assorted and distributed. On Sunday morning forty or more children are crowded into our saladining room-office. The one place where we have any privacy is in our bedroom. Our beds stand in the middle of the room and trunks and boxes almost surround them. Here we store our own trunks and boxes as we have no place to put their contents if we unpacked them, and there would be no place to work. Every time one needs something, of course, it would be in the bottom of the trunk!

The Bishop has given consent to have a Parish House built, so the congestion in our house may be relieved in five or six months, and these people will then have a place in which they can play, rest, work, and read, and where I can have a kindergarten room where the small children can play and, I hope, have a cup of milk each day.

A young girl came to me recently saying, "Mother, I have only two dresses and this one broke (tore) today and I can't wear it to school anymore." She was holding it together close around her throat to hide herself. A girl in high school with only two dresses! There are many, I doubt, that have more than three. A bath towel, if they are fortunate enough to get one, means a raincoat.

One of the boys came to borrow money for his high school tuition as he wanted to go very badly. Mr. McAfee gave him a check. A few days later he returned it saying, "Our principal would not take the money. He said, 'Why should we make you pay full tuition when we have no books to give you and you only sit out under a cocoanut tree on the ground where I lecture to you'?" So, it is all over the Philippines, but the young people especially, have courage as they know the future of the Philippines depends upon the training they receive today.

A Page for the Family *Mrs. E. E. Osgood, Editor*

OLD DELAWARE CHURCH NOTED FOR STAINED GLASS

By J. N. Taylor

Visitors to St. Peter's Church at Smyrna are attracted by the simple dignity of this old Delaware church and especially by the beauty of its stained glass windows. St. Peter's, the "home church" of the late Rev. Dr. Alexander G. Cummins, former rector of Christ Church, Poughkeepsie, N. Y., and founder and editor for many years of "The Chronicle," contains a number of memorials—including several stained glass windows—to members of his family. A bronze tablet in the vestibule records the presentation of chimes in memory of his father:

TO THE PRAISE OF GOD
AND
IN AFFECTIONATE MEMORY OF
THE REVEREND
ALEXANDER GRISWOLD CUMMINS,
A. M., L. L. B.,
1830-1904.
THE CHIMES OF THIS CHURCH ARE
DEDICATED BY HIS FRIEND
MORRIS LEWIS CLOTHIER,
ASCENSION-TIDE, 1907

St. Peter's is one of the oldest churches in Delaware, the original church, made of wood, being built a short time prior to 1746 at Duck Creek, about a mile north of Smyrna. This frame building was replaced by a brick church, also at Duck Creek, to take care of the needs of the expanding congregation. The church in Smyrna dates from 1827.

The present edifice and adjoining Parish House have recently been redecorated. Although without a rector during the past year, the Wardens and Vestry took the intitiative and have effected a complete renovation both within and without. Significant also of the initiative and enterprise displayed by the Wardens and Vestry is the recent publication by them of a Directory of the Smyrna-Clayton trading area.

A number of prominent clergymen have ministered to St. Peter's spiritual needs **ad interim.** Among the clergy who have conducted services in the church, administered the Sacraments, and preached from its pulpit are the Rev. Canon Benjamin F. Thompson, rector emeritus of Christ Church, Dover; the Rev. Percy L. Donaghey, B. D., rector emeritus of St. Annes, Middletown, and the Rev. Frederick M. Barton, a former rector of St. Peter's, Smyrna.

The interior of St. Peter's Church is thought by many to be the most beautiful in the Peninsula and some have remarked that it is one of the most beautiful churches in the country. Contributing in great measure to its beauty is the effect of the stained glass, of which there is an abundance. Beauty stemming from glorious windows is augmented by the pleasing symmetry of graceful arches supporting the vaulted roof and ornamented by symbolic carvings on the bosses. It is, however, the effect of the stained glass windows which gives rise to the emotion of beauty—"the genial relation between truth and personality"—which cannot be expressed in words. The rich ruby reds, the blues and yellows and their complementary colors combine with the designs and symbols to convey this subtle effect. Light streaming through or reflected from the various pieces of stained glass causes them to take on the appearance of jewels or precious stones with a consequent glorious effect impossible adequately to describe—to be sensed only as music is felt. The story is dramatized, its meaning interpreted. One must "be still and know."

The Church is cruciform in design, with the High Altar in the East. Above the Altar and Reredos is the largest window in the church, a perfect example of stained-glass art. It consists essentially of a large central window of richly colored glass portraying the Transfiguration with symbolic panels or lancets on either side. The Altar Windom was erected in memory of several members of the Cummins family—the first mentioned being John Cummins, born in 1777.

On the South Aisle of the Nave are three windows in memory respectively of

William Cummins, M. D., 1814-1883;
Jacob Raymond, 1788-1852;
Martha A. Raymond Cummins,
1869-1880.

On the North Aisle of the Nave there are also three windows in memory of

Eliza B. Raymond, 1792-1885 and
Susan H. Raymond, 1816-1876;

Susan H. Fisler, 1807-1892, and of Juliet Polk Cummins, who entered into rest in 1894. This beautiful window represents the Holy Family and was made in Tours, France.

The window in the South Transept—in which are the Choir and Organ—depicts David with Harp and was installed in memory of William Polk Cummins, 1855-1895.

There are two stained glass windows in the North Transept: one to memory of George Wilson Cummins, 1809-1891, and one in memory of Wilhelmina Leinberger, 1826-1896. This lovely window with its delightful colors is over the Baptismal Font and depicts the Good Shepherd. It was made in Innsbruck, Austria.

The foregoing is a very brief outline of St. Peter's stained glass. The wealth of subjects and richness of color would take a Burnham to do justice to them and to describe them and to set forth their contribution to Divine worship, praise and adoration.

* * *

PRAYER BOOK PAGE BY PAGE CXXXIV

Page 80, The Prayer of Consecration. The second of the four parts of this prayer repeats, and thereby emphasizes the fact of our Saviour's own institution of this Holy Sacrament, and calls attention to the "elements" to be used; using the word memorial to remind us that there is a double purpose in the Communion, and that it may be used both as spiritual food and mental stimulus.

In bringing to mind the scene it is recognized that the use of certain material things have their value, and the church undoubtedly recognized the importance of going through certain motions with the elements so as to make the remembrance of what took place more vivid.

The conclusion of the portion of this prayer with the recitation of the four outstanding features of our Saviour's last deeds on earth affords a fine opportunity for meditation.

The "blessed passion" leads us into the Garden of Gethsemane and we hear His prayer, "If it be possible let this cup pass from Me," and we also have that great reminder of the fact that He bore our flesh and our nature in the words, "the spirit truly is willing, but the flesh is weak." The knowledge of this fact is indeed a blessing.

The "precious death" takes us to Calvary, and that great prayer of Intercession, "Father, forgive them for they know not what they do," which comes down to us across the centuries to give us hope and comfort and courage.

The "mighty Resurrection" brings us to the empty tomb, with its first thought of consternation, but its later revelation of the conquest of death, and the opening to us of the doors of eternal life.

In the "glorious Ascension" we hear the words of the parting benediction. with the promise of a future return. The reliving of these events is the best possible preparation for receiving the elements and makes a beautiful preface to all that follows.

R. CARY MONTAGUE.

* * *

For we must share if we would keep
That blessing from above;
Ceasing to give we cease to have,
Such is the law of Love.

—Bishop Trench.

News of the Church

DEATH OF BISHOP HARRY ROBERTS CARSON

New York, N. Y.—The Rt. Rev. Harry Roberts Carson, retired Bishop of Haiti, died on July 13 in Port au Prince, Haiti, where he had been living since his retirement.

Born in Norristown, Penn., December 8, 1869, the late bishop attended the University of the South and was ordained deacon in 1895, priest in 1896. After three years of general missionary work in Louisiana he served as chaplain in the Spanish-American war, then as rector of St. Mary's Church, Franklin, La., 1899-04, Grace Church, Monroe, La., 1904-10, archdeacon of Northern Louisiana, 1910-12. His overseas missionary work began in 1912 when he became rector of St. Paul's Church, Panama. He was archdeacon of Panama from 1919 until elected Bishop of Haiti in 1923, in which office he served for twenty years, retiring in 1943. During part of the time he was also bishop in charge of the Dominican Republic and the Panama Canal Zone. He was decorated by the President of Haiti "for eminent services rendered the Haitian people." In 1900 he married Zoe Theotiste Garig, of Baton Rouge. Their son, a naval officer, survives him, as does a brother, Charles C. Carson, of Alden, Penn.

* * *

DIOCESE OF HOKKAIDO ELECTS BISHOP

New York, N. Y.—The Rev. Paul Ichiro Ueda, rector of Mejiro Church in Tokyo and chairman of the Japanese Church's department of evangelism, was elected bishop for the diocese of Hokkaido on June 17 at a synod of that diocese. Subject to the consents of the bishops and dioceses, his consecration is planned either for the Feast of the Transfiguration, August 6, or St. Bartholomew's Day, August 24, Bishop Maekawa, of South Tokyo, acting for Presiding Bishop Yashiro, who is at the Lambeth Conference. Mr. Ueda attended the Virginia Theological Seminary.

The diocese of Hokkaido, which includes all the northern island of Japan, was organized in 1896, with missionaries from the English Church Missionary Society. The area of 45,000 square miles has a population of some three million, including several thousand Ainus, the aborigines of Japan, among whom the Japanese Church's missionary society hopes to do some work when recovery from present postwar destitution is farther along.

The Hokkaido bishopric has been vacant since Bishop Maekawa was transferred to South Tokyo in 1947. It is not yet up to pre-war strength, but the figures for 1946 and 1947 show progress. Eleven clergy, caring for fifteen churches, have 1,546 Church members, including 327 communicants. The 1941 report showed 1,989 members.

ARCHBISHOP OF CANTERBURY OPENS "CHURCH OF THE AIR"

Introductory Series to World Council of Churches

The Most Rev. Geoffrey Fisher, His Grace, the Archbishop of Canterbury, speaks from London on the first of a four-program introductory series to the forthcoming World Council of Churches, on CBS' "Church of the Air" Sunday, July 25 (CBS, 10:30-11:00 AM, EST). From New York Dr. Henry Leiper, associate general secretary of the World Council, also discusses the purpose and significance of the Council meeting.

Called in Amsterdam, Holland, for a two-week session beginning August 22 to unite religious bodies of the world in closer cooperation, the World Council of Churches represents one hundred and forty-eight Protestant and Orthodox bodies from forty-two countries. Over-all theme of the conference is "Man's Disorder and God's Design".

Following the July 25 broadcast, the three subsequent "Church of the Air" programs dealing with the Amsterdam conclave will present Dr. Leiper and Dr. Douglas Horton, chairman of the American Committee for the World Council of Churches, Sunday, August 1; the Rev. Earl H. Ballou, acting secretary of the American Board of Foreign Missions, Sunday, August 8, from Boston, and a prominent theologian, to be announced, Sunday, August 15 (CBS, 10:30-11:00 AM, EDST).

* * *

ROBERT H. REID, JR., APPOINTED FOR ALASKA MISSION

New York, N. Y.—Because of contributions received since the disastrous effect of necessary cuts in the current National Council budget were announced, the Council has now been enabled to appoint one of the clergy needed to fill vacancies in Alaska. Robert Huie Reid, Jr., who graduated in June, 1948, from the Virginia Theological Seminary, has been appointed for St. Mark's Mission, Nenana. His ordination is to take place in Texas before he leaves for Alaska. He comes from Christ Church, Houston, Texas, is a graduate of the University of Texas, and is married. He was four years in the United States Marine Corps and two years employed in Houston before entering the seminary. Since June he has been lay reader in charge of All Saints' Church, Cameron, Texas.

* * *

CAMP AND COMMUNITY CENTER, KIYOSATO, JAPAN

New York, N. Y.—Further construction is under way for the Brotherhood of St. Andrew conference, camp and community center and rural mission at Kiyosato, Japan. Bishop Maekawa, of South Tokyo, broke ground on June 13, 1948, for a clinic.

This is to be a center of health education and public health measures to benefit farm people and school children, and to give emergency care to serious cases. Doctors, nurses and technicians from St. Luke's Medical Center, Tokyo, will staff the clinic for year-round service, in cooperation with the prefectural (provincial) health authorities.

The ground-breaking was followed by the first Eucharist in St. Andrew's Chapel, which is already built.

Besides the Bishop and other clergy, officials who took part in the ceremonies included Prince Takamatsu, the Governor of the prefecture, the Director of St. Luke's Medical Center, the President of St. Paul's University, Tokyo, and the American Commanding Officer of the military government region. The Prince, the Governor and the CO were asked to plant trees.

Within a radius of twenty miles there are thirty-nine villages which are to make up the immediate field of influence of this rural Church center.

The camp is a memorial to the late James L. Houghteling, who founded the Brotherhood of St. Andrew at St. James' Church, Chicago, in 1883.

* * *

FILM BRINGS CHURCH TO THE COMMUNITY

Jonesville, Mich.—Grace Church is using a new and novel means of telling the unchurched of the small community that the Episcopal Church is an active force.

A film short has been made showing pictures of the Church building and the lay-reader, Mr. J. E. Warner, and containing an invitation to all of the services. This film is being shown each Saturday evening in the local movie theater and has already aroused much comment.

The film was made for a small sum and will be shown in Jonesville by the local theater manager (who is not associated with any church) for a year without cost.

A CORRECTION

The Girls' Friendly Society has requested us to make the following correction regarding a news item sent us from their office concerning the departure of Mrs. Violet Phinney for China, which was published in the Southern Churchman of June 26th:

". . . The person who sent you the story misunderstood the exact nature of the appointment. What really happened was that the project was suggested by Dr. Pettus, who made a survey of China for Mission needs. It was approved by the Rev. Mr. Swift, who was at that time, Director of the Overseas Department. It was approved as a special Mission project. As Mrs. Phinney is sent by GFS and all expenses paid by this organization, she cannot be called an appointee of the Overseas Department of the National Council."

MRS. STEPHEN MAHON ELECTED PRESIDENT OF THE G. F. S.

Estes Park, Col.—Mrs. Stephen K. Mahon, Toledo, Ohio, was elected president of the Girls' Friendly Society, U. S. A., by delegates from forty-five dioceses at the week long National Council, held recently at Estes Park. Mrs. Mahon, member of the National Woman's Auxiliary Board, has been active in church and community programs in Toledo and the Diocese of Ohio, and has served on the National G. F. S. Board in numerous capacities.

Greetings were cabled to the retiring president, Mrs. Malcolm Peabody, who is attending the Lambeth Conference in London with her husband, Bishop of Central New York.

Formal presentation of The Friendly Trailer and its equipment to the Home Missions Department of the National Council of the Church for use in rural work was a feature of the G. F. S. National Council program. The Rev. Clifford Samuelson came from the Town-Country Institute in Parkeville, Missouri, where the Trailer is now stationed, to accept this gift of the Girls' Friendly Society to the Church.

* * *

PROTESTANT MINISTER TO WRITE COLUMN FOR ROMAN CATHOLIC PAPER

Detroit, Mich.—The Rev. G. Paul Musselman, Director of Christian Social Relations in the Diocese of Michigan, has accepted the invitation of "The Wage Earner," official Roman Catholic labor paper in the Archdiocese of Detroit, to be a guest columnist in the paper. Mr. Musselman's column, to be entitled, "Don't Fence Me In," will appear in the weekly in free and uncensored form. "The Wage Earner" is generally considered as the public vehicle of the Association of Catholic Trade Unionists. This is believed to be the first time a non-Catholic has been invited to write regularly for the paper.

* * *

ADDITIONS AND PROMOTIONS AT SEABURY WESTERN

Evanston, Ill.—An announcement of a number of new additions to and promotions of the teaching staff of Seabury-Western Theological Seminary in Evanston, Illinois, was issued by the President, the Very Rev. Alden Drew Kelley.

Recently appointed was the Rev. Jules Moreau as Instructor in the Department of New Testament Literature and Languages. Mr. Moreau, of the Diocese of Newark, has been a graduate student at General. He is a graduate of Lehigh and of General after a long period of Army Service.

The Rev. William Maxwell, of Brownwood, Texas, and an alumnus of the

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WANTED: Housemothers and fathers in Episcopal Church boarding school in the beautiful Blue Ridge mountains of Virginia. Married couples acceptable, preferably without children. Moderate salary with room and board. Write the Rev. D. C. Loving, Headmaster, Blue Ridge School, St. George, Greene Co., Va.

Seminary has been added to the staff as Tutor and Graduate Fellow. He was the youngest man to graduate from Seabury-Western in many years. He has his bachelor's degree from Southern Methodist University.

To the duties of Librarian and Tutor there has been added to the Rev. Robert Leonard Miller, work as an Instructor in the Department of Homiletics. Mr. Miller, also an alumnus of the Seminary, is canonically attached to the Diocese of Western New York.

The Rev. Holt Graham, for the past few years Instructor in the New Testament Department, was elected as Assistant Professor at the recent annual meeting of the Board of Trustees. A graduate of the University of Washington in Seattle, he has his master's degree from Columbia University and he received the degree of B. D. and S. T. M. from Union Theological Seminary. Mr. Graham is canonically connected with the Diocese of Olympia and is well known as the Book Editor of the **Anglican Theological Review.**

The Rev. Joseph Moore, who was rector of St. Paul's Church, Evansville, Indiana (and still canonically a member of the Diocese of Indianapolis), before his long service as Chaplain in the South Pacific area during the recent war, has been teaching part-time at the Seminary while studying for his Ph. D. He was recently appointed Director of Training, Lecturer in Practical Theology, and the William G. Hibbard, Jr., Lecturer in Christian Social Work (with the rank of Assistant Professor). Mr. Moore has been in great part responsible for the unique "in-training" program in practical theology and the summer field work requirements and opportunities for students at Seabury-Western. Moreover he has made an original contribution to the Church by the establishment of the Research and Survey Department of the Seminary. Still in its infancy, it has undertaken on behalf of various church agencies a number of technical surveys and research projects. Seabury-Western is, as far as we know, the only seminary of the Episcopal Church which has available service of this sort.

The rural emphasis of the Seminary curriculum has been strengthened by the recent appointment of the Rev. Dargan Butt as Instructor in the Department of Practical Theology and Lecturer in Town and Country Church Work. Mr. Butt was one time Warden of DuBose School in Tennessee, has his B. D. from Sewanee, and recently received the degree of S. T. M. from Seabury-Western. Mr. Butt is a native of Alabama, has had a long rural ministry in diverse areas of the country. He continues also his work as Field Secretary for the Rural Work Division of the National Council.

NEWS NOTES FROM MICHIGAN

Detroit.—Three highly successful summer conferences sponsored by the Department of Christian Education of the Diocese were held at the Cranbrook School, Bloomfield Hills, during the second half of June. Two Youth Conferences with identical programs were held from June 13-18 and June 25-30 respectively, and a third conference for clergy, senior women and Church school teachers was held from June 22-25. Hundreds of church people were enrolled.

The fifth annual service sponsored by the Episcopal Laymen's Club of the Diocese of Michigan was held recently at Mariners' Church, Detroit. The Rev. Austin J. T. Eckar, curate of Mariners' Church and Protestant Chaplain of the Juvenile Courts of Wayne County, was the preacher, and the service was conducted by the Rev. G. Paul Musselman, Rector of Mariners' and Diocesan Director of Christian Social Relations, and the Rev. John M. Shufelt, Director of Religious Education in St. Paul's Cathedral, Detroit.

Camp Chickagami, a summer camp for boys, owned and operated by the Diocese, began its fifteenth year on July 10 for a seven- week period. The camp is located on Lake Esau, near Alpena, Michigan.

Mr. E. Herschel Krull, Alpena High School Industrial Arts teacher, is Camp Director. Under his leadership, the camp project centers on carpentry and woodcraft. Other adult leaders include Leonard Wittlinger, former camper and a Flint Junior College graduate, as Business Manager; Robert L. Thompson, Albion College junior and former Pacific Seabee, as Program Director; and Mrs. M. O. Robinson of Flint as Camp Dietician. Various clergymen of the Diocese serve as chaplains.

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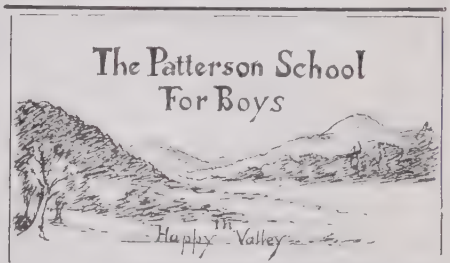

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GROWING PARISH ACQUIRES ADDITIONAL PROPERTY

Hannibal, Mo.—Nearly a century ago Trinity Church was erected in the middle of a block and in the course of time was surrounded by apartment houses. Recent growth of the parish made it imperative that adjoining property be purchased to provide for future needs, as well as adequate facilities for present requirements. Property, consisting of two apartment houses, and frontage on Bird Street, has been bought, giving the parish the most desirable and convenient location for church work in the city. During the rectorship of the Rev. L. W. Heaton, the church has been completely renovated and redecorated, a new heating plant installed, and numerous memorials added including the Hill clerestory windows designed by Emil Fret and areredos now being fabricated by the Ossit Studios. The parish has not only fully subscribed its budget and increased its percentage of giving to extra parochial projects, but has been able to substantially increase its endowment and trust funds. Membership and attendance at services has shown consistent and steady growth.

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The
Southern Churchman
July 31, 1948

ADDRESS AT OPENING SERVICE OF LAMBETH CONFERENCE
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ERITORIALS
The Future of Anglicanism

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NEWS OF THE CHURCH

POST HASTE . . .

THE NEED FOR CHAPLAINS IN THE NATIONAL GUARD

Sir: The recent letter of the Rev. Percy G. Hall, S. T. D., who is the Chairman of the Army and Navy Division of the National Council, on the matter of National Guard chaplains, is greatly appreciated by those of us who are concerned with the spiritual needs of several hundred thousand men now in the National Guard of the United States. There seems to be a great reluctance on the part of non-Roman clergy, to accept chaplaincies in the National Guard. The State of New York may be used as an example. The two National Guard Divisions in this state are the 27th and 47th, together with certain other attached units. There are approximately thirty-three chaplain vacancies. Of this number, twelve would be normally held by Roman Catholics, and the rest by non-Romans. At the present time there are only three federally recognized non-Roman chaplains in the National Guard of New York State. We are informed that every Roman Catholic vacancy is filled, plus a few extra. I believe that the Roman Church deserves a lot of credit in seeing to it that the spiritual needs of men in these civilian military services are cared for.

During the past year we have attempted to enlist the interest of some of our bishops, and some of the Protestant denominational agencies in meeting this need. They have all written very nice letters, but nothing has come of this attempt.

What an opportunity the National Guard presents to minister to American young men! A large percentage of American Youth have no Church allegiance. They turn to their chaplain no matter what his faith, because they know him and have confidence in him. In case the National Guard is called out for full time active service, the chaplain who has been with the troops right along will naturally command the greatest respect and, of course, receive a military promotion accordingly.

Some clergy when approached, tell us that they are pacifists and cannot conscientiously become chaplains. They misunderstand the purpose of a chappaincy. The chaplain is not a military man. Instead he is the minister of Christ pastoring the sheep who need Him most. Others bring up out-worn and somewhat silly arguments about Episcopal chaplains and their place in the service.

Can we not, for the sake of the souls of several hundred thousand men, forget personal and selfish reasons, and volunteer for this very definite patriotic and Christian service? A letter to the Adjutant General at the State capital, or an approach to any National Guard Armory, will acquaint one with the need and qualifications.

FRANK L. TITUS,
Chaplain (Lt. Col.)
Division Chaplain
42nd Infantry (Rainbow)
Division.

34th Street and Park Avenue
New York, N. Y.

* * *

AUGUST

1. Tenth Sunday after Trinity.
6. The Transfiguration of Christ.
8. Eleventh Sunday after Trinity.
15. Twelfth Sunday after Trinity.
24. Saint Bartholomew the Apostle (Tuesday).
22. Thirteenth Sunday after Trinity.
29. Fourteenth Sunday after Trinity.

* * *

TENTH SUNDAY AFTER TRINITY

(August 1)

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

* * *

THE TRANSFIGURATION OF CHRIST

O God, who on the mount didst reveal to chosen witnesses Thine only begotten Son wonderfully transfigured, in raiment white and glittering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

* * *

THE ELEVENTH SUNDAY AFTER TRINITY

O God, Who declarest Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

Personal Notes

The Rev. Theodore Porter Ball, formerly vicar of St. Matthias' Mission, Athens, Texas, has accepted the call to St. Paul's Church, Savannah, Georgia, effective September 12.

The Rev. Alfonso Gomez Camberos has been released by Bishop Salinas, of Mexico, to take charge of the work among Latin Americans in San Antonio, under Bishop Jones. Mr. Camberos is an Episcopalian of the second generation.

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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The Rev. Kennth E. Clarke, formerly curate of the Cathedral Church of St. John, Wilmington, Del., is now rector of St. Anne's, Middletown, and assistant teacher of sacred studies at St. Andrew's School, Middletown, Del.

The Rev. Raymond E. Gayle, formerly vicar of St. Marks', Shelby, Ohio, is now vicar of St. James', Milton, and St. John's, Hermanston, Ore.

The Rev. Laurence H. Hall, curate of Christ Church, Cincinnati, Ohio, will become rector of All Saints', Portsmouth, Ohio, August 1st.

The Rev. John W. Hildebrand, formerly a student at the Virginia Theological Seminary, Alexandria, Va., is now deacon in charge of the Church of All Faith, Huntersville, Md.

The Rev. Wilfred Myll, formerly assistant at St. Mark's Church, San Antonio, Texas, has accepted the call to be priest-in-charge of St. Matthew's Mis-

(Continued on page 16)

Vol. CXIV No. 31

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

LAMBETH CONFERENCE

Address at the Opening Service Held in Canterbury Cathedral, Delivered From The Historic Chair of St. Augustine By The MOST REV. GEOFFREY FRANCIS FISHER, Archbishop of Canterbury

My Very Dear Brothers in the Lord, Archbishops and Bishops of the Holy Catholic Church:

Every Lambeth Conference except the first has opened with a service of welcome here in Canterbury Cathedral, and from the Chair of St. Augustine successive Archbishops of Canterbury have spoken that welcome: Tait, Benson, Frederick Temple, Davidson (twice) and Lang. It was the ardent hope and expectation of Archbishop Lang when he resigned his office, as it was of every one of us, that William Temple would summon the eighth Lambeth Conference and that he would now be welcoming you from this Chair.

Many of us here will be recalling the great concourse which gathered in this cathedral for his enthonement, thanking and praising God for all that He had given and might still give to His Church through the great mind and spirit of His servant. Little more than two years later, as great a multitude gathered here once more, burdened with the sense of immense personal and public loss. No one can do for us what William Temple would have done—Amoris Christi Interpres et examplar—but as we turn to our own tasks, we are strengthened and uplifted by the memory of his friendship and his inspiration.

How good it is, my brothers, that after this long interval of eighteen years we are again assembled and, in spite of all difficulties, in larger numbers than ever before, 330 bishops of the Anglican Churches. From my heart I welcome you; but the full truth is that we are all welcoming one another and rejoice to be together. This renewal of our fellowship overtakes and obliterates the long years of separation which the war imposed upon us.

From every part of the world you come, each having known in the circumstances of your own country the physical and spiritual strains and sacrifices of these days; some of you having experienced extremities of national suffering and destruction. May I say that we of the older Churches in the West have been deeply moved to humble thanksgiving by the constancy and steadfastness of the younger Churches under every trial, by the shining examples of their Christian charity and devotion extended alike to friend and foe, by the single-minded faithfulness of their members even unto death.

Churches Young and Old

And now, through our gathering, all our Churches young and old are brought together again to be refreshed in their membership of one another in Christ. There will be a striking symbol of our reunion when on Sunday next in St. Paul's Cathedral the preacher will be the Presiding Bishop of the Church in the United States, and the chief ministers with me in the celebration of the Holy Communion will be Bishop Tsen, who presides over the Church in China, and Bishop Yashiro, Presiding Bishop of the Church in Japan.

Most properly, the first act of our Conference is to meet here before God in the Cathedral Church of Christ in Canterbury. I do not forget that our Communion is no longer English or British or Anglo-Saxon. It includes Churches of many other nations, races and tongues, in every continent. But it is still called the Anglican, the English, Communion: and though the word is no longer altogether appropriate for this diverse family of autonomous Churches, yet it bears witness to a truth of the past and to a truth of the present.

Truth Past and Present

A truth of the past—for as a fact of history every one of the Churches here represented traces its ancestry back to the Church of these islands, and so to Canterbury and to St. Augustine. Not that he was the first or the only begetter of English Christianity. There were the great Evangelists of the North from Iona and Lindisfarne. But it was from his first work and action that Canterbury came to hold its special place within the Church of England: and from the Church of England, by its faithful members, by its emigrants, missionaries, martyrs, were born Churches in other lands, until now it is but one Church among the many of our Communion. That process of history makes this great Cathedral of Canterbury with its majesty and memories to be the dear Mother Church of us all and gives us the family name of "Anglican."

But that name stands also for a truth of the present. Though the unity of the Church of Christ is for ever secured in Him Who is its source and center, the visible manifestation of that unity on earth has long since been lost; the Church is divided and by those divisions the "wholeness" of the Catholic witness to the riches of Christ is obscured. But in His patience Christ uses even the discords of His disciples for some good; and it is our belief that each of the great families of separated Churches hold in trust from Him some special apprehension of His will and truth until such time as He may enable them in the consummation of a re-found fellowship to set forth more faithfully the wholeness of His great Design for man.

In what we call the Anglican tradition we have a treasure and a trust which He commits to us for faithful keeping. That tradition first acquired its distinctive form here in this country in and after the days of the Reformation: and though now it is shared and shaped by all the Churches of our Communion, its three distinguishing marks remain the same.

Faith and Order: Doctrine and Worship

We have ever held the grand scheme of faith and order, of doctrine and worship, which from the beginning was the possession of the undivided Church. That which we thus receive, we ever verify and test and interpret by Holy Scripture, through which the Holy Spirit speaks to the Church and to the heart of every man the saving truths concerning God and His revelation in Christ our Lord. And holding thus to the word of God declared in Scripture and tradition, we are free, free to listen for the voice of the Holy Spirit speaking in the immediacy of today through

the Christian thought and experience of faithful men and through the expansion of human knowledge; free to apprehend and assimilate new aspects of the eternal verities; free among ourselves to walk in a fellowship with no other bond than that of a mutual loyalty to the three-fold nature of our tradition.

We believe it to be our special responsibility, entrusted to us by Christ, to hold together in a living fellowship of common life and worship these diverse elements "which elsewhere tend to exist in separation," that they may teach and discipline and enrich each other. If we know something of the strains which such a task from its very nature involves, we know, too, the strength and charity and grace of life and thought which it breeds among us.

It is our conviction that in so far as we are faithful to our trust, we are preserving a temper and spirit, a truth and an integrity, which must always belong to the fullness and wholeness of the Church's witness to Christ. To that tradition of Christian experience, which by the circumstances of history has come to bear the name of Anglican, we are united in a common loyalty of gratitude and devotion.

Towards Unity

But, as I have said, by its nature it looks beyond itself to seek that visible unity of the Church of Christ which has been lost and is to be rewon. That subject has engaged the earnest attention of every Lambeth Conference since their beginning, and will once more engage ours. If sometimes it oppresses us that progress is so slow and painful, let us remember with thankfulness how much progress has been made.

A hundred, fifty years ago, how few even looked towards this goal or thought its attainment either desirable or possible. Now, in every Church there is an increasing number of eager men working, thinking and praying for advance, and between them a companionship in the quest. The first Assembly of the World Council of Churches to be held in Amsterdam is evidence of the companionship, now resumed with added emphasis after the disruptions of the war, and is an incentive to the quest.

It is not only the pressure of forces hostile to the Christian faith and witness, not only the practical urgency of common action which has led to this drawing together, though no doubt they are contributing factors. It is due chiefly, as I believe, to a devout reapprehension of the will of Christ for His Church and to a rediscovery of the duty which He lays upon all Christian people to work for unity of fellowship and faith in Him.

The search proceeds from and to Christ, not that we may unite but that the Holy Spirit may unite us in the Unity which is of Christ and in Him. There indeed is progress for which to be thankful. If the route to the summit of our hopes and prayers is still hazardous and obscure, let us remember that the higher ranges of the mountain are always the steepest, the most dangerous and exhausting. But across the dividing crevasses, the separated groups call to one another with friendly counsel and encouragement as they climb the steep ascent.

Our own Communion reaches out on many sides to those who are fellow seekers in the quest. It is a joy to receive and welcome in Christian friendship here and at the first session of the Conference representatives of the Orthodox Churches, the Old Catholic Churches, the Churches of Scandinavia, the Church of Scotland and the Free Churches of England. We may not travel faster than our Lord would have us go; but neither must we go more slowly. As we thank Him for the progress made, we pray that we may have the will, the wisdom and the strength to follow where He leads.

In our Conference we shall look beyond the Church to the world. Indeed, the two cannot be separated. Over both God reigns. We care for the Church that it may more worthily worship God; but part of its worship is to minister to the world, to which God in His love sent His Son to be its Saviour, and now sends His Church to be the messenger of His salvation. The history of this, as of every era of human history, is shaped above all by the formative beliefs by which men govern themselves. Every belief which ignores or denies the origin and the end of man in God, is false and breeds its own disasters; but false beliefs are by no means all equal in their falsity. There are beliefs which poison at their source the wells of truth and justice, and of regard for man's essential worth. There are beliefs which seek to serve the betterment of men, but misconceive the true range and requirements of betterment. There is a belief in having "no belief" which makes man an impotent prey to his surroundings.

All these in this pregnant and painful era are striving to possess the souls of men. And as never before in human history false beliefs, better and worse, can in these days be imposed and enforced upon men so as to shape the very texture of their inner life and thought.

In our few weeks together we cannot survey the whole distracted field of man's actions and beliefs. In some salient points, no doubt, we shall seek to make Christian judgments by which our people may be helped to "test the spirits" of this age, "whether they are of God," to resist evil and error, and to defend those principles of human life and social order which God has laid down. But our chief desire will be to show once more that the Christian Gospel is in its liberating power and truth the formative belief which this age needs, since without it man cannot find himself, nor societies a wholesome order nor nations their peace.

"That religion," said Professor Whitehead, "will conquer which can render clear to popular understanding some eternal greatness incarnate in the passage of temporal fact." That very thing is the charter of our Faith—the Word, the Wisdom, the Love of God Incarnate, operative in Christ for every man. It is our mission, the mission of the Church, to make clear to all what it means for history and for social order and for all of us that Jesus the Incarnate Son of God lived and lives to win men to His eternal greatness by His eternal love.

Brothers, in the faith of the Incarnation we have come together. By that faith we are sustained. To serve that faith is all our desire. Let us with thankfulness and hope, offer to God in Jesus Christ our devotion, our fellowship and all our work in the words of the Creed which binds all ages of the Church to Him.

* * *

ANOTHER WAY OF HELPING OVERSEAS WORK

New York, N. Y.—Through Church World Service and Bishop J. I. Blair Larned, a letter of thanks has been received in New York, for the gift of a light-weight motorcycle to the Old Catholic priest in Stuttgart.

Because of the settlement of large numbers of Sudeten Germans belonging to the Old Catholic Church in the area of North Wurttemberg the Stuttgart parish has increased by almost 200%. Efforts to establish adequate spiritual care of these people, located in many scattered villages, have been unsatisfactory, partly because there is only one priest, and partly because of bad railway connections and service. The priest has been attempting to care for his people in Stuttgart, Pforzheim, forty miles away, and three daughter parishes. With the motorcycle he can take his services and give pastoral care with greatly increased efficiency. This is another of the many ways in which the gifts of Episcopal Church people to the Presiding Bishop's Fund for World Relief are helping Christian people and Christian work overseas.

* * *

Ground was broken for the new Cuttington College in Liberia, on the third anniversary of the consecration of Bishop Bravid W. Harris. The President of Liberia and the American Minister to Liberia were guest speakers.

What Is the Church?

Second of Three Radio Addresses

By The REV. GEORGE W. MORREL

Rector of Trinity Church, Redlands, California.

If you were to ask the question, "What is the Church?" of ten strangers passing by on a downtown street corner, chances are that you would be amazed at the answers you would get. A fair number would probably tell you that they thought the Church is "a helpful institution which other people need"; a few might say that the Church is "an outmoded institution which nobody needs in modern times"; while some would undoubtedly tell you that the Church is "the most important institution in our society and one which everybody not only needs, but needs desperately." Now which of these quite different answers is the right one? It is this question which I hope to answer for you this evening.

It is a matter of supreme importance to you to get the right answer. No one can dare to ignore the subject. Those who have decided that the Church is unimportant and outmoded, and who stay away from Church must be very sure that their reasons for holding such a view are absolutely conclusive, because if they are wrong, these people are in a serious predicament indeed. Those who believe the Church is a good thing for other people, but that they themselves have no need of it and therefore stay away, must likewise be absolutely certain that their reasons are conclusive, or they will find themselves in the situation of a desperately sick man who has somehow got the idea that physicians can be of help only to other people. So you can see how exceedingly important it is to know what the Church is, and how tragic it would be to make a mistaken judgment about it. Even if you don't go to Church—indeed, **especially** if you don't go to Church—it is of utmost importance that you know what it is that you are rejecting. What, then, does the Christian Church hold itself to be? What can the Church do that can't be done just as well outside the Church? These are fair questions, and I shall endeavor to give them fair answers.

Our Episcopal Church Catechism uses an interesting phrase in describing the Church; it calls it "all the people of God". Now this idea is based upon the ancient Hebrew conviction, which we find throughout the Old Testament, that Israel is God's people. Well, you may ask, aren't all people God's people? Yes, in a sense they are; but the Catechism means that the people of God are those whose lives consciously have been dedicated to Him. They are the ones who **know** that they belong to God, and whose lives are changed by that fact. This Biblical idea of the Church as God's own people is basic to any understanding of the Christian Fellowship.

Well, some will say, every primitive nation and tribe has claimed to be **the** people, the chosen ones. It is true that Israel did claim to be the chosen nation, but only because it was also the **choosing** nation. There is a great difference here. Israel chose to worship and obey God, and upon this choice the idea of a covenant, or agreement, between God and His people was built. And there is another important difference, too. God's people are conscious of having been chosen, not because of their superiority, but **in spite** of their own obvious unworthiness. They didn't deserve the blessings that God showered upon them, and they knew it. Consequently, their attitude toward God was one of constant gratitude, and this too marked them off from other peoples of the time. We believe that God used the Hebrew nation to prepare the way both for the coming of the Redeemer and for the reception of people of other nations into His Family. For since the coming of Christ, that most universal of all personalities, God's Family has taken on a universal aspect. Now a person can become one of God's Family whether he is old or young, rich or poor, educated or ignorant, white or black or yellow, quite regardless of the country he lives in or the language he speaks. This remarkable fellowship of the people of God cuts across all those many natural barriers which seem to segregate and compartmentalize human beings. The dividedness of human society is being overcome by this very fact of the universal character of fellowship among the people of God, the Christian Church. The fact that there is such an institution in our society, one to which people of violently different political creeds, of different national and cultural and racial backgrounds, of different economic levels, of different educational backgrounds, can all belong and in which they can all be brothers, is of tremendous importance. Did you ever stop to think how many of our democratic principles owe their origin to this idea, which is the idea in and behind the Christian Church, and which, except for the Christian Fellowship, the human race would probably never have heard about?

And then there is something else which the Church claims to be, and this claim also has its roots deep down in the Bible. The Church is not only God's people, it is also God's Army. You remember how the old Hebrew captain by the name of Joshua led the people into the Promised Land, pushing their enemies before them. The whole nation had become a military force, and they believed from their hearts that their battle was God's battle. Don't you think that God has some battles to fight today? What about the war against man's inhumanity to man, the war against injustice, cruelty, greed, and all the other hosts of sordid sins which stand between us and that Promised Land of human happiness? What about the war against fear, against superstition, against all the subtle forms of idolatry which are keeping literally millions of people from the peace and joy which come from knowing God? You may think that the major problems of our time are social and economic problems, but I tell you the major problems of our times are spiritual. Alcoholism, neuroses, broken homes, the exploitation of man by man—all these and a hundred other ills are but symptoms of the disease. They are but the smoke, not the fire. The real trouble lies deeper, much deeper. The real trouble is ignorance of God and indifference to God. That is the real enemy, the enemy is binding the human race hand and foot, enslaving our culture with the heavy chains of selfishness, cruelty, and that ultimate, terrifying loneliness which is the final destiny of those who forget God. It is against this evil monster that the Army of God, the Christian Church, is called out to fight.

Some of you may be tempted to smile a bit when I call the Christian Church an army. You will think that Church people on the whole don't seem to be a very militant bunch—you may think of them as rather gentle, quiet, devout folk of whom almost nobody would be afraid. But I tell you there is more strength underlying this apparent weakness than you suppose. Hitler found that out. Stalin will find that out. The battlefield of history is littered with the bones of tyrants who thought that they could conquer the Christian Church. No one has ever done it, and no one ever will. The reason? It's simple enough: the Church is the Army of God. Every Christian is a soldier, and every Clergyman is an officer, in that army.

Therefore, just as the citizen, no mat-

ter how patriotic he is, cannot defend his country as effectively outside the army as he can if he joins his efforts to those of other patriotic citizens, so no worshipper of God, no friend of the Christian cause, can be of much use to God if he stands aside from the Church. God wants every individual, man, woman, and child, to join His army and get into the fight. The forces of evil are already gathering, like a dark thundercloud over the horizon; those who would enslave humanity are winning recruits by the thousands to their cause; the Church, consequently, needs every individual to rally round her standard. No one is too young or too old, too poor or too ignorant or too far away. Everyone can do something, and most of us could do very much more than we have been doing.

I would not want you to get the impression that the Church is the only institution which is waging war on evil. There are evils in almost every department of life and many are the noble agencies which are doing battle with them. Medical science is waging war on evil; education and research are waging war on evil; public-spirited statesmen and many, many others are waging war on evil. I would not for one moment wish to minimize the importance of all this. But I do say that the evil against which the Church is fighting is the most basic of evils; that evil is ungodliness, man's perverse refusal to obey God and to take his proper place as a child of the loving Father. And, until this ungodliness is transformed into that love for God and for our neighbors which we call Christianity, all these lesser evils will continue to flourish and abound.

To those of you who are outside the Christian Church, I say, then, get in touch with the Church and get to know it. I think you will be surprised to discover how much real good is being done by God's people, in spite of casual impressions to the contrary. And to those of you who do belong to the Church I say this: be proud that you are a soldier in the Army of God. See in your Church an army with banners. Hear in your Church the trumpets of God, sounding forth today even as they did long ago before the walls of the ancient city of Jericho, sounding forth the call to service, sounding forth the promise of victory.

Moral Responsibility in a Technical Society

By REINHOLD NIEBUHR

Atomic scientists have been waging an interesting debate on the responsibilities which they have for the uses to which their discoveries are put.

Until the atomic bomb came along practically all scientists assumed that every scientific advance automatically contributed to human welfare. This was never the case; for every increase in human power and ingenuity increases the possibilities of both good and evil.

It was one of the weaknesses of our age that the atomic bomb was required to prove to scientists and to other people that the hope of moral progress through technical skill is a delusion. Long before the bomb was developed it should have been apparent that the airplane, for instance, increases both the possibilities of peaceful communication and of destructive power in wartime.

At any rate, the scientists are now conscious of the dubious uses to which scientific discoveries may be put. They have an uneasy conscience about their contribution to the fearful possibilities of an atomic war.

Some of them think they ought to band themselves together and refuse to work on any project which has primarily a destructive purpose. They argue that if they fail to make such a distinction they are no better than Nazi scientists who allowed themselves to be used for the most dubious purposes on the ground that science is neutral.

In this debate one scientist recently came up with the rather curious argument that scientists could do nothing about controlling the uses to which their discoveries would be put; but that they could help the whole of human society to cultivate a scientific and intelligent attitude toward all human problems. In this case, he felt sure, a society would be created in which such fearful issues as the atomic bomb would be automatically set right.

This scientist proves that we are inclined, in a scientific age, to make two errors rather than one. We falsely assume that technical power is always good, when actually it can be used for evil ends. We also equate intelligence with virtue, which is an even greater error.

The very fact that intelligent physicists should be ensnared in so great an evil as modern atomic destruction, and should find no easy redemption from the guilt which they feel, ought to prove to them that intelligence is no guarantee of virtue.

The mind, even as the modern technical instrument, can also be the servant of good as well as of evil. The difference between good will and malice is not finally a difference between intelligence and ignorance. It is a difference which reaches into the very center of the human heart.

The question whether we will live for ourselves or for others, or whether our nation will seek its own glory or the world's peace is decided, in the ultimate instance, as a religious and moral issue and not as a question of reason. Frequently the simple heart comes closer to the right answer to life's ultimate issues than the enlightened mind.

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Meditations In His Presence

XXII. "By thought, word, and deed." (From the **General Confession**, page 75.)

The general confession is usually all too general and leaves us neither depressed because of the burden of our sins nor free because we have poured them out to God. In other words it is nothing more than a liturgical formula we assent to as a necessary part of the service.

The intention of the authors, I feel sure, was far more drastic and specific and personal. As we pray about our manifold sins, and the wickedness of our perverse natures, which are sufficiently grievous to provoke God's wrath and indignation, we are given opportunity to pull them out one by one, in sorrow confessing. We then go on to ask forgiveness and for strength to lead a new life in which no repetition of the fault will occur.

By thought:

How hard to hold our thoughts in check and to be charitable of another, or to refuse to follow each arousal of desire to a sinful act in the mind, or to rationalize our conduct when contrary to His laws, or to acknowledge defeat without giving battle. Pin down each thought and get it straight.

By word:

The unruly tongue, so difficult to control, when words of anger come, when the urge to be smart or "manly" brings dishonor from our lips, when the cruel desire to hurt forms into words and lashes out in the home or among friends. Pin down the thoughtless and uncontrolled word in His presence.

By deed:

Each one should rise like a scarred telephone pole in front of us, whether the nuisance made of ourselves by a childish insistence upon rights, or some dark disobedience which flushes our cheeks with shame in remembrance. Confess it now and partake of His body and blood in the purity of forgiveness.

JAMES W. KENNEDY.

Christian Promotion: Its Nature and Justification

PART I

By The REV. W. E. CRAIG

"We don't believe in promotion at St. Botolph's," says the rector of a large and influential parish. "It isn't dignified for the Episcopal Church to descend to such sensational methods." Yet that parish is known far and wide for the immaculate beauty of its buildings and grounds—one of the most effective methods of church promotion known.

Surely there is a misunderstanding here, and a wrong attitude toward propagation, and a consequent weakening of our approach to the great masses of the unchurched. It isn't our fault, of course, that "Promotion," "Propaganda," and "Publicity" have been so often used to describe unworthy secular and religious efforts. Yet those words, in their proper sense, describe fundamental tasks we must undertake if the work of propagation is to go on. Leaving aside, if we may, their unpleasant connotations let us place them in the light in which they are to be used here.

"Promotion" is the best omnibus word available to describe the whole effort of the Church to make herself and her faith known in order that they may be propagated. Promotion appeals to the minds, emotions, and wills of men in the Church's behalf. "Propaganda" describes the material to be promoted: that is, the ideas, principles, and doctrines of Christianity. Propaganda originally was synonymous with "propagation," but has changed its meaning with the passage of time.

Where do "Public Relations," "Publicity," and "Advertising" find their place? They may be thought of as the **methods** available for promotion.

"Public Relations" is one of the facts of life, "those aspects of our personal and corporate behavior which have social implications." That is to say, everything that we and the Church are and say and do is somehow related to the public. Relations with others—public relations—are inescapable, except on a desert island. Great industries employ men whose sole occupation is to study what others are saying about that industry. Other men then strive to correct those things in the industry which the public dislikes. Still others spend their time advertising the things about the industry which the public approves. The Church does not hold a privileged position when it comes to relations with the public; everything about us is interesting to the public, which is constantly judging us by these things. Approval or disapproval follows, but the interest is there in either case. That approval or disapproval is what we must be concerned with, if propagation is to go on. Therefore we must constantly strive to improve our (inevitable) public relations. Our task is to strengthen those of our public relations which help the whole effort of propagation, and to try to abolish those which hinder it. Of course, any effort to cover up—without inner correction—bad public relations is foredoomed to failure; we must believe as Christians that the truth will out. Our Lord's advice as to the proper use of the lighted candle is a direct incentive to the improvement of public relations.

"Publicity and Advertising" are the other two methods of promotion. Again, we must define. "Publicity," in particular, has unfortunate connotations. Yet its plain meaning is the "public knowledge of the individual, corporation, or the product to be publicized"—that which we try to establish every time we commend our Church to others. "Advertising" is really the same thing, from another point of view. In ordinary commercial usage, publicity is thought of as "indirect, hidden, or free"; while advertising is "direct, open, paid for." As methods of church promotion, we can think of them more specifically. Thus publicity attempts to show the general reasons for the confidence the local or national community ought to have in the Church and her propaganda, while advertising attempts to capitalize on that confidence, to bring new persons into the sphere of the Church's influence. It might be said that publicity's outlook is general, while advertising's is particular.

An obvious example of these definitions may be drawn from one use of the radio. In the diocese of Los Angeles, Bishops Stevens had a weekly program called "A Churchman Views the News." The program improved the Church's public relations insofar as the public is impressed with the quality of the program and with the realization that the Church is up-to-date in its methods. It is publicity in that it capitalizes on the well-known popularity of news broadcasts, seeking to glean listeners among those who would never listen to a frankly religious broadcast, and also in that the audience is impressed by the new knowledge to many of them that the Church has something worthwhile to say about all the events of life. Then occasionally the Bishop spoke of coming church events, urging listeners to attend; that is advertising.

So much for vocabulary. It is important for every Christian to have some such scheme constantly in mind, because each phase of promotion is distinct from the others, and we ought to use every weapon in our armory. Each step is necessary. It is a fact that "religion is news," whether we like it or not, and it devolves on every Christian to establish whether or not the news about our religion is to be helpful to the propagation of that religion. Christian itself has always been known as the Gospel, the "good news." We must not obscure this good news by bad public relations.

Inevitably, the public relations of the Church and Christianity are effected daily in countless forms. Our task then is two-fold. We must first improve our public relations, so that what is said and written about us **without our planning** is helpful to our task of propagation. Then we must make our good public relations, our "good news" more widely public through publicity and advertising, to the end that more of what is said and written about us will appear **with** our planning. These two things make up the Church's work of promotion, which ought to be the work of every Christian.

For promotion is more than merely advertising ourselves, however rightly and soberly we do that. It is an high task, an essential first step on the path of propagation. In this book we are trying to set forth the view that propagation consist of four separate and essential steps, and is never complete untill all the steps are taken. We believe that Propagation is the execution of the Church's' God-given Mission to build up the Kingdom of God on earth and to save individual souls. This mission is accomplished when Evangelism brings persons and nations to Conversion, and when Nurture builds them up in their faith. But evangelism is not the starting place. Evangelism is "personal work," the wrestling with individual souls before and during conversion. But how are the souls to be located and attracted? How are they to be made ready for evangelism? This is the work of promotion.

Perhaps there was a time when evangelism was thought to be all that was necessary. When the vast bulk of a nation gives at least lip service to Christianity a Whitefield may need only to preach in the open air to attract the unchurched convert them, and bring them into the fold. Perhaps, on the other hand, this may be one direct cause of the fact that things are different now, and that evangelism is not now enough.

Before evangelism can even be commenced in this 20th century, promotion has a **social** and an **individual** task to do in preparation of the ground.

The social task of promotion is to render the general mental "climate" in which we live as favorable as possible to the hearing of the Gospel. How nearly infinite is the number of souls lost to Christianity and the Church through the prevalent common prejudices which are perpetuated in our "bad press"! Every priest and lay worker is continually being shocked by the revelation of the ignorance about things Christian which is the current coin of our time. We must do what we can to change this total situation. If religion is news, proper promotion can help restate the fact that Christianity is good news.

Promotion's individual task is more obvious and closer at hand. It is to locate those persons in our communities who are at present most amenable to evangelism. Again, many souls are lost to us through our indifference to the work of finding them, even though they be ready to come in and need only an invitation. Jesus' command to go "into the highways and hedges, and compel them to come in" is our text here. Promotion can help to find these people; indeed, any effort put forth to find them **is** promotion, by whatever name it is called.

It should not be necessary to point out that both the individual and social tasks of church promotion ought to work together. Like the two Dromios of **The Comedy of Errors:**

"We came into the world like brother
and brother,
and Now let's go hand in hand, not
one before another."

The conception that both tasks are necessary to promotion underlies all that we shall say. The attitude of whole nations must be made at least respectful to Christianity, while we seek out interested individuals. All promotion must envisage both.

Narrower points of view may concentrate on one or the other of the **methods** of promotion—public relations improvement or publicity and advertising. St. Botolph's lovely grounds is an example. But this stultifies propagation. Narrowness may also abandon either the social or the individual **tasks** of promotion. We can grow so concerned with the secularist prejudices inculcated in public schools, for example, that we neglect individual work with public scholars. Or we can be so passionately interested in souls that we forget that most people are spiritual chameleons, taking on the color of the times in which they live.

It ought not be thought that the method of public relations improvement corresponds exactly with the social task of promotion, and publicity and advertising with the individual task. Each method has both tasks. Public relations, when improved by forethought and Christian will, can help to change the mental climate in which most people think of Chrsitianity and the Church; and can also render amenable people who were not previously disposed to evangelism. In the same way publicity and advertising can show forth our improved public relations in such a way that the mental climate in which we live will be made more favorable to us, and individuals will be predisposed to accept the work of evangelism.

Is all this justification-by-definition sufficient for the rector of St. Botolph's? Perhaps the case for promotion as one essential step in the path of propagation can be better made by a clear view of church promotion's objectives. Here we come to the criterion which definitely and forever forbids our use of anything approaching sensationalism. **Promotion must not be its own objective.** If our methods of promotion defeat the end for which we are working, it will be because we neglect this truth. The story is told about the pastor who was to preach about "Jesus the Carpenter." He replaced the pulpit by a sawhorse. He invited the local building trades unions to come in their work clothes. He vested the choir and himself in overalls. He hired a singer accompanied by a musical saw. Icewater was distributed during the sermon. Probably his church building was filled on that occasion, but at dreadful cost. No wonder we fear sensationalism! Yet the example is one of bad promotion merely, promotion without objective, promotion for its own sake and consequently self-defeating.

Church promotion has ultimate and immediate, personal and social objectives. All must be understood for any to be successful, in the way the Church and Christianity understand success. The "full church" is an objective of the whole process of propagation, while promotion alone has a more modest aim.

To begin with, church promotion has a social objective. That is to influence the whole of society: ultimately, to a true appreciation of the Church and Christianity; immediately, to a better appreciation of the same. All of the Christian religion is a matter of striving toward self-unatainable goals. So it is with church promotion. If the ultimate social objective were ever achieved, all men everywhere would accept Christ as a personal Saviour, the Holy Spirit as a personal Guide, and the Church as a personal ruler. Of course this is a description of Heaven and the Millenium. Only in Heaven will the Church and the State be the same, and all souls be perfect. No approximation is really possible in this life. Yet we have that final universal acceptance in mind while we work at lesser things. A more easily attainable objective is to keep working toward giving Christianity and the Church a better reception in the world, so that relatively fewer well-disposed persons will turn aside in ignorant disgust. If we are merely content, however, with this immediate aim and lose sight of the ultimate, we will lose much of the joy of Christian striving for mastery.

Secondly, in the matter of personal objectives, the same dualism holds true. Church promotion strives toward, and never attains to, a complete predisposition for evangelism of all persons at present unchurched. Impossible, of course, for there will always be lapses. But the immediate goal of stimulating the already well-disposed is attainable. It is primarily a matter of publicity and advertising's seeking out such people. But it also means removing the bars which have kept such people out, by improving public relations.

We are doomed to futility if we neglect the immediate goal, doomed to visionless gloom if we neglest the ultimate. The social goal makes the personal easier, and the personal leads on to evangelism, the next step of propagation.

Finally, Church history approves the work of promotion, by supplying us with proof-texts and by showing that we walk in a well-worn path. St. Botolph's point of view may be influential in the 20th century Episcopal Church, but other generations will have their say also.

In the beginning, our Lord expressly commended the work of promotion, and practiced it Himself. He said "neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:15-16.) And again "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (Matt. 10:27.) Always Jesus would have us keep watch on the ultimate objective, lest we practice self-promotion: "But when thou doest alms, let not thy left hand know what thy right doeth: that thine alms may be in secret" (Matt. 6:3-4). The ministry of our Lord was spent in publicity, seeking out those who were already predisposed to hear Him. Of course, the only medium of publicity which he had was the spoken word, but He used that to best advantage.

Later, Jesus' closest friends developed another medium of publicity, the writ-

ten word, the Holy Scriptures. That book itself is the most valuable single piece of publicity available to the Church, for it has proved its power in the lives of millions. Parts of the New Testament are written for the improvement of public relations. St. Paul has this in mind when he instructs the Corinthian women to cover their heads in church. The uncovered head in contemporary Corinthian temples was the sign of a loose woman. Therefore, St. Paul says, dress so that no outsider can ever misunderstand the virtue of Christian women. So the two methods of church promotion were practiced in the primitive church: public relations were improved as much as possible, so that outsiders would be attracted to the Church; and publicity and advertising —in the media of the spoken and written word—were used to call these worthy public relations to the attention of all. When the martyrs remained steadfast in the face of the lions, they were making good a heaven-sent opportunity for publicity. Then there was the work of a group of writers known as the Apologists. Strange libels had been told about the Christians' sacrificing children as part of their worship. The Apologists endeavored to publish the truth, and therefore practiced written publicity. Everything possible was done to publish the Good News.

When the barbarians overran the Roman Empire the situation was changed. Now the Church became powerful and worldly, whole nations were baptized in a single day, and the Church was the only center of civilization and order in the western world. Monkish missionaries still tried to explain the differences between Christianity and the pagan religions, and used publicity to do so. Some efforts were made to render the Church more understandable to the people, which is improving public relations. For example, the celebration of Easter was set at a time of year when the pagans were thinking of the rebirth of the sun-god. Later such men as Ramon Lull and St. Francis of Assisi, concerned with the failure of Christianity to subdue Islam, went to the courts of the Moslem princes, confident that explanation of Christianity was all that was needed for the Moslems' conversion; or, in other words, publicity.

But in general, throughout the Dark and Middle Ages, the Church felt too secure in her temporal position to worry much about any kind of promotion. Individual rebels might rise here and there, but was not the whole world Christendom? When we are well-fed and confident of our rectitude, we feel no urge to improve our public relations. So the courts of the Renaissance Popes cried to heaven for reform lest they offend the consciences of the brethren, as now Roman Catholics and Protestants alike know. Publicity also tended to be ignored. For example, the Bible and the Mass had once been powerful weapons for promotion. Now they were relegated to a language unknown to the common people. Whatever the sound reasons behind this neglect, its effect tended to be bad public relations as well as a failure of publicity. The educated could understand the language of Bible and Mass, but the poor and ignorant were thereby discriminated against.

But during this period, modern advertising began. For many centuries before the Reformation, the church door was the place where public notices were posted, a billboard for the town. When Martin Luther wanted to debate about Indulgences, he posted his famous "Theses" on the church door. The invention of mechanical printing began the development of advertising. From the first, the Church used this method of promotion, along with merchants and the entrepreneurs of shipping. The Society for the Propagation (the title on the Seal is actually **"Promovendo"**, "Promotion") of the Gospel in Foreign Parts, which was founded in 1698 and which was largely instrumental in establishing the Church of England in the new world, was launched with a campaign to raise funds. The campaign was extensively advertised, and the funds were planned to be used partially to equip clerical libraries in America. Thus the clergy were to be better equipped to preach the Gospel and argue with Dissenters, a work of publicity. In the colonies, theological debates were widely advertised by handbills. Some of these debates went on almost without end, with continual advertisement. For example, a prophetic soul would print and distribute "The Case for Episcopacy." An opponent would then publish "The Case for Episcopacy Considered." The original debater would then bring forth "Refuting of the Case for Christianity Considered." The process went along like the house that Jack built. Titles grew longer as tempers grew shorter. But it was all publicity and advertising.

The Roman Catholic Church also used advertising. One of the most effective exemplars was St. Francis de Sales, who circulated handbills among the members of the militantly Calvinistic diocese to which he was assigned. They did not advertise debates and services, but were irenic statements of morals and theology, designed to attract the earnest inquirer. Down to the present time advertising has been a widely-practiced and fairly well-understood method of church promotion.

Not until the last century has there been any extensive, conscious desire to improve public relations on the part of Christians. This is understandable if we remember the bitterness and preoccupation caused by our divisions. Christians in general have been turned defensively against other Christians. At such times, we are not likely to improve, or even to admit the need of improvement of, our public relations.

But with the world-wide missionary awakening of the last and present centuries, a different attitude (and a very old one) has emerged. There are two causes for this. When we take the Gospel to pagans of a high civilization, we learn that we must adopt an attitude of toleration for unessential things. We learn to see the good in many of the things the Chinese and the Hindu do and believe. Naturally, we reflect upon ourselves and our attitudes, to discover those which stand in the way of the task. The Chinese or Hindu is discerning, and is not overwhelmed by the pretensions of the white man. So we learn to improve our public relations. With the cultured pagan we must put our best foot forward; with the ignorant savage either foot may do. Secondly, the Church and Christianity now face more severe and prejudiced judgment at home than for the last fifteen centuries. We are, or ought to be, growing nervous about the progress of things. If persecution is again to come, we ought to say: let it be on the true basis of the Christian's witness against the world. Let us improve our public relations to the point that no one can ever charge us truthfully with anything less worthy than what Christ demands of us. That is to say, it is worthy of heaven for a Christian to be persecuted for his faith. It is unworthy, and a dreadful waste, for a Christian to be persecuted because he belongs to "an upper-class Church." The example of the purging of the Orthodox Church in Soviet Russia should always be before our eyes as an admonition to us to improve our public relations—and in time.

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THREE VIRGINIA BISHOPS HEARD OVER RADIO

Richmond, Va.—Virginia's three bishops who are attending the Lambeth Conference in London, were heard in radio interviews from there Tuesday, July 22—broadcast by BBC and rebroadcast here by Station WRVA.

The Rt. Rev. F. D. Goodwin, D. D., of Richmond, Bishop of Virginia; the Rt. Rev. William A. Brown, D. D., of Norfolk, Bishop of Southern Virginia, and the Rt. Rev. Henry D. Phillips, D. D., Bishop of Southwestern Virginia, took part in the broadcast, which was arranged at the special request of the WRVA studios.

The Bishops were enthusiastic over the hospitality of the English people.

The Future of Anglicanism

The discussions at Lambeth and Amsterdam will certainly raise far-reaching issues involving the future of the Anglican Communion. The fundamental question concerns the aim and form of the United Church of Christ towards which all the Churches claim to be preparing the way. Can this great Ecumenical Movement be dismissed with a sneer as "Pan-Protestantism" or as "the Church uniting in the last ditch against Communism"? Both of these charges are levelled against it from different quarters. Or is it a fact that the Holy Spirit is at work in His Church and that the most relevant expression of Christian witness in the contemporary world is that of united fellowship?

The pressure for unity comes with greatest force from the Younger Churches, and will gather increased momentum as they grow into maturity and take their places as equal partners with the "sending" Churches of the West in the World Church. It would be a mistake to assume that their interest in unity is primarily due to their numerical weakness or to their nationalist aspirations, although these are both contributory factors. The main driving force behind their concern is the nature of the Gospel itself. They are not as case-hardened to the sin of disunity as are their older partners, and it is one of their main contributions to the evangelization of the West to shake us out of the complacency with which we continue to tolerate our divisions.

The Regional Principle

It is imperative, however, that we should have some idea of the pattern to which we are working. It seems fairly clear from the New Testament that the Pauline pattern was one of regional Churches in fellowship with one another. There was one Church, but there were local Churches with a large degree of self-government united by a common Faith. The centralization of the Church which followed the pattern of the Roman Empire was not true to its original nature, and was, of course, resented by the regional Churches which were made to acknowledge Papal supremacy. With the emergence of National States, the original pattern of the "Church of the Land" was restored, and our own Church, together with the Church of Scotland and the Continental Reformed Churches, emerged from the Reformation as National Churches, in limited communion with one another. Unless, therefore, we believe that the divine plan is a World State and a World Church in the sense of global organization with unlimited power, we must accept the idea of national or territorial Churches co-ordinated together in a World Council of Churches. Such a Council would, as time goes on, be delegated certain powers by all its member Churches, but they would have authority in their own territory, the Council being their servant and not their master. Such an organization would, needless to say, be the reverse of that of Rome, where the power is at the center and the National Churches are subject to it. It would also be much more in accord with the spirit of freedom which it is part of the Church's responsibility to keep alive in the world.

Lambeth and World Council

If this be accepted, the Union movement will proceed along the lines of the creation of territorial Churches such as the Church of South India. There are already signs of similar Churches coming into existence in many other parts of the world, and it is more than likely that unions of this kind will be consummated increasingly in the future. It is with this in mind that the Bishop of Winchester writes in his foreword to the "Handbook of the Lambeth Conference," the words which have caused despair and despondency in some circles of our Church. "If the great venture towards Christian reunion in South India works out, as all should hope and pray, successfully and happily, and if it is followed by other such ventures in other lands, the Lambeth Conferences of the Anglican Communion will inevitably and happily decrease in importance, and some form of General Council of Churches, increasingly reunited in their respective areas, will come more and more to the front. The very fact that the Lambeth Conference this year will be followed by the first meeting of a World Council of Churches (even though as yet the Roman Communion will not be represented at it), is more than a coincidence. It foreshadows what will follow the progressive realization of God's will for His Church."

These are brave words, reminding us of the equally magnanimous gesture of the last of the prophets, "He must increase and I must decrease." The Anglican Communion, of its very nature, has so much to give to the Universal Church, that no consideration of its own future, as a separate organization, must stand in the way. Only one thing must concern us, and that is that in combining into United Churches we do not sacrifice any of the truth as we see it. In the words of the Archbishop of York, "We who are members of the Church of England have no intention of surrendering either our Catholic heritage or the freedom

we gained at the Reformation. Not even for the sake of unity can we give up, or compromise on, the Catholic creeds, sacraments, Scriptures, and the threefold Apostolic Ministry; nor are we prepared to surrender an appeal to the Scriptures as the test and standard of what is necessary for eternal salvation, nor the right of a particular or National Church 'to ordain change and abolish ceremonies or rites of the Church ordained only by man's authority.' "

Faith and Order

But when none of these sacrifies is asked of us, and we are free to contribute them all, as in South India, it would be sin to remain outside merely for the sake of preserving our world-wide Anglican Communion. The Anglican Church undoubtedly faces a time of great tension for those whose conception of reunion is with Rome are apprehensive or worse. (The latest pronouncement of some of our brethren shows signs of panic.) And yet it might well be that the ultimate reunion of Christendom for which we all pray, will be hastened by the union of the non-Roman Churches. A united Protestant Church would be in a much better position in relation to Rome than one which is, as at present, broken into fragments. Disunity is one of the factors leading to the growth of the Roman Church in many parts of the world. It is not too much to say that, in the long run, unity will come either by the absorption by Rome of a divided Protestantism or by a united Protestant Church facing Rome as an equal and demanding to bring into the Great Church of the future those precious insights which have been its heritage since the Reformation.

Evangelicals have a heavy responsibility in this question of reunion, for we have for too long allowed the initiative to pass to those Anglicans who emphasize a certain conception of Order at the expense of Faith. We should by no means take it for granted that because a Church is able to prove a historical succession it is necessarily pure in doctrine.—The Record.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

A BOOK OF WORSHIP FOR FREE CHURCHES. Oxford University Press. $1.50.

A revolutionary forward step in liturgical worship is being taken by the Congregational Christian Churches, in the publication of **A Book of Worship for Free Churches.**

The book, a distinguished attempt to place within the framework of Congregational Christian tradition a definite form of church worship, is the result of ten years' preparation on the part of the Congregational Christian Churches' Seminar on Worship. It is comparable in some respects to the prayer books of churches with a longer history of liturgical interest, and so marks an important and growing interest in liturgy among Free Churches.

A Book of Worship for Free Churches, it is expected, will find interest and wide acceptance in the Congregational Christian Churches, since it has been long awaited by clergy and lay people, and since it provides a service tool urgently needed.

In **A Book of Worship** the minister will find orders of worship for nearly every service he may be called upon to lead. There are orders for morning and evening worship, baptism, communion, marriage, burial of the dead, the blessing of civil marriages, ecumenical worship, Advent, Christmas, Lent, Palm Sunday, Good Friday and Easter. Secular holidays are not neglected, and a full treasury of prayers provides for every occasion.

The Seminar on Worship was asked by the General Council of the Congregational Christian Churches to prepare a book congenial to the spirit and practices of the non-liturgical churches. While the Christian Year has been constantly in the minds of the editors, the arrangement of the book is equally useful to the minister who does not follow it.

In response to manifest interest in the enrichment of worship the editors have provided an introductory chapter, Symbolism in Worship, which discusses the proper use of symbols through colors, vestments, stained glass and music.

The orders of service were prepared by the several members of the Seminar, but all came under the critical study of each member. Prepared for small as well as large churches, rural as well as urban, churches with simple worship patterns as well as those with more elaborate ones, the book should be widely useful.

A large selection of prayers makes **A Book of Worship for Free Churches** valuable for individual use. There is a section of Family Prayers, and interesting and instructive comment on the history of Christian worship. The editors drew heavily upon the great stores of classical prayers and other worship materials. They attempted no violence but felt free to modify traditional wordings, and arrangements when doing so seemed more in the spirit of Free Church practice. They prepared a book which they hope will extend its usefulness beyond the Congregational Christian Churches to other Free Churches.

The Seminar on Worship responsible for the compilation of the book is composed of the Rev. Messrs. Boynton Merrill of Ohio, chairman; Wallace W. Anderson of Maine; Wofford C. Timmons of New York, Executive of the Commission on Evangelism and Devotional Life; Richard Ritter of Hawaii, Martin Goslin of New Hampshire, and Fred Hoskins of Iowa.

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THE HISTORY OF GRACE CHURCH, CHARLESTON, SOUTH CAROLINA: THE FIRST HUNDRED YEARS. By William Way, Rector, 1902-1946. Published by the Congregation. pp. 119.

To one who loves the history of the Church as a whole the story of one hundred years of life of any congregation should be of real interest. There are always in such histories the inevitable things, lists of rectors, vestrymen, and organizations; details of acquirement of property and incidents of building, which are of great interest to those who are connected with that particular congregation. Yet in addition to the ordinary and customary things of parish history there are always the particular experiences which every congregation, like every individual must undergo.

For Grace Church, Charleston, the century from 1846 to 1946 included a yellow fever epidemic in which one of their assistant ministers died rather than forsake his post; the experiences of war and bombardment in which the church building was struck, and because of the flight of people from the beleaguered city the congregation consisted of "ten women and about ninety men in Confederate uniform"; The era of Reconstruction, with all its shame; the great earthquake of 1886, in which the chancel was destroyed; and the experiences and growth of the past fifty years.

The parish has had only five rectors in a century of life; three of whom served a total of eleven years, and two for eighty-nine. The Rev. Dr. Charles Cotesworth Pinckney served as assistant and rector over a period of 48 years, and the Rev. William Way, D. D., as assistant for one year and rector for forty-four. It has been generally believed in the past that a long pastorate of a generation or more by a devoted and beloved pastor is a blessing for which a parish should be devoutly thankful, because of the stability and strength and sense of security that comes from such a pastorate. Grace Church, Charleston, was doubly blessed in having two such pastorates.

G. M. B.

A Page for the Family *Mrs. E. E. Osgood, Editor*

PRAYER BOOK PAGE BY PAGE
CXXXV

Page 81—THE PRAYER OF CONSECRATION—Section 3, The Invocation—This part of the prayer has been found in a place before the Manual Acts in some of the Prayer Books, and both its position and wording in our present book leads us to one of those interesting historical digressions that introduces a prominent character in our Church history.

In this case it is the Right Reverend Samuel Seabury, the first American bishop to receive Apostolic consecration. He was a man of very firm convictions, both politically and ecclesiastically. Throughout the Revolutionary War he was a staunch Loyalist and ever adhered to the British side in the War of the Revolution, being a chaplain in a Loyalist American regiment.

After his election as Bishop by the clergy of the new state of Connecticut, after its transformation from a colony he went to England to receive consecration from the British Bishops. The war at that time was too recent a thing to be overlooked even by these Christian brethren, and they refused to consecrate him.

He then journeyed to Scotland where a group of clergy known as the "Non-Jurors" (because in 1680 they had refused to take the oath of allegiance to William of Orange and Queen Mary) received him, and were willing to grant him Apostolic consecration upon his promise to retain the Invocation in the service of the new-born American Church. Having given this promise Bishop Seabury was faithful to it, and in the adoption of the first American Prayer Book he stipulated that this part of the Consecration prayer should be retained with only a slight deviation from the wording as contained in the Scotch service in their book of 1637.

That first House of Bishops consisting of only three members, Provost of New York, White of Pennsylvania, and Seabury of Connecticut represented the three great parties in the Church. Provost was a low churchman, and had been a chaplain in a continental regiment. White was a broad churchman, and had been chaplain for the Continental Congress in Philadelphia. Seabury was a high churchman, who, as we have said affiliated himself with the Loyalists, and denounced the Continental Congress, and liked to maintain the English practice of using the name of his Diocese instead of his own surname. In fact he was so firm in his convictions on these subjects that it was only after considerable persuasion that he was willing to combine his Connecticut Church with the Dioceses of Pennsylvania and New York, and so formed the Protestant Episcopal Church in the United States.

R. CARY MONTAGUE.

* * *

BEQUEST

By Barbara C. Ryberg

If I can leave one song to bless the world
  Or cheer the hearts of weary, fainting men;
If I can leave one verse that some may read
  And, taking heart, rise up to try again;
If I can leave one painting when I go
  That shall stop someone's tears or ease his pain,
Though I may leave no jewels or gold behind,
  Then I can know I have not lived in vain.

If I can win some precious soul to Christ
  And know that when I leave, he'll carry on,
And maybe win some other to his Lord
  To carry high the torch when he is gone;
If some shall stop me in the Gloryland
  And say, "I'm here because one day you came
To tell me of the Saviour's matchless love,"
  Then I can know I have not lived in vain.

The Sunday-School Times.

* * *

LIVE ALL YOUR LIFE

The Rev. Dr. Walter Russell Bowie tells of a letter he received from a small boy who was just learning to write. The letter concluded with these words: "I send you my love. I hope you live all your life!"

That sentence impressed Doctor Bowie so much that he wrote a book with this thought as its central theme. He entitled the book: "On Being Alive."

Most of us are not living all our lives. We are not getting out of life all that we should. We go about oblivious to the beauties of nature, having eyes but not seeing. We meet people and fail to discover the treasures buried in their lives. We live on our little corner of the world and never experience the thrill of adventuring into strange places. We listen to music without really hearing it. Often we are less than half awake to what life has to offer.

We should heed the small boy's advice and wake up and live all our lives.—The Silver Lining.

A LETTER FROM LONDON

The Lambeth Conference meets only in closed session, and news of action taken there will not be released until meetings are concluded. To give Washingtonians an idea of what Lambeth and London are like, Mrs. Angus Dun has written the following letter to The Washington Post, which we think will be of interest to our readers:

Chelsea, London, July 10.—This is a cheap and hungry Lambeth. When the Anglican bishops last met they came together in a world of empire and established order.

Our American bishop arrived at Lambeth Palace for a morning meeting in a normal soft felt hat, and was denied admission until more obviously respectable brothers rescued him, vouching for his episcopal status.

Now the absence of a silk hat is accepted as an American idiosyncrasy, like the absence of apron and gaiters. "Toppers" come to all parties on English heads, although no longer to morning meetings. I wonder if they were stored with British Museum treasures through the blitz?

Cooking in Fur Coat

English women's dress obviously was not stored. Our hostess has worn her fur coat to cook in—with a flowered apron tied over it. She still wears it, July 10. The weather suggests the damp cold of February in Washington, so penetrating that it is discipline to sit still long enough to write in an unheated house.

The tall silk hat should not be taken as funny by us. We should see in it the staying power of English decency. Our hosts have received us with every courtesy in houses of grace and beauty, filled with inlaid furniture, fine pictures and delicate china.

But the sheets we sleep between have been borrowed from a friend who still treasures three pair. And the long stretches of English larders, pantries and storerooms are conspicuously bare except for our small food packages.

Egg for Bishop

A day or two ago our host and hostess breakfasted early for no given reason. I knew well enough that the one egg which appeared on the table for the Bishop of Washington was the only egg and the only breakfast which they could offer to their own satisfaction. Fortunately it is established that the Bishop's wife does not eat eggs.

As I have traveled about in buses, I have been questioned by women conductors as I stood by them waiting for

(Continued on page 16.)

News of the Church

BELLS TO PROCLAIM PRAYERS FOR PARIS ASSEMBLY OF THE UNITED NATIONS

Bells and chimes will ring in churches around the world on Sunday, September 19, as a call to prayer for world leaders who gather in Paris for the General Assembly of the United Nations that week.

This Angelus for the General Assembly is sponsored by the Laymen's Movement for a Christian World. The Laymen's Movement has conducted a continuous campaign for such prayers on behalf of world leaders since Dr. Frank C. Laubach was sent to the Paris Peace Conference nearly two years ago, and people in this country were asked to give their prayerful support.

A release from the Laymen's Movement of which Wallace C. Speers, Vice-President of James McCutcheon and Company, is Chairman, states that "The plan is for silent and audible prayers to be offered at the close of morning church services while ringing bells proclaim this call to prayer. The time will generally be from 11:55 to 12:00 noon in each time zone. Just before the Paris meetings of the United Nations begin, this will help form a common outreach of man's soul, around the world, imploring God's help for peace and brotherhood."

State Governors have said that they will issue proclamations of the Angelus at a later date, including: James H. Duff of Pennsylvania; Earle C. Clements of Kentucky; R. Gregg Cherry of North Carolina; Horace Hildreth of Maine; Ralph F. Gates of Indiana; J. Strom Thurmond of South Carolina; and Frank Carlson of Kansas.

Governor J. Strom Thurmond of South Carolina says, "That our Churches join in world prayer for peace in advance of the United Nations General Assembly at Paris, September 21, 1948, is an excellent idea, in that it will help to unite the hearts of all mankind in a common prayer for the most cherished hope of us all."

Endorsement of this Angelus for World Peace has come from such church and lay leaders as Douglas Horton, of the General Council of The Congregational Christian Churches of the U. S. A.; Ralph W. Sockman, Christ Methodist Church, New York City; Roy A. Burkhart, First Community Church, Columbus, Ohio; Samuel M. Shoemaker, Calvary Episcopal Church, New York City; and Harold R. Martin, Second Presbyterian Church, Bloomington, Ill.; from Mrs. Ruth Mougey Worrell, Executive Secretary of the United Council of Church Women, New York City; W. T. Clemens, General Secretary of the New York State Council of Churches, Albany; W. Glenn Roberts, General Secretary of The Connecticut Council of Churches, Hartford, Conn.; and from W. E. Montgomery, Director of The Brotherhood of the Evangelical United Brethren Church, Dayton, Ohio; Walter A. Graham, Executive Director of the National Laymen's Fellowship of The Congregational Christian Churches, Pembroke, Ky.; Lawson H. Cooke, Executive Secretary of the Baptist Brotherhood of the South, Memphis, Tenn.; S. J. Patterson, Jr.; Director of Men's Work of the Presbyterian Church in the United States, Richmond, Virginia; and A. William Loos, Education Secretary of the Church Peace Union, New York City.

Weyman C. Huckabee, Secretary of the Laymen's Movement, and Walter A. Graham, a Director of the Laymen's Movement, are now in Europe seeing lay and church bodies in the interest of this call to prayer. In a private audience, Pope Pius XII said to these Protestant laymen that he would ask Divine Blessings upon the efforts. Said the Pope, in expressing great concern over the possibility of another war, "I believe it can be prevented and it must be to avoid catastrophe."

Churches in China, India, and Latin America will be cooperating with American and European Churches and the announcement of the Angelus has already been translated into eleven languages, according to the Laymen's Movement.

* * *

"GREATEST STORY" SHORTWAVED TO WORLD-WIDE AUDIENCE

New York, N. Y.—"The Greatest Story Ever Told," the radio program which dramatizes the teachings of Christ and which is broadcast in this country over the ABC network by the Goodyear Tire & Rubber Company as a public service program, is now being broadcast to the entire world through the facilities of the World Wide Broadcasting Foundation. More than fifty-eight foreign countries will hear the broadcasts as they are shortwaved through stations WRUL, WRUW and WRUX.

Shortwave broadcasting through these stations begins on Sunday, July 25, and will continue indefinitely. The present broadcasting time is 4:45 P. M., EDT, every Sunday. The programs will be broadcast from the recordings of the original programs as heard by listeners in this country.

"The Greatest Story Ever Told" has previously been shortwaved to various parts of the world, and to our armed forces. Several of the programs have been translated into foreign languages.

After a brief summer vacation, "The Greatest Story Ever Told" will resume domestic broadcasts on the ABC network on Sunday, September 12.

* * *

BISHOP HART TO VISIT CHAPLAINS IN EUROPE

New York, N. Y.—The Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania, has been asked by the General Commission on Chaplains to represent them when he visits chaplains of the Episcopal Church in the European theater. Bishop Hart is chairman of the National Council's Army and Navy Division. After attending the Lambeth Conference in England, he plans to confirm classes in Europe which have been prepared by the chaplains.

Starting from London Aug. 6, the Bishop's itinerary includes visits to Frankfurt, Wiesbaden, Heidelberg, Berlin American zone, Munich, Salzburg or Vienna, and Stuttgart.

The Rev. Percy G. Hall, executive secretary of the Army and Navy division, observes: "As a chaplain himself in both world wars and as post chaplain at Fort Dix, New Jersey, when he was elected bishop, Bishop Hart knows the work and is in sympathy with its problems. Because of his experience, he will be able to advise and help the chaplains in an efficient way."

* * *

MEDAL OF MERIT PRESENTED THE REV. JOHN B. WALTHOUR

The highest civilian award given by the Army, the Medal of Merit, was recently presented to the Very Rev. John B. Walthour, Dean of the Cathedral of St. Philip, Atlanta. The presentation climaxed an impressive ceremony which took place immediately after the regular Service at the Cathedral. Lt. General Alvan C. Gillen, Jr., Commanding General of the Third Army, made the presentation, the entire congregation remaining for the ceremony.

Dean Walthour received the medal and a citation for his work as Chief of Chaplains at the United States Military Academy at West Point during and after World War II.

* * *

NEW ST. PAUL'S CHURCH, WASHINGTON, DEDICATED

Washington, D. C.—The Rt. Rev. Harrington Littell, D. D., retired Bishop of Honolulu officiated at the dedication service of the new St. Paul's Church, on Sunday, July 18th.

The Rev. Arlington A. McCallum has been rector of St. Paul's since 1924. A native of Canada, he was educated at St. John's College, Winnipeg, and Seabury Divinity School.

Almost four years ago the Government condemned the property on which the old St. Paul's, then nearly eighty years old, was standing. The old struc-

ture was torn down to make room for the George Washington University Hospital.

Since then the congregation has been worshipping at St. Thomas' Church.

Ground for the new $180,000 structure was broken in January, 1947. The design of the building is based on English ecclesiastical architecture of the 11th to 14th centuries, according to Philip H. Frohman, the architect.

Sacred vessels from the old St. Paul's, will be used again in the new church. In addition, the altar and reredos from the chapel of the old church and some of the stained glass windows have been transferred to the new chapel.

Floors in the choir, sanctuary, and chapel will be paved with marble from the old church and the old pews will be used.

* * *

SOUTH FLORIDA

Church Changes Name

Miami, Fla.—At the request of the vestry committee of St. Francis' Church, Miami Shores, Bishop Wing has acceded to their wishes to change the name of that congregation to the Church of the Resurrection. This rapidly growing mission is located in the newly developed residential section of north Miami. The request for change in name was brought about primarily because of confusion with St. Francis' Hospital, a Roman Catholic institution in Miami.

College Conference

The Rev. D. A. McGregor, Ph. D., will be the feature speaker for the annual College Conference, sponsored by the Dioceses of Florida and South Florida, on the subject, "What is the Episcopal Church." A second series of lectures will be on "Problems of Christian Reunion," the lecturer to be announced.

This conference, limited to college students who have spent at least one term in college, was established several years ago and has had consistent growth in numbers and interest. It alternates yearly between the conference centers of the two sponsoring dioceses. The dates this year are September 8-15, with the week-end given to the annual meeting of the State Canterbury Club. The Rev. George M. Alexander, of Gainesville, is director of this year's conference.

Captain Frederick J. Seddon, C. A., is in charge of St. Agnes' Church, Sebring, Florida, for two months effective July 1. On September 1 he will be in residence at Naples ,Florida where a new mission will be established and he will be diocesan missionary in the Everglades. Captain Seddon has recently returned from Africa where he served the Church for eight years.

Mr. John Jacob Jarrett, Jr., a recent graduate of the Bishop Payne Divinity School, has become lay-reader in charge of St. Andrew's Church, Hollywood, St. Christopher's Church, Fort Lauderdale, and St. Ann's Church, Hallandale, Florida. He will be ordained to the Diaconate in the early fall.

* * *

GEORGIA NEWS

Savannah.—Historic Christ Church, the Rev. F. Bland Tucker, D. D., rector, has been painted a soft light colonial

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gray with green doors and blinds. The massive columns, with the hitherto unseen carved capitals, give it a majestic appearance. For years covered with ivy, the church had a quaint touch of antiquity, but when a hurricane blew the ivy off two or three years ago, it exposed the shabbiness of the building. The interior is now being redecorated.

It is said that such a change has been brought about in the appearance of the church that after a conference with the painting contractors, Stephen Rabey's Sons, E. I. DuPont de Nemour Co., is plannig to show pictures of the church "before" and "after" and have a write-up of the parish in its magazine.

A Ground-Breaking Service for the new St. Matthew's Church took place Sunday afternoon, July 4. After being dedicated and blessed the ground was broken first by Mrs. Eliza P. Deveaux, 92, the oldest member of the parish, followed by Iverness Dukes, one of the youngest members. They in turn were followed by the Wardens, Vestrymen and officials of the parish organizations. The guest preacher was the Rev. Dr. Henry W. Murphy, pastor of St. Philip's A. M. E. Church, Savannah. The Rev. Gustave H. Caution, rector of St. Matthew's stated that it hoped to start building very soon.

Waynesboro, Ga.—St. Michael's Church, has taken on evidence of new life and interest. The once-gray Church building is now painted white. A new oil heating unit has been installed, the interior has been redecorated and a new electrically operated organ put in.

A beautiful Communion Burse and Veil in memory of one of the founders of St. Michael's, Mrs. Lucy Jordan Blount, has been given by one family.

A generous bequest has started an endowment fund to which everyone, however humble in the world's goods, may add.

Of more importance than the additions to the physical equipment is the increase in the activities of its organizations.

Ministers and laymen of St. Paul's Church, Augusta, have taken the services and other acts of ministry throughout the years at St. Michael's Church.

* * *

UNUSUAL CONFIRMATION

Otter Lake, Michigan.—It is not at all uncommon for friends to be baptized at the same time and later confirmed at the same service; but it is seldom that a period of forty-five years elapses between the two ceremonies. The Rev. Charles D. Braidwood, Missionary-in-Charge of St. John's Church, Otter Lake, presented to the Rt. Rev. Richard S. Emrich, S. T. D., Bishop of Michigan, a class of eleven persons including Messrs. Walter Berridge, aged 79, and Bert Hemingway, aged 77. These two pioneers of the community were baptized in 1903 by the Rev. W. S. Sayres, then General Missionary of the Diocese. Mr. Sayres came for the burial of Mrs. Bert Hemingway. Messrs. Hemingway and Berridge, his brother-in-law, together with five other members of the family, were baptized before Mr. Sayres left.

For years, Mr. Hemingway and Mr. Berridge have intended to be confirmed, but something always seemed to prevent their joining the class for instruction. This year they shook hands on a mutual promise to attend the instruction together and be confirmed.

During the instruction period, Mr. Braidwood and the class learned much from the two gentlemen. They well remember when the church was built, and told many stories of its beginnings. They reported, among other things, that St. John's very nearly was organized under another Communion. The pioneers were of many denominations and therefore took a vote as to which Communion to join. Another denomination had strong support, but the Episcopalians won the vote and all the others helped to establish St. John's.

* * *

THE KULING SCHOOL

New York, N. Y.—News from Kuling School has been infrequent in the past ten years. The China Inland Mission now reports continued good use made of the plant. Kuling is a summer resort in the mountains of central China, in the province of Kiangsi, where many missionaries and other foreigners had summer homes and where a school for foreign children, especially from missionary families, was opened in 1919 under Presbyterian and Episcopal Church auspices. During the war the buildings were used by some isolated missionaries to care for Chinese refugee children.

The Kuling School board in China has felt that not enough children were available as yet to warrant reopening but the China Inland Mission with a large staff in western China has needed such a school. With the ocnsent of the managers in China and the trustees in the United States, the school property was leased to the CIM in 1947 for three years at a nominal rental. The headmaster writes that "the children are very happy, and another fifty are expected in September." (Present enrollment not stated.)

The heating plant and power plant were destroyed during the war; the former has been rebuilt by an appropriation of $4,000 received from the "American Council on Education," a group administering funds for the State Department. Electricity now comes from the local powerhouse, "paid for, at a good stiff price." The Rt. Rev. Lloyd R. Craighill of Anking is chairman of the board of managers in China; in the United States, Claude M. Lee, M. D., of Alexandria, Va., is chairman of the board of trustees, and Miss May Carroll of New York, secretary.

NO ISSUES AUGUST 7-21 AND SEPTEMBER 4

This being the universal vacation season, we shall follow our usual custom and omit two alternate issues in August and one in September.

There will be no issues August 7 and 21, and September 4.

Thus our readers won't find it too long between copies, and we shall be enabled to keep up better with the news as it occurs.

To our correspondents we say: Please continue to send in the news as it happens, so that we may use it at the earliest opportunity.

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A LETTER FROM LONDON

(Continued from page 12.)

a stop. "You are an American?" they ask politely.

"Do you like it here?" "Are you hungry?"

They always ask "Are you hungry?" I can always reassure them with enthusiasm. We are eating the one egg offered with great courtesy, and received with a twist of the heart which calls for equal courtesy.

Great Parties Set

There will be great parties to receive the Anglican bishops. What lacks in refreshments cannot be noticed when we are received by the Lord Mayor in full regalia, or when the Lord High Chancellor welcomes us to the House of Lords, or when their Majesties receive us in the gardens of Buckingham Palace.

This may be a cheap and hungry Lambeth to those who have known the conference in prosperous days. We shall remember it as a deeply Christian gathering in which the tone is set by those who have learned generosity in the days of loss and want.

* * *

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PERSONAL NOTES

(Continued from page 2.)

sion, Louisville, Kentucky, a newly organized work.

The Rev. Benjamin R. Priest, formerly rector of St. Michael and All Angels', Cincinnati, Ohio, is now chaplain of Bellevue Hospital, New York City, and is completing a course of study in psychiatric work with the Council for Clinical Training, Inc.

* * *

MARRIAGE

The Rev. Henry Tobis Egger, rector of Epiphany Church, Rochester, N. Y., formerly of Atlanta, Ga., and **Miss Anne Rae Pattishall,** daughter of Mr. and Mrs. Evan G. Pattishall, of Manassas, Va., were married in historic old St. Paul's Church, Alexandria, Va., by the Rev. Albert T. Mollegen, D. D., of The Virginia Theological Seminary.

* * *

DEATHS

Frederick Leprilete Perkins, 14½ years old, only son of the Rev. Louis L. Perkins, Rector of St. John's Church, Auburn, N. Y., and Mrs. Perkins, died June 28th.

Frederick had just finished his first year of High School with high honors, and with eventual intentions toward the Ministry. At a vocational guidance clinic at High School he chose the group considering the Ministry and wrote a prize essay for this group on "The work of a Clergyman".

The funeral service was held at St. John's Church on Thursday, July 1.

Besides his parents, he is survived by two sisters, Constance Perkins, a premedical student at Cornell University, and Dorothy Perkins, a sophomore at Wellesley College.

* * *

I like the man who faces what he must
With step triumphant and a heart of cheer,
Who fights the daily battle without fear;
Sees his hope fail, yet keeps unfaltering trust,
That God is God, that somehow, true and just,
His plans work out for mortals.

—Sarah K. Bolton.

* * *

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The Bible: Where It Stands
Prayer Biik Page by Page
—The Rev. R. Cary Montague

NEWS OF THE CHURCH

POST HASTE . . .

PRESBYTERIAN SACRAMENTS, MINISTRY AND DOCTRINES

Sir: Perhaps I should apologize for writing you at all, as I am a Ruling Elder in the Presbyterian Church, and have been for some sixty years; but among many of my best friends are members of your Church, and I read your magazine almost every week, and admire it greatly. In your number of June 12th, there is a leter on page 2, signed by R. B. Henry, who does not say whether he is a clergyman or layman. The letter itself is admirable in tone, but it quotes some statements from Bishop Brown's "The Church for Americans", r e g a r d i n g the non-Episcopal Churches, he in turn quoting from the late Bishop Thompson, of Mississippi, summarizing their teachings and institutions, which have astounded me. Of course, I can only speak for my own Church, but I am sure that what I say is generally true of all the great American "denominations". I protest against the following many misrepresentations of my Church in regard to its Sacraments, ministry and doctrines:

1. "They profess not to have Apostolic Succession". This is absolutely untrue. We claim the true Apostolic Succession, based on our Lord's commission in Matthew xxviii: 19,20, and carried out imperfectly by the Historic Church, composed of presbyters, bishops, archbishops, etc., all subject to the Holy Spirit's guidance and rule. Milton's famous lines, "new presbyter is but old priest writ large", is etymologically true, whatever may be said of his implied charge against the Puritans of his day. Peter, John and Paul, all claimed to be Elders in the original sense.

Peter, in I Peter v. 1. "Who am also an elder."

John in 2nd Epistle I:1. "The elder."

John in 3rd Epistle "The elder."

Paul in Letter to Titus, including "Presbuteros" and "Episkopos" on equal terms. Titus I:5 and 7.

2. That the non-Episcopal Churches celebrate the Holy Communion merely "in remembrance of Him". The sufficient answer to that, is this quotation from our Shorter Catechism, "The Lord's Supper is a Sacrament wherein by giving and receiving Bread and Wine . . . the worthy receivers are, not after a corporal and carnal **manner,** but by faith, made partakers of **His Body and Blood,** with all His benefits; to their spiritual nourishment and growth in grace." (Questions and Answers No. 96.)

3. That our ministers have no "Sacerdotal" power or authority. Sacerdotal we do not want, but as to "power and authority", how about our General Assembly and Dr. Briggs?

4. There seems to be a general feeling that our Church is not "Catholic" in the true sense. Yet the Apostles' Creed and the Ten Commandments are an integral part of our Confession of Faith and Westminster Catechisms. It is the backbone of the Federal Council of Churches and the World Council of Churches in Switzerland. It's record in Japan and Korea has been a power in the direction of Church Unity.

The Episcopal Church of Scotland has built up a mighty Middle Class so powerful that Scotland's influence in Parliament and the Colonies has been, and is, far beyond its numerical strength in comparison with the Middle Class in England.

I know you cannot print all of this, but I want you to know how one Presbyterian elder feels on the points now uppermost in our two great Churches, and negotiating toward closer union in the future.

CHAS. E. MACKEAN.

Baltimore, Md.

* * *

COLLECT FOR THE TWELFTH SUNDAY AFTER TRINITY

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

* * *

THIRTEENTH SUNDAY AFTER TRINITY

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service: Grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

* * *

COLLECT FOR ST. BARTHOLOMEW THE APOSTLE

O almighty and everlasting God, who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word: Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

101 N. JEFFERSON STREET
RICHMOND 20, VIRGINIA

Note: Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

AUGUST

1. Tenth Sunday after Trinity.
6. The Transfiguration of Christ.
8. Eleventh Sunday after Trinity.
15. Twelfth Sunday after Trinity.
24. Saint Bartholomew the Apostle (Tuesday).
22. Thirteenth Sunday after Trinity.
29. Fourteenth Sunday after Trinity.

* * *

CHANGE OF ADDRESS

The Rev. Richard Park, editor of The Church News of Mississippi, is now the editor of the **National Diocesan Press Bulletin,** and items for the bulletin should be sent to him at 206 First Avenue, Hattiesburg, Miss. Mr. Park is a former managing editor of **The Living Church,** and before holding that position was at various times editor of the diocesan papers of West Missouri and Texas.

Vol. CXIV No. 32

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Christian Promotion: Public Relations Improvement

Part Two

By The Rev. W. E. Craig

It is a commonplace that "romance, royalty, and religion" are the journalist's staff of life, the subjects of reader interest that make publishers rich. More formally, we say that the public relations of Christianity are always newsworthy. We are "encompassed about with a cloud of witnesses" in more ways than the apostle knew. Let a man murder his parents, and his story will be told in a few inside-page inches. Let the murderer be also a "former church organist" and reporters note his every action. Whether we like it or not, whether we even admit it or not, "religion is news"; the news may be good or bad, and depends partly on ourselves. When the news published about Christianity is good the effort of Christian Propagation is helped by just that much, but when the news is bad it is hindered in the same measure.

We have agreed to use the title "Public Relations Improvement" in literal and obvious sense. That is, everything Christians and the Christian Church do which affects the public, or comes to the public's notice, is a part of Christianity's and the Church's public relations. These public relations can help or hinder propagation. If we agree that our task as Christians is propagation of the Gospel and the Church, we must see that whatsoever can be done to **improve** these public relations must be done. This task of public relations improvement has two phases or aspects: an external and an internal.

The external aspect of public relations improvement may be looked at in this way. Let something be done by the Church or by a churchman, something that will make even the prejudiced anticlerical say instantly, "It's about time the Church did something worthwhile like that". Now if that notably good action be brought to the attention of the general pubilc, inevitably some will be brought—if only a little—to revise their thoughts about Christianity, and the work of propagation will be advanced. If the Christian's task is to propagate his faith, he will be guilty of neglect if he fails to do what he can toward making that good thing known. This is a matter of finding the strong points of the Church's activity and service, things that will be of interest and will appeal to the general public—and then making these things known. Such effort is the work of publicity, to be sure, but if skillfully done will result in improved public relations for the Church and Christianity. It should be the work of every priest and layman. As it is directed toward those outside the Christian fellowship, so is it the external aspect of public relations improvement.

The external aspect is important. No matter how much we improve the internal aspects, if the outsider does not know about the improvement, the aid we might have given to propagation is lost. But it is with the internal aspects of public relations improvement that we are here concerned. This indicates the effort to do and be and think and say everything in such manner that the man outside cannot help but be drawn to the institution which we represent. Externally, our effort should be to make public everything about us that commends the Gospel. Internally, our effort should be to make ourselves such that everything which is made public about us will commend the Gospel. Wherever priest or people try to eliminate or correct those things which obviously repel outsiders, they are practicing this kind of public relations improvement. They are also, and not just incidentally, trying to live up to what the Gospel expects of them. It has been a long time since the very atmosphere Christians breathed was supercharged with a tension of almost palpable goodness such that the outsider could not help but be impressed. Obviously, under such circumstances, propagation is vastly expedited. These were public relations improved to the hilt. It has been long, it is true, since Christians impressed their pagan neighbors so obviously, but still many Christian people and parishes do the same thing on a smaller scale. Can anyone imagine better public relations than the old pagan Roman's cry of "Behold how these Christians love one another"? Incidentally, an illustration of the constant overlapping of the four phases of propagation is afforded by the fact that steps taken to develop this group morale which results in improved public relations, are also the property of Conversion and Nurture.

Many people find it hard to realize that **all** of the social aspects of our individual and corporate behavior enter into public relations—that everything about us which can possibly influence some other person or group is in fact our public relations. It includes the small things, of course, as well as the large. For example, the public may be momentarily shocked or pleased by some great act of Christian statesmanship—and this is public relations, but they are attracted to the Church or repelled from it much more by the countless small impressions which they have received all through their lives. The successful businessman who will never enter the church, though he is on the best of terms with the pastor and every member, has his motives buried back in his childhood; it was spent in poverty in a small town whose tight-fisted banker was the local senior warden. These are the things that count when we take propagation seriously. Of course, many of the things that should be improved in this regard may seem picayunish as individual cases, but their cumulative effects over a long period of time may explain why many people do not become Christians. Some of our bad public relations may seem small and for the trouble involved in correcting them, tolerable. We forget that the tolerated lower standard of today becomes the intolerably low standard of tomorrow. How often must it be said that Christ demands the best, and only the best, of His Church and His friends. There are two basic criticisms of tolerated lower standards. One is that it is a denial of Christ's will. This is the first and great objection. But the other is like it, that

it interferes with the work of propagation. Our public relations, which are the sum total of all our attitudes and actions which affect the public, must be improved in order to propagate the Gospel and in order to follow the commandment of Christ.

There are bad public relations in every parish, in ever diocese, in the national Church, and in the universal Church. No list could ever be drawn that would encompass them all. The effort we make here to compile such a list is necessarily limited by the author's observation and understanding. The important thing is for each individual Christian, for each parish and diocese, and for the National Council, to recognize that such things can be bad public relations and then to compile its own list, and to act thereon.

Influence of Books and Magazines

(i) A convenient starting-point is the attitude that other great social bodies have recently learned in one aspect of this matter of public relations. This is the influence of books and magazines. All the great corporations, trades unions, businesses, and political parties are learning to be concerned that widely-read publications should express their corporate points of view, if possible. This is comparatively easy for business corporations, for the whole economic environment in which authors live is already slanted in the direction of the mores of business. It is more difficult for trades unions to do, and even more difficult for the Church. Most of the magazines and books with wide circulation in this country will still accord passing courtesy to the Church as a venerable society of eccentrics, but are frankly pagan in their fundamental attitudes. The Church as a whole ought to take a page from recent public relations efforts of the American Manufacturers' Association and the CIO, while of course adapting their methods to our message. On the individual level, something can be done by each of us to assist in the circulation of pro-Christian literature. Novels like "The Robe" can be commended and passed on to neighbors, as well as more serious but still popular books of apologetics. Perhaps the Church can do something to discourage the reading of anti-Christian literature, though the way of ecclesiastical censorship is a thorny path which frequently results in nothing but added publicity for the questionable material. Yet the weekly circulation of fifty million "crime and confessions" magazines certainly gives cause for such organizations as the Legion of Decency. The radio and the motion pictures, as the two other great media of public influence, ought to be regarded with similar principles.

(ii) A similar field, more fruitful but less attended, is that of public school text-books. Their publishers are much more sensitive to pressure from organized groups than are those of general magazines and books. They are perhaps more important in the molding of minds. While it may be utopian to think of establishing Christianity as the underlying philosophy of school-books, still something can and ought to be done in such obvious matters as the notorous carelessness of history texts in the matter of Henry the Eighth and the founding of the English Church. The layman who is a publisher has here a direct task, but each diocese and local church ought to do what it can to influence its own Board of Education toward a more generous hearing of the Church's claims. Diocesan departments of Christian Education can and ought to be constantly busy in this field as well as in that of the criticism of our own church school texts. Christian parents and other Churchmen can bring objectionable psychology and history texts to school boards' attention. A specific possibility of improving public relations would be an effort to emphasize the founding of America at Jamestown in 1607 rather than Plymouth in 1620. It is mere inertia, following the model of the first New England public school texts, that dwells on Puritan Massachusetts rather than on Anglican Virginia.

Thoughtless Public Criticism

(iii) It is one thing for the pagan outsider to scorn the Church and to repeat canards against her personnel and work. But it is quite something else when within our own ranks there is thoughtless public criticism of the same. Of course, this is not a phase of that salutary and vital self-criticism, amongst ourselves and brought forward in a spirit of good-will, which is the very life-blood of the Church's progress. It is rather, for example, the careless comment on the organist's mistakes, which within the Christian family would do no harm, but when repeated to the non-Christian neighbors leads the neighbor to further entrenchment in his prejudice against the Church. On a corporate scale, we have the sorry type of parochialism which comments publicly and acidly on other parishes' liturgical differences. If we realized ourselves members of the Christian family, such actions would be impossible. After all, have we not often observed how the members of a family speak differently to each other at home than about each other away from home? Christian public relations would be much improved if corporately and individually we took the same family attitude toward each other. It is all a matter of where it is appropriate to wash our dirty linens.

Some Ways of Improving Public Relations

(iv) A fruitful means of improving public relations is for the local church to co-operate in community affairs, at least in fields where there is obvious need of the sort of service the Church can give consistent with her own principles. The example of co-operation of members and parish with local Community Chests is obvious. The only possible motivation for this sort of co-operation, of course, is the Church's mission of service to the community; public relations and publicity cannot be the motive. But the fruit of proper community service is good public relations.

(v) Another aspect of the public relations of the Church in the community is the appearance of our buildings and grounds. There is practically complete correlation between the church which is expanding its spiritual and material horizons and the church which is neat and attractive, and vice-versa. Individually, the attitude of ushers and congregation at services is important. Too often have we been stared at as if some strange, hostile creature when we visited a new church. Back-slapping jollity is the opposite evil. The manner of the serving of parish dinners, and the appearance of the guild room after luncheons and parties are too often neglected, to the deterioration of public relations.

(vi) That avarice has its own reward is nowhere more evident than when the Church uses—for whatever apparently good reasons—questionable methods of raising money. The association in many minds between the Roman Catholic Church and the game called "Bingo" is largely a figment of prejudice and slander, but it has undoubtedly lessened the effect of Roman Catholic efforts to propagate their faith. We have our own problems of this kind, of course. How many parish card parties end with positive hatred between some persons! When individuals come to our card parties to "play for blood"—that is, when gambling and not sociality becomes the end—it is time to improve our public relations by abandoning the card parties, even if a temporary loss of income is involved. The souls outside are more important to the Church's future.

(vii) A similar matter is the type of investments and financial transactions in which the Church becomes involved. Questionable financing can stimulate prejudices which last for generations. For example, Trinity Church, New York, sold its holdings in the slum and sweatshop areas as long as fifty years ago, yet critics can still be heard asserting that Trinity Church is supported by the blood and sweat of the poor and outcast. Another example would be the

fact, unquestionable though hard to prove, that inimical outsiders take pleasure in noting when prominent Episcopalians run afoul of the corporation and embezzlement laws. Perhaps this is unavoidable. Perhaps, however, if we were not so corporately fond of pointing with pride in the direction of financial leaders who deign to grace the Church we might not be so involved in their downfall.

The Individual's Part

The foregoing situations are types of the kind of public relations improvement which can be practiced either individually or corporately: by the Christian man or woman, or by the parish and larger ecclesiastical units. Their danger lies in that because they are large-scale tasks, Christian individuals are likely to shirk their own small duties. But these dual-effort situations are not alone in the field. There are some aspects of the Church's public relations which are plainly in the hands of the Church's members themselves. The obvious and outworn example of bad public relations from the individual Christian point of view is that of the Christian employer piously singing hymns every Sunday in church and sweating his workers the rest of the week. This is a caricature, of course, and a type with which we are now seldom afflicted. This character no longer goes to church at all, since his only motive in church attendance was the respectability it seemed to give. The Church is no longer able to cloak with respectability in the eyes of the general public.

(viii) In these times, carelessness in speech is the readiest example of our bad public relations needing improvement. A lack of readiness in speech may come to the same thing. It has been often noted and made capital by critics of the Church that we are generally bemused in timid silence in the face of secular and anti-Christian propaganda. This silence, like so much else, is wrong because it is a denial of the Gospel; it is also bad public relations. An immediate and very trying example in the war was the individual Christian's duty to point out—what his religion shows without question—that the Japanese too are children of God, whatever evil they may do and whatever public policy toward them may be deemed necessary. More abiding strictures of a racial kind are those against Negroes, where Christians who follow the mind of Christ ought to stand up and be counted in the same way. This is an obvious field for the Christian to express conviction, and in just the measure he does so, the Church's public relations are improved. Not everyone will like it, indeed! But some will be shaken in their prejudices when they see a Christian witnessing bravely for the right. Incidentally, this matter of racial strictures against Negroes overlaps into the corporate field. Not only should we individually stand up and be counted when the "Negro problem" is discussed; the Church as a whole ought to pay Negro clergy on the same scale as white clergy.

(ix) Not only do we acquiesce, but sometimes Christians thoughtlessly contribute to the propagation of such anti-Christian philosophies. Let a Christian repeat the vile idea that Hitler may be right at least in the matter of his dealing with the Jews. By those words, he may add one more piece of evidence in the mind of another man who may be coming to think that everyone wishes to persecute Jews.

(x) Similarly, the individual Christian should avoid conversation which speaks lightly of Christianity and religion. That funny story about missionaries, for example, should end with the Christian who hears it; or that other funny story about some other denomination, which just possibly might give a casual outsider the impression that Christians spend their time cutting each other's throats. Humor has its place in religion, but this is not it.

Other Examples of Bad Public Relations

The most dangerous examples of bad public relations, and the most difficult to change are those which spring not from carelessness so much as from a studied effort on the part of Churchmen or outsiders to conform the Church to the secular world.

(xi) One of the most important and disruptive of good public relations is one of the oldest of Christian problems, a New Testament problem: that of deferring to the man with a gold ring, respect of persons. Numerous examples suggest themselves, of things that can be corrected by intelligence and firmness. For example, no fee or contribution should be large enough to buy the Church atmosphere for the weddings and funerals of people of notoriety unless—it seems hardly possible—they are members of the Church. Few things can more firmly set prejudice than the sight of an elaborate gangster funeral emerging from some parish church. Even if the deceased or to-be-marrieds are Churchmen, no extra publicity ought to be allowed in their cases. The same principle, of course, applies to the socially prominent and acceptable. What effect of revulsion must there be for the poor and obscure when "marrying parsons" boast of their wealthy "clients". another example of this sort of deference is the readiness of many clergymen to strain the rules of the Prayer Book in order to administer Holy Matrimony and Holy Baptism in the homes of fashionable people. For such sacraments the poor would be made to come to church; so should the wealthy. Again, it has been frequently said that wealthy Churchmen are elected to vestries and conventions rather because of their wealth than their piety. The pretext, of course, is that the wealthy man may thus be ogled into a small contribution, or may give some free advice in the investment of endowment funds. It would seem obvious that it is much better business and public relations to hire such professional advice—and perhaps the advice would be safer, in some cases! The outstanding example of this un-Christian inversion of values is afforded by the large deliberative bodies of the socially respectable denominations. Their lay delegates are largely chosen on such bases as their wealth, social standing, or business connections rather than on their piety, consecration, or real effectiveness in the service of the Church. Yet the denominational organizations are such that those men are placed in a position to change fundamental questions of the Church's faith and morals! The root of the evil, of course, lies not in constitutional government, but in the attitude of deference to secular respectability which seems to have become the hall-mark of modern American Christianity. Again, the fault is the denial of Christ's will; the effect is bad public relations and the impeding of the Church's growth.

(xii) A similar evil is partisanship in public affairs and politics. This is necessarily and exclusively a corporate evil, because every Christian individual to be a good citizen must have such opinions. But the Church as a corporation ought not. Too often has the jibe been repeated, that "the Episcopal Church is the Republican Party at prayers". Perhaps there is some truth in the statement, but not enough to make up for the prejudicial effect it will have on everyone who disagrees about the Republican Party's virtues. Another piece of obviously bad public relations is the similar apparent identification of the Roman Catholic Church with certain notorious local political machines. A damning example of this appeared recently in a popular picture magazine. The article studied Jersey City and the Hague political system. A page of pictures showed Jersey City squalor and slums. Among them one picture showed a smooth-faced priest, and the caption beneath it said "Hague's priest". Perhaps thousands of Americans were turned away from the Church by that picture and title.

Of course, the list could be made endless, limited only by observation. Wherever we look, anti-Christian forces can find ammunition for their attack in our attitudes and actions. Our task is to eliminate as much of the ammunition as we can, so that our public relations may be improved, so that our faith may be

propagated. But again, the end is the important thing, not the means; the command, not the reason. We must take pains in these matters to do our best and to correct the worst, ultimately because Christ demands it. Having done so for this reason, we will find that another of His commands, to "go teach all nations", will be immeasurably simplified. Perhaps the case may be better stated in this way. All of our bad public relations and actions and attitudes are contrary to the faith of the Bible and Prayer Book: this is what makes them bad actions and attitudes. Now public relations improvement is a phase of propagation. They are therefore bad public relations because they impede propagation, for the reason that they deny the very thing to be propagated.

Politics in the Church

By Reinhold Niebuhr

The papers recently carried an account of a Boston clergyman who challenged the men of his congregation to raise mustaches as symbols of loyalty to the presidential candidate of the party to which most of the congregation belonged. Leaving aside the puerile character of such a symbol of loyalty, the parson raises a more fundamental question. Should the church officially, and the minister in his official capacity, ever participate in politics in this fashion?

It must be admitted that this question is a little more complex than appears on the service. Political questions all have moral implications and moral questions have religious implications. There is therefore no hard and fast line which can be drawn between politics and religion. A church which tries too rigorously to keep free of politics usually divests the religious life and the religious message of every specific content.

Nothing is quite so uninteresting as a religious moralism which is always on the side of the angels but never fights any particular evil; which advocates brotherhood, but never in a specific situation; and which admonishes men to be just, but never hazards an opinion on problems of justice in current dispute. We must be willing to "take sides" if we are to make any concrete contribution to any moral issue.

We must not, however, assume that all people of good will or of common religious convictions will arrive at common conclusions in regard to the strategy of achieving a certain end. Politics is compounded of both morals and strategy. No minister has a right to claim religious sanction for a particular political strategy. Even if a congregation should actually have common political convictions (which, thank God, most congregations do not have) it would be wrong to suggest a necessary relationship between the political and the religious convictions of the congregation.

"Republican" or "Democratic" congregations are an offense. At some point the Christian faith must illumine the fragmentary and conditioned character of all political idealism. The proof of a bad religion is its tendency to make a simple and unqualified identification between the cause of Christ and some political ambition.

If the uneasy relationship between religious faith and our political ideals becomes an easy and complacent relationship, the salt loses its savor. Then we have religious congregations which do no more than add a touch of religious sentimentality to what men do and desire in any event.

Republicans identify Christianity with free enterprise and are never challenged to criticize the weaknesses of their individualistic creed from the standpoint of the love commandment. And Democrats are equally tempted to identify the cherished objectives of their party with the ultimate of religious faith.

There is an element of idolatry in all politics; because political idealists always claim a more absolute validity for their cause than it deserves. If faith becomes the uncritical ally of such idolatry it is no longer faith in the true God, whose majesty dwarfs all human majesties and whose holiness convicts all human ideals of their imperfection.

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Meditations In His Presence

XXIII. "Earnestly repent." (From the **General Confession**, page 75.)

In dead earnest we spin the life which has been, away from the direction of its walking, away from certain times, places and persons, and set it upon another course. The new direction of our going leads from where we are to where God wants us to go.

In order to find out where we are we line up present life alongside His life, as all may do this morning in this service of remembrance and communion which is centered in the very Person of Christ. If this does not reveal the need and shock us into action through sorrow over our present condition so far removed from our best, calloused indeed are we, and other more drastic measures must come to crack the hard shell of our own conceit and insensitiveness to nobler and higher things.

To earnestly repent of our sins means the willingness to give them up and to substitute other ways of using our time and substance and being. It means giving up old cronies who refuse to repent. It means submitting to disciplines that bar off the temptations of the flesh. It means surrendering to His love and clinging to Him and the way He shows us as we begin to walk in the light.

"Ye who do truly and earnestly repent" are at the beginning of a wonderful journey which leads from the land of broken dreams, bitter disillusionments and clanking chains of slavery, to the bright and free land of oneness with Him and His way of life fulfilled, expanded and every whit complete.

JAMES W. KENNEDY.

* * *

CHAPLAIN JAMES H. O'NEILL NAMED DEPUTY CHIEF OF CHAPLAINS

Washington, D. C.—Chaplain (Brigadier General) James H. O'Neill has been named Deputy Chief of Chaplains, United States Army, and assumed his new duties July 26.

He succeeds Chaplain (Colonel) Patrick J. Ryan, recently designated Sixth Army Chaplain. Chaplain O'Neill has been stationed at Headquarters First Army, where he has served as Army Chaplain since June, 1946.

One of five Army Chaplains ever to attain the rank of Brigadier General, Chaplain O'Neill, a 56-year-old Roman Catholic priest and native of Chicago, Illinois, entered the Army in June, 1926, from Mt. St. Charles College, Helena, Montana, where he had been an instructor, and served two tours of duty at Fort Mills in the Philippines and at other installations throughout the United States. He served as Third Army Chaplain during World War II, accompanying it in its sweep across France and Germany to victory in Europe. He wears the Legion of Merit and the Bronze Star Medal, Army Commendation Ribbon, Medal of War (Brazil), Order of the Crown (Italy), Bronze Medal of Valor with Star (Italy), and the Order of the British Empire.

On two occasions, first in North Africa and later in Italy, Chaplain Ryan accompanied Cardinal Spellman on the latter's visit to those theaters of operations.

* * *

The Church and The Family

Third of Three Radio Addresses

By The Rev. George W. Morrel

Rector of Trinity Church, Redlands, California.

If you really want to have a happy life, then you should see to it that your home is a happy one. Most human beings live in family groups: that is the normal social unit. The Christian religion teaches us that God intends for people to live in family groups: children are to live with parents, parents are to live with children. According to the Book of Genesis, the Lord said, "It is not good for man to be alone." Therefore, the Lord certainly intends that the vast majority of the human race should get married, establish homes, and bring up children in the faith and fear of God. God so constituted human beings that most of them do not fully round out the development of their personalities except in marriage and family life. And yet this family group which God intends to be such a source of happiness and peace, is often just the opposite. Many a stomach ulcer and many a nervous breakdown can be traced back to a difficult family relationship: it might be strain between a parent and a child, between husband and wife,—it might be due to favoritism, to neglect, or to that stifling kind of undisciplined, sentimental affection which someone has called "smother love."

The first step toward happy family life is to realize that it's something you've got to work for. It doesn't just happen. Romantic novels and even more romantic movies have misled many a person into thinking that if peace, love, and harmony do not automatically and perrenially blossom of their own accord in the home, then they never will be seen there, so why not call the whole thing off? This tragic delusion has probably led to more broken homes than any other single factor in our modern culture. And the reason is that it has kept people from making a conscious effort toward adjustment by nourishing this dangerous notion that adjustments in the home are either automatic or impossible.

So, then, you see that if we are to have good family relations we must be willing to work for them. But then, as in the case of all other work, there's a right way and a wrong way. Even if your intentions are of the best, you still cannot achieve a happy home life if you go about it in the wrong way. Unless you were born with a larger store of knowledge than most of us were, you will need someone to show you how to do this. You will have to draw upon the accumulated wisdom and experience of other people. And just as you must have the right kind of recipe if you're going to bake a successful chocolate cake, so you must have the right kind of guidance if you're going to build a successful life.

Now, here's where the Church comes in. Because of her two thousand years of practical experience in helping people to live happy and useful lives, the Christian Church has earned a certain right to speak with authority on the matter of family life. Christianity began its work in the ancient Roman Empire, in days when divorce was common and ideals of family life were low. Unwanted children, and especially little girls, were frequently simply abandoned and left to die. No one ever thought of the family as a divine institution and no one ever connected family life, as such, with religion. Into that sordid situation came the Christian Church, and Christianity bluntly and flatly stated that if you wanted to have happy homes and high ideals of family life, then you had to bring religion into the picture. As pagan society and pagan morals declined and decayed, Christian homes became more and more obviously cases of happiness and constructive patterns of living. You may think that that was long ago, and times have changed. Well, in many ways times have changed since the days of ancient Rome, but human nature hasn't changed very much. If you read ancient literature and ancient history you will be surprised how very modern the ancient Greeks and Romans really were. And nowhere do they seem more modern than in the human sphere. So you see, human nature has remained about the same, and human problems have remained much the same. It doesn't sound very flattering to our sense of progress to say that, but a careful study of history will show you that it's true.

Consequently, it stands to reason that if Christianity could create happy families and elevate the moral tone of communities in times past, it can do so now. And indeed, so it can.

The Christian Church, if you are willing to take it seriously and honestly observe its precepts, can show you how to make your family life eminently satisfying to every member of the family. Christianity can transform a home from a hotbed of hatred and jealousy into a haven of comfort, peace, and pleasure. But again, I remind you, you'll have to work at it. It won't just happen, all by itself. And it, in some respects, won't be exactly easy.

A very common cause of unhappiness in family relations is, of course, various (and sometimes subtle) forms of selfishness. We are often very clever at disguising our selfishness and making it appear quite respectable, at least to ourselves. We clothe it with a thin veneer of self-righteousness and call it self-respect, or concern for another person's own good, or a just insistence upon our rights, and so on. People can conjure up a whole army of weasel-words in order to justify what they wanted to do anyway. All this kind of hypocrisy has to be given up. We must give up that deadly poison, that dangerous narcotic, which we know as pride. Pride has broken up millions of homes, but honest humility never broke up one. We must, in other words, give up that dearest idol which we love to worship above all other idols—self-will. We must offer our wills to God, and take our orders from Him. We must, in short, repent and be converted.

The unconverted home is a menace to society. It is the unconverted home, for the most part, which supplies our society with its delinquents, both juvenile and adult. It is the unconverted home which largely assists in keeping our mental hospitals crowded far beyond their capacity. It is the unconverted home which keeps Sunday Schools empty and criminal courts full. All this may not sound exactly pleasant, but it is true, tragically true. And as long as God is never mentioned at home, except in blasphemy, as long as prayer and the Bible and the things of the spirit are ignored and by-pasesd, the situation is going to get worse rather than better. We shall have to build bigger and better madhouses, bigger and better jails, and employ larger and larger police forces. And even then we shall not see real peace and security in our land, and very little happiness.

Perhaps you can see, then, why the Church is so vitally interested in the family and the home. She knows that the home is the community in microcosm, and as our hearts are, so is our nation. You can see why the Church pleads, through every means of evangelism which she has, for converted, Christian homes.

Not only the welfare of the community, but your own happiness is at

stake in all this. If you would build a happy family life, a family life which molds well-balanced Christian character, you must bring religion into your home—into your living room and into the conversations which take place there, into your bedroom, into your dining-room, into the children's nursery. It's not enough just to go to Church on Sunday, important and indispensable though that is: you must bring the Church into your house. The Bible must not only be upon your bookshelves, its pages must be well-worn by frequent turning. If the older translations of Holy Scripture seem a bit antique and hard to understand, then get one of the recent translations into modern English and discover how fresh and up-to-date the Holy Scriptures really are. But above all, see that your home has a Bible and see that it is in regular use.

And now, what about the children? They go to their Sunday School, you say; isn't that enough? No, it isn't enough—not nearly enough. Most Sunday Schools can provide at best only an hour or two of instruction each week, and often not even as much as that. How long do you suppose it would have taken you to learn to read and write if you had had only one hour of training per week? The Sunday School was never intended to be a substitute for religious training in the home; it was intended o n l y to supplement and strengthen it. Parents must learn that they simply cannot shove this responsibility off on some one else. It is their own responsibility, given to them by God Himself. And if we are interested in the future happines and usefulness of our children, we shall take this responsibility very seriously indeed.

"But," some will say, "how can I teach religion to my children? I haven't studied theology." No, of course, you haven't, but any parent can teach the elements of religion at home. You can see that your children learn the Lord's Prayer, and the Creed, and the Ten Commandments, and you can see to it that they understand what the unfamiliar words mean. Older children can be taught the Catechism and the main events in the life of Christ.

But there is still another way in which you can teach religion to your children, and that method is the most effective of all. That method is **by example.** Example is by far the most powerful means of teaching—it is the original and most effective form of visual education. If your children see you on your knees in prayer, both at home and at Church, if they see you studying your Bible, if they observe from your whole manner and attitude (and, believe me, children are much more discerning in all this than you might think) that religion is important in your life, then you can rest assured that you are giving your children a good religious education. To those who have found the peace of heart and the spiritual benediction that come from a Christian family life there is a great and touching beauty in the words of the ancient Hebrew poet, who sang so many years ago:

"Blessed is every one that feareth the Lord; that walketh in His ways.
For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee.
Thy wife shall be a fruitful vine by the sides of thine house: thy children like olive plants round about thy table . . .
Yea, thou shalt see thy children's children, and peace upon Israel."
—Psalm 128.

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ST. PAUL'S PROVINCITL SUMMER SCHOOL

Petersburg, Va.—Approximately one hundred and seventy persons from throughout the Third Province participated in the twenty-third annual session of St. Paul's Provincial Summer School, held recently at Virginia State College.

The Third Province includes the Dioceses of Pittsburgh, Harrisburg, Bethlehem, Pennsylvania, Delaware, Maryland, Washington, Virginia, Southern Virginia, Southwest Virginia and West Virginia.

The purpose of the school is to provide instruction for clergy and lay people in parish service and administration, devotion of spiritual life; to encourage youth participation and leadership, and to attempt to broaden the knowledge of Episcopalians throughout the province.

The following clergymen and lay workers served as consultants, instructors, and as administrative personnel:

The Rev. Dr. Alan G. Whittemore, Order of the Holy Cross; the Rev. Dr. Don Frank Fenn, rector of St. Michael's and All Angels' Church, Baltimore; the Rev. Richard B. Martin, rector of Grace Episcopal Church, Norfolk; the Rev. Charles E. Fish, assistant secretary, division of youth, department of Christian education of the National Council; the Rev. Edgar C. Young, professor of Old Testament language and literature, Bishop Payne Divinity School, Petersburg; the Rev. Dr. Joseph W. Nicholson, professor of pastoral theology, Bishop Payne Divinity School; the Rev. Jesse Anderson, rector of St. Thomas' Church, Philadelphia; the Rev. Dr. Tollie L. Caution, secretary of Negro work, National Council; the Rev. Dr. Cedric E. Mills, rector of St. James' Episcopal Church, Baltimore, and dean of the Summer School.

The Rev. Dr. J. Alvin Russell, president of St. Paul's Polytechnic Institute, Lawrenceville, chairman of the Summer School committee, chairman of executive council; Mrs. Ethel L. Cooper, registrar for the school, supervisor of primary department, St. Augustine's Church, Philadelphia; Mrs. Vera G. Scott, assistant to director, department of Christian Social Relations, Council of Churches and Christian Eduction, Maryland-Delaware, Baltimore; Lawrence A. Oxley, Department of Labor, Washington; the Rt. Rev. Dr. Oliver J. Hart, chairman of Provincial Commission of Christian Education of the Province of Washington; the Rev. E. Deedom Alston, the Rev. Dr. Aston Hamilton, chaplain; the Rev. Messrs. John R. Logan, Jr., of Pennsylvania; Ellis A. Christian and A. A. Birch, of Washington; Julian F. Dozier, of Harrisonburg, Va.

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YOUNG PEOPLE ATTEND AMSTERDAM CONFERENCE

New York, N. Y.—The Rev. William Crittenden, executive secretary of the National Council's youth division, has gone to serve in the Youth Section of the World Council Assembly in Amsterdam in August, as chairman and resource person for one of the four study sections which meet during the Assembly. The subject of Mr. Crittenden's section is "The Universal Church." The secretary of his section is Eva Svabo, of Hungary. The group will include about twenty young people from the Philippines, India, Canada, Switzerland, United States, Denmark, the Lebanon, the Netherlands, Great Britain, New Zealand, Greece, South Africa, Germany. The chairmen of the other three study groups are from other countries than the United States.

A hundred young delegates from fifty-nine countries are expected to be present in Amsterdam. "The fact that young people themselves are attending such meetings," Mr. Crittenden said as he was leaving New York, "is of the greatest importance for the future of the religious and moral life of the country and of the world. Their immediate contact with leaders from many countries, and the first-hand information gained as to conditions, problems, hopes, and ideals in many lands will fire them with a determination to make their own lives count."

Following the Assembly, a World Council Youth Department also meets in Amsterdam to formulate future plans. Mr. Crittenden attends this department meeting as an alternate delegate from the United States.

Before the Amsterdam meetings, after landing at Plymouth Mr. Crittenden with several other Americans attends an international meeting of Youth Divisions of national social agencies, held in London.

The Disorder of Society

"We wait for light, but behold darkness; for brightness, but we walk in the darkness . . . and judgment is turned backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter," (Isaiah 59:9, 14.)

This ancient passage is an accurate picture of the social scene in large areas of the world. Even in the more fortunate countries there is bewilderment, cynicism and paralyzing fear. The roots of the disorder of society must be found if we are to bring order out of chaos. European culture, of which we are the heirs, developed upon the foundations of Christianity and reason. Now we see Europe's civilization disintegrating, and with it our own, because in the last few decades economic, political and social forces have developed independent of these traditional values and without any regard for each other. Note some of these characteristics of our present day:

(E) "Things are in the saddle and ride mankind." Mechanistic judgments have more and more taken the place of moral and spiritual values.

(B) There has been such an extension of the function and power of the State that even in countries where there is no authoritarian, or state-socialist doctrine, the power of the State so increases that basic liberties of men disappear. Society tends to become totalitarian.

(C) There is a titanic struggle between political and economic power in a world where things and property count for so much. It is possible to have virtual slavery, through economic power, while enjoying theoretical political power.

Should the Church be concerned with this disorder of society? There was once considerable debate on that subject. Advocates of the "social gospel" were told that the Church should be concerned only with the inner life and the destiny of the individual soul. In the face of what World War II taught us, that position has had to be largely abandoned. It has become clear that Christ is the Lord of all life, public as well as private. There is not yet agreement as to just how the Church should discharge its obligation to be the "conscience of the State" and the "guardian of society" but there is general acknowledgment that the disorders of society, as well as disordered lives, are the Church's business.

The Church is itself involved in the disorder of society. It reflects, all too often, prevailing social attitudes. There are racial distinctions, and social ones as well, and they are sometimes a greater bar to unity than theological considerations! The Church has surrendered to secular organizations ministries which it formerly exercised. Once in our American scene the Church was the center of the common life of every village and town. Now it is too often pushed off in the corner. Most serious of all, the Church has abandoned what Prof. Ellul of Bordeaux has called its "mission of permanent revolution" only to have it fall into the hands of political parties. If the Church is to be concerned with the establishing of the order of God in the world, this must mean constant change in society to bring it evermore within the conformity of His will. Instead, the Church has contented itself with the "established order of things."

The Church cannot lead the world to repentance and regeneration until its own house is in order. What is needed is a re-Christianizing of Christendom! The forthcoming Assembly at Amsterdam must study and pray to the end that the Church, under God, may be the center around which all the values of life can be integrated. "The Church's call to the world is a call to the recovery of both holiness and wholeness. Having lost its reverence for the Divine Holiness, the world has lost its wholeness." P. G. M.

Frontiers of 1948

On the doorstep of the United States lie five stepchildren: Three island groups, a peninsula, an isthmus. From time to time one or another of them becomes big news; all have rated headlines in recent months.

"Time" reports outsider families moving into Alaska at the rate of twenty a day. "The Saturday Evening Post" runs a feature-length profile of William Henry Hastie, first Negro governor of the Virgin Islands. Puerto Rican immigrants take shelter on the fringes of already crowded Harlem. The Republic of Panama declines to renew United States leases of airbases. Washington hums with talk of a forty-ninth state. Alaska? Hawaii? What are the pros and cons?

How does the United States happen to have this quasi-paternal relationship to five countries, the nearest of them a thousand airmiles from the mainland? How is our government discharging its responsibilities to them? To what degree is the church expressing its concern?

"Our geographical frontiers," the Missionary Education Movement calls these outposts, as it highlights them for attention in 1948. "On Our Own Doorstep," the home mission book for the coming year, must have been exciting to write; certainly it makes stimulating reading.

Eighteenth century pirates and planters and slave

traders of the Caribbean come to life in its pages; the gold hysteria of the Klondike and the epic building of the Panama Canal. How polyglot Hawaii, "spendthrift with color and romance," comes to be "Uncle Sam's sociological laboratory"; how the harbor at sight of which Ponce de Leon exuberantly shouted "Que Puerto Rico" has become for the United States "a grade A political, social, and economic headache"; the history behind the headlines is all here, swiftly paced, unmarred by fictional liberties or embroidered prose.

Startling sentences leap from the text. "Half the population of Puerto Rico doesn't know what milk tastes like." "Out of this melting pot is emerging a new Hawaiian American Race." ". . . toasts are being drunk all over Alaska: 'Here's to Joe Stalin—Alaska's best friend!'"

Nevertheless the church woman of Boston who cancelled her subscription to one of our weeklies because she found its pages too disturbing could take comfort from selected pasages of "On Our Own Doorstep." She could read with pride of church-sponsored community development projects in Puerto Rico, and of the Palama settlement for working people in Hawaii; of the Union Church in the Canal Zone, which in 1946 out of a total budget of $39,000 gave $4,000 to home missions and $8,000 to foreign missions; of the coordinated missionary efforts on all these fronts made possible through the years by the Home Missions council.

But anyone who prefers religion with no social implications had better close the book before he reads too far or he will be forced to some reluctant realizations. He may be led to see it his duty to find out why Federal authorities are hesitant to enforce the laws of Alaska. He may be stirred to initiate a movement in his own community to find housing and jobs for Puerto Ricans. And if he reads the book to the end he cannot escape the acknowledgement that the native of the Virgin Islands is as much his neighbor as the man in Omaha or Beacon Hill.

—L. R. S.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

CHILDREN AND RELIGION. By Dora P. Chaplin. Scribners. $2.50.

This is a book which many of us have been waiting for. A Religious Book Club selection and summarized in TIME's religious section, it gives a clear and distinct treatment of a new trend in Christian education which keeps all of the insight into modern methods achieved in the past generation and relates it to the Christian Gospel in a way which children will find meaningful. It will make happy those who want Christian education to be theologically based, those who want the best modern pedagogy, and those who want children to be normal Christians at their own age-level. But it does not give an easy answer. This is no book by which parents and teachers can make Christians out of children in ten easy lessons; it is a challenge to adults to present the Christian religion in the light of the capacities of children to appropriate the Christian faith for themselves, and this can never be easy. Mrs. Chaplin, as a successful mother and religious educator, is not writing from an ivory tower, but against the background of practical experience. She is now director of Christian education at the Church of the Redeemer, Chestnut Hill, Massachusetts, a member of the curriculum commission and associate editor of curriculum materials for the Protestant Episcopal Church.

RANDOLPH CRUMP MILLER.

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MAIN ISSUES CONFRONTING CHRISTENDOM. By Harold A. Bosley. Harpers. $2.50.

The Dean of the Duke Divinity School has written a penetrating book which is sure to prove both stimulating and helpful. Written so that any layman can understand it, it probes deeply into contemporary problems. It deals primarily with the various forces within our culture which the Church must face, such as skepticism, intellectualism, and totalitarianism. Dean Bosley believes that a new perspective is possible within the churches, that it derives from a sound religious liberalism, and that a new church can work for a new world. This is a responsible and forward-looking book, such as one would expect from the pen of a leading American churchman. R. C. M.

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THE COLLEGE SEEKS RELIGION. By Merrimon Cuninggim. Yale University Press. $4.

The professor of religion at Pomona College tells what is being done about religion in the average four-year college program. It is a cerefully documented account, and the author tells of general views and specific plans for the presentation of religion in typical colleges, some private and some state sponsored. He gives a picture of historical developments and of contemporary trends. R. C. M.

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CHRISTIAN BELIEFS. By Ralph E. Knudson. Judson Press. $1.75.

The Dean of the Berkeley Baptist Divinity School has written a book which is really for lay people, dealing with the major problems of Christian belief in language they can understand, at a price they can afford, and with study helps for individual or group evaluation. He begins with the Bible, then looks at the God of the Old Testament and the God of the New Testament, and against this background there are chapters on Jesus, the Holy Spirit, Sin and Forgiveness, Salvation, the Church, the Kingdom of God, and Immortality. The position maintained is a middle-of-the-road view of Christian beliefs, interpretated in terms which are reasonable to the 20th century man, full of zeal and vitality without sacrificing the moral and corporate sides of Christian living.

RANDOLPH CRUMP MILLER

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THE MODERN PARENT AND THE TEACHING CHURCH. By Wesner Fallaw. Macmillan. $2.50.

The clue to successful Christian education is not the child but the adult, not a Church school but a "school of the Church." Assuming that Christian education is "practical theology," and that it must apply to the entire life of members of the congregation, Dr. Fallaw sees in the home-church relationship the key to a successful Christian education. There is nothing radical in this, except that no one has done the job as thoroughly as the Winnetka Congregational Church. This book gives specific details of the experiment which can be applied to any non-Roman educational set up. This book is primarily for clergy, educators, and seminarians, but parents concerned for the education of their children might well use this as a starting point in organizing their congregation for Christian education. The book is rich in sound theory and in practical suggestions. R. C. M.

PRAYER BOOK PAGE BY PAGE

CXXVI

Page 81—The prayer of Consecration—Section 3, The Invocation—There are two outstanding features of this invocation.

1st. That it includes all three of the Persons of the Holy Trinity. It is addresed to the Father and invokes the blessing of the Holy Spirit on the elements, and reminds us that we are acting in receiving them "according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion."

The second important feature of this solemn dedication is found in the word "remembrance." It is only by the vividness of our memory that we are partakers of "the body and blood." This may seem a trivual distinction, but it marks the great transition from the doctrine of transubstantiation of the Roman Church wherein they teach that the communion elements are actually changed into the body and blood of our Lord, to the Protestant teaching that the entire communion service is merely a memorial, and that the bread and wine are simply "the outward and visible sign of the inward and spiritual grace."

The wording of our Church catechism, or, as it is called in the present Prayer Book, "The offices of Instruction," gives us as clear an explanation of this whole subject as it is possible to find anywhere.

Persons can be found in the wide range of the churchmanship of the Episcopal Church who go all the way from extreme Anglo-Catholics to the broad and low church theory of the Lord's Supper.

The former go almost as far as the Roman Catholics in reserving and adoring the elements of the communion, although without any authority for doing so: while the latter attend this service, much as do other Protestants, simply as a solemn memorial to bring back to our mind the great sacrifice that our Saviour made for us in the giving of His body and the shedding of His blood.

R. CARY MONTAGUE.

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"Give peace." That is, continue and preserve it.

"Give peace." That is, give hearts worthy of it and thankful for it.

"In our time." That is, all our time: for there is more besides a fair morning required to make a fair day.

* * *

"God who touchest earth with beauty
Make my heart anew;
With Thy Spirit re-create me
Pure, and strong, and true."

THE BIBLE: WHERE IT STANDS

Century Follows Century—There it stands!

Empires Rise and Fall and Are Forgotten—There it stands!

Dynasty Succeeds Dynasty—There it stands!

Kings Are Crowned and Uncrowned—There it stands!

Despised and Torn to Pieces—There it stands!

Storms of Hate and Malice Swirl About It—There it stands!

Atheists Rant Against It—There it stands!

Agnostics Smile Cynically—There it stands!

Profane, Prayerless Punsters Caricature It—There it stands!

The Flames Are Kindled About it. An Anvil That Has Broken a Million Hammers—There it stands!

The Flames Are Kindled About It—There it stands!

The Arrows of Hate Are Discharged Against It—There it stands!

* * *

COLLEGE PLANTS SEEDS FROM "FRIENDSHIP TREE"

Wuchang, China—Episcopal Church-supported Hua Chung University here is the proud possessor of several seeds taken from a "friendship tree" which is the last surviving of twelve saplings belonging to George Washington.

To perpetuate the idea of friendship that existed in colonial days, seeds of this tree, which was presented to General Washington by Colonel "Lighthorse" Harry Lee in 1785, are being sent to freedom-loving nations of the world, as well as to various parts of the United States. Hua Chung (Central China) University hopes to have a grove of these trees on its campus.—Christian Observer.

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It is better to light a candle than to curse the darkness.

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The Christian who has excluded all wonder from the Gospel has ceased to be religious.—Walter Lowrie.

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When thou attackest the roots of sin, fix thy thought more upon the God whom thou desirest than upon the sin which thou abhorrest.—Walter Hylton.

* * *

Happy then that soul, who in the lucid intervals of a wounded conscience can praise God for the same. Music is sweetest near or over rivers, where the echo thereof is best rebounded by water. Praise for pensiveness, thanks for tears, and blessing God over the floods of affliction, makes the most melodious music in the ears of heaven.

WATTS YEAR—1948

More than two hundred years ago a young man returning from church complained to his father about the hymns they had just been singing.

"If you don't like them, perhaps you could write some better ones," suggested his parent.

Perhaps he could, indeed. Isaac Watts accepted his father's challenge, and wrote his first hymn at the age of eighteen. At his death in 1748 he had composed six hundred songs of worship.

In recognition of Isaac Watts' great contribution to modern Church music, the Hymn Society of America has declared 1948 as "Watts Year." Religious, choral, and historical groups are planning hymn festivals and exhibits in his honor.

Watts' work was a vital change from the Church music of his day. For instance, his "Psalms of David" paraphrased the original text, eliminating those passages which conflicted with New Testament dogma. This work precipitated strong comment in religious circles. Many objected to his 'freedom with God's Word." In spite of opposition, Watts' hymns grew in popularity. Churches adopted the new form of Church songs, earning their author his position as the "father of modern hymnody."

The fame of this musical man of God continues to this day. His pre-eminence is undiminished, through such hymns as "Joy to the World," "When I Survey the Wondrous Cross," and "O God, Our Help in Ages Past."

Information for special services commemorating "Watts Year" may be obtained from Dr. Reginald L. McAll, executive secretary of the Hymn Society of America, 2268 Sedgwick Avenue, New York, New York.—Missions Public Relations Bulletin.

RELIGION

Religion applies either to everything or to nothing, and no department of life can be left outside of God.

Religion's purpose and object is not to make a man certain and cocksure about everything, but to make him certain about those things about which he must be certain if he is to live a human life at all.

If I had the full cup of all the world's joys held up to me, and could drain it to the dregs, I should still remain thirsty if I had not God.

Unless the Church of Christ is by love so united with the whole of mankind that the sin of the world is the sin of the Church—then it is not a church at all.—Studdert Kennedy in The Wicket Gate.

EARTHQUAKE DAMAGE IN JAPAN

New York, N. Y.—The Rev. John J. Lloyd, of Kyoto, writes of the severe earthquake in Japan on June 28. He managed to get through to Fukui, the center of the disturbance, near the west coast, two hundred miles west of Tokyo, and found a scene of devastation, a mile-long area of houses shaken to rubble or leaning against each other, roofs resting on the ground, a bridge lifted out of place, old house-furnishings from homes and new wares from shops shaken out in heaps, a five-story concrete structure sagging in the middle, crevices in the concrete pavement, and the street blocked by the twisted rails of a car line. The people were still dazed, staring blankly at what had been their homes or working stolidly, without any of the usual smiles of greeting.

Mr. Lloyd went out to a community on the edge of the city where the diocese of Kyoto has a mission, Trinity Church, with a kindergarten. He was hoping to find one of the leading laymen of the diocese, Mr. Sakamoto, whose home was near the kindergarten. He found him working among ruins, still almost incoherent from shock, and heard his story. Mr. Sakamoto was stepping out of his house when the ground began to shudder. He rushed back to help his wife get their three small children out of the house. While he was doing this the kindergarten building crashed to the ground, and he realized that his oldest son was there, and also the priest in charge of the parish, the Rev. Umetaro Uda. Grown-ups and children were trapped, the children screaming frantically. Mr. Sakamoto "yelled back for them to start praying hard," and for two long nightmare hours he and a few others struggled to move heavy fallen beams and clear holes through the wreckage so that people could emerge. They began coming out one by one; some had to be lifted out. His son, covered with blood, came crawling up through a hole. "Mr. Sakamoto told him sharply to take off his shirt and wipe his face before he terrified his mother."

The last person was Mr. Uda, lifted out, half paralyzed. Then they counted and were amazed to find every person saved alive. The boy's wounds were not serious, and Mr. Uda's paralysis disappeared after a few days. Hundreds of people were killed and much of the city of 80,000 was destroyed.

Trinity Church tower, which remained standing during the war, also survived the earthquake, its cross rising high above the surrounding wreckage. Mr. Uda and his family live on the ground floor of the tower and the second floor serves as parish chapel until the church can be rebuilt on the concrete foundations, which are still usable.

Mr. Sakamoto is a teacher. Singlehanded he takes care of the salaries of the priest in charge and two kindergarten teachers, besides supporting his own family. During the past two years he raised all the money to erect the new kindergarten building, which he has just seen destroyed by the earthquake. Today the amount of money needed to replace it will be twice as much, but Mr. Lloyd says Mr. Sakamoto is determined to do so, and eventually they mean to rebuild the church.

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PRESIDING BISHOP'S FUND FOR WORLD RELIEF
July Payments

New York, N. Y.—Among the July allocations of payments to Church World Service through the Presiding Bishop's Fund for World Relief were the third quarterly payment of $10,000 to the American Bible Society's emergency fund, $15,000 for Old Catholic Churches in Europe and $15,000 to Eastern Orthodox Churches in Europe, and, for medical relief at Upi in the southern Philippines, $5,000 which will be used in connection with the dispensary of St. Francis Mission and its outstations. Also, $102,000 was sent undesignated, for relief and reconstruction in Europe and Asia.

CHURCH MEMBERSHIP HIGHEST IN HISTORY

New York—Church membership in the United States has climbed to its highest mark in history—53 per cent of the nation's population, according to the Christian Herald.

Releasing the results of a nation-wide survey, the magazine said that the number of Americans belonging to churches increased to 77,386,186 in 1947, a gain of 3,713,006 over the previous year.

"Just how religious we are in spirit and in practice may be open to argument—and usually is," the magazine said. "But . . . statistically speaking, religion in the United States is enjoying the most robust health it has ever known."

To obtain its annual report on "The State of the Church," prepared for its August issue, the magazine said it polled two hundred and twenty-three Protestant and thirty none-Protestant denominations.

Of the total number of American Church members listed, the report said, sixty per cent (or 46,149,676) are Protestants, thirty-three per cent (or 25,286,178) are Roman Catholics, six per cent (or 4,641,000) are Jewish, and the remaining one per cent belong to various non-Protestant groups.

In the past year the Roman Catholic Church reported an increase of 866,049 members—a gain of about 3.5 per cent. Protestant churches reported adding 1,173,962 more members—an increase of about 2.6 per cent.

Among individual denominations making the largest gains, the report said, were the Church of God (Cleveland, Tenn.) with a membership increase of sixteen per cent; the Latter-Day Saints, with a gain of nine per cent, and the Nazarenes, Southern Baptists and Southern Presbyterians, all with a gain of more than three per cent.

* * *

SECRETARY ROYALL PRAISES CORPS OF CHAPLAINS

Washington, D. C.—Secretary of the Army Royall today sent the following greeting to Chaplain (Major-General) Luther D. Miller, Chief of Chaplains, on the occasion of the one hundred and seventy-third anniverary of the founding of the Corps of Chaplains:

"It is with a special sense of pleasure that I extend congratulations to one of the few Corps of the Army that is composed completely of volunteers—the Corps of Chaplains—upon its one hundred and seventy-third anniversary.

"Since the day upon which George Washington first asked for clergymen to serve with the Armed Forces of America, the spiritual needs of the Army have been magnificently cared for by the chaplains.

"They have worn the Army uniform in training camp, in bivouac and in battle, and the lists of chaplains killed, wounded, and taken prisoner over the long years of their service bears witness to the fact that wherever danger confronts hte soldier, the chaplain has been standing beside him.

"The Corps of Chaplains is effectively fulfilling its mission in the Army of today. Chaplains contributed greatly to the success of the UMT Experimental Training Center at Fork Knox; their devotion to duty is seen daily at training centers in America and with our men overseas. And daily they are doing their full share in occupied areas to present the world the spiritual and moral values which are essential to true democracy.

"In all that they have done since the day this great Corps was founded, they have furthered the ideal expressed in Washington's Prayer for the Nation,

which he wrote at his headquarters in Newburgh, New York, in 1783: 'Almighty God, make our earnest prayer that Thou wilt keep the United States in Thy Holy protection . . . .'"

* * *

THE WORLD COUNCIL OF CHURCHES

New York—The forthcoming establishment of the World Council of Churches this summer in Amsterdam, Holland, does not imply creation of a super-church to deprive members of freedom and self-rule, the Rev. Dr. Erling Eidem, Archbishop of Upsala and Primate of Sweden, said in a recent address.

Addressing leading church officials and American delegates to the First Assembly of the World Council of Churches assembled in his honor, the Swedish Bishop said: "The primary objective of the World Council of Churches is to serve as an instrument of fellowship, through which Christians of the world might grow to love and know one another. It does not aim to hide or ignore existing theological differences, or various historical traditions."

As one of the five presidents of the World Council's Provisional Committee, Dr. Eidem will play a leading role in the First Assembly of the World Council of Churches this summer in Amsterdam, Holland. Arriving here this week on the Swedish-American liner Gripsholm, he will take part next month in the one hundredth anniversary of the Augustana Synod in Illinois, and the centennial celebration of the Swedish pioneers.

In discussing the significance of the World Council of Churches, Dr. Eidem emphasized the important contributions made by other movements aimed at Christian unity.

"The World Council of Churches represents only one of several movements striving for the lofty ideals of Christian unity," he said. "We in the World Council must not shut ourselves up in a vacuum, or think we are the only group working for Christian unity."

The church official said the historical importance of the World Council lies in the fact that it "symbolizes the longing of the Christian world for a movement in the tradition of that great apostle of love, St. John." In this respect it serves to round out the past history of the Church which has been based on authority and liturgy, he added.

Although praising American contributions to the ecumenical movement, Dr. Eidem expressed regret over failure of the movement to enlist support of all Christian groups.

"I am sorry to say that the largest church, our brethren of the Roman Catholic Church, are still outside this movement," he said, "and there is doubt if the great Orthodox Church of Russia will accept the invitation to Amsterdam this summer."

He also voiced disappointment that some Evangelical groups had dismissed the World Council as "unimportant."

Dr. Eidem was introduced by the Rev. Dr. Henry Smith Leiper, Associate General Secretary of the American Committee for the World Council of Churches. The Rev. Dr. Douglas Horton, chairman of the American Committee presided.

LAMBETH CONFERENCE--1980

The moral authority of Lambeth Conferences and their value to the Anglican Communion have been very great in the past. The need for inspired guidance in the future will be critical.

Thirty or so years hence, responsibility for spiritual and moral leadership in our Church will rest upon men who are testing their vocation and training for it now in one of the Seminaries listed below. All of these institutions need greater support and financial help to bring that training to the highest pitch of effectiveness.

(Write to the Dean of any school for suggestions of special needs).

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wisc.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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MEMORIAL DEDICATED TO BISHOP SEABURY

New York, N. Y.—Bishop Walter H. Gray, Coadjutor of Connecticut, now in England attending the Lambeth Conference, supplied the following report of the dedicating of a memorial sanctuary in memory of Bishop Samuel Seabury:

Aberdeen, Scotland—In St. Andrew's Cathedral here on June 28 and 29 a group of American bishops of the Episcopal Church joined with Bishop Hall, of the Scottish Diocese of Aberdeen and Orkney, in dedicating a memorial sanctuary in memory of Bishop Samuel Seabury, of Connecticut. The sanctuary was a gift from American Episcopalians in appreciation of the act of the Scottish Church in consecrating in 1784 the Rev. Dr. Seabury as the first bishop of an American diocese.

The memorial sanctuary consists of a great High Altar, Chancel, and Chapel.

American bishops participating in the ceremony were the Rt. Rev. Drs. Frederick G. Budlong, Bishop of Connecticut; Stephen E. Keeler, Bishop of Minnesota; Charles C. J. Carpenter, Bishop of Alabama; Arthur R. McKinstry, Bishop of Delaware, and Walter H. Gray, Bishop Coadjutor of Connecticut.

Also present were most of the clergy of the Diocese of Aberdeen and Orkney and civic officials, including the Lord Provost of Aberdeen.

At the dedication service on June 28 the preacher was Bishop Budlong, of Connecticut, who said, "The noble act of faith and charity in consecrating America's first bishop in Aberdeen was the means of joining the American episcopate, the Scottish, and the English lines of succession in an enduring union."

At the service of thanksgiving on June 29 the preacher was Bishop Gray, Coadjutor of Connecticut, whose topic was the fellowship of Christian peoples, particularly the strong bonds of friendship between the various branches of the worldwide Episcopal Church, and he called for the building of a world of peace and brotherhood, based upon the principles of Christian friendship.

The celebration was brought to a close with a civic luncheon tendered the visiting American bishops by the Lord Provost and the members of the corporation of the city of Aberdeen. The principal address was made by the Lord Provost, Duncan Fraser, and the reply for the Americans was made by Bishop Keeler, of Minnesota. In addition, a welcome was extended by the moderator of the Church of Scotland.

* * *

HUACHUNG COLLEGE COMMENCEMENT

New York, N. Y.—The 1948 commencement exercises closed another peaceful year at Huachung College, Wuchaig, China, writes President Francis Wei. The twenty-two graduates were students who had been in the college two years ago when it was still refugeeing at Hsichow in southwestern China. The class was small as many Hsichow students could not go so far from home. Next year's class will probably number about forty-five, and the year following, twice as many. The total enrollment will probably be about five hundred; the freshman class is to be limited to two hundred.

Dr. Wei called the attention of his board of directors to the fact that he had been head of the institution for

(Continued on page 16.)

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He who would do good to another must do it in minute particulars.—William Blake.

* * *

Never despair. But if you do, work on in despair.—Edmund Burke.

* * *

Jesus Christ is a God whom we approach without pride, and before whom we humble ourselves without despair.—Pascal.

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NO ISSUES AUGUST 7-21 AND SEPTEMBER 4

This being the universal vacation season, we shall follow our usual custom and omit two alternate issues in August and one in September.

There will be no issues August 7 and 21, and September 4.

Thus our readers won't find it too long between copies, and we shall be enabled to keep up better with the news as it occurs.

To our correspondents we say: Please continue to send in the news as it happens, so that we may use it at the earliest opportunity.

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DEATHS

The Rev. William H. Meade

The Burial Service for the Rev. William H. Meade was held July 8th, at Christ Church, Point Pleasant, W. Va.

The Rev. Mr. Meade, a retired priest, died July 6th as the result of a stroke. He was seventy-six. A native of Virginia, he was an alumnus of the Virginia Theological Seminary. He served as archdeacon of the diocese of West Virginia, and served various parishes and missions in the diocese. At one time he was locum tenens at Christ Church. In addition to his widow, the Rev. Mr. Meade is survived by two sisters and one brother.

The Rev. Robert Findlay Thomas, rector of Christ Church Parish, officiated at the service, assisted by the Rev. Dr. S. Roger Tyler, the Rev. Dr. Harry S. Longley, and the Rev. William Bowie.

* * *

HUACHUNG COLLEGE COMMENCEMENT

(Continued from page 14.)

thirty-eight years, first as acting president and since 1925 as president, and asked them to find a successor as soon as possible. The board refused, and asked him to remain, Dr. Wei agreeing that it would be unwise to change in such unsettled times. The Chinese Minister of Foreign Affairs and the Mayor of Shanghai are among the board members; the Mayor is chairman.

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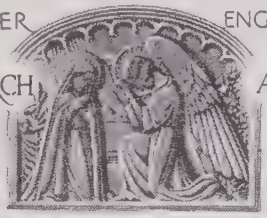

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The Lambeth Conference

Encyclical Letter

—o—

Report on Lambeth

—o—

The Federal Council

Labor Day Message

Amsterdam Expectations

By Reinhold Niebuhr

Amsterdam.—I am frankly a little frightened by the extravagant expectations which some of the delegates and many of the friendly observers have for the General Assembly of the World Council of Churches meeting here.

It is, to be sure, an historic occasion —the first truly legislative and authoritative assembly of the non-Roman churches of the world. It may well become a turning point in the history of Protestantism, for it may arrest the tendency toward endless division and move in the opposite direction toward unity and order.

The Assembly cannot, however, accomplish what some devout souls expect of it. It cannot, for instance, speak a kind of word from Mt. Sinai which will compose the troubles of the nations and bring in an era of peace. That is one of the frequently expressed hopes.

If the Assembly is spiritually vital it may well do something to qualify the immense self-assurance, not to say idolatry, which characterizes the political ambitions of all nations. It may prompt some decree of humility to leaven the self-righteousness of victorious nations. It may make the church as a trans-national fellowship more real and thereby check the power of racial and national bigotry.

But it cannot speak a simple word or a grand word which will solve the problems between Russia and the West. It cannot simply say that we ought to get out of Berlin in the interest of peace or that we should stay there in the interest of justice. We will have to continue to resist tyranny at the risk of war, but also minimize the risks of war by seeking for some kind of accord with the Russians. There is nothing in the Christian faith which gives us a sudden freedom over these tragic ambiguities of world politics.

Another extravagant hope, frequently uttered among delegates here, is that the Assembly will achieve a complete unity of the divided churches of Protestantism. This, also, is too much to expect. The processes of history are slower than that. It is a question whether the non-authoritarian churches of the world can ever achieve the kind of integral unity implied in these hopes.

Some price will have to be paid for liberty. The price in the past has been too high. The so-called free churches live in anarchy. Something can be accomplished here at Amsterdam to arrest that anarchy. Much can be done to make the diverse treasures of faith and grace in the possession of the various traditions and communions of Christendom into a common treasure.

Churches must learn of one another in their polity, their liturgy, their theology, their life and their message. They must also repent of their idolatrous devotion to special gifts and special inheritances as if these represented the entire riches of the Christian heritage.

If the World Council should become a place where churches encounter each other in the spirit of charity, rather than competition, and where they emphasize their common heritage rather than their diverse gifts, it will mean a new chapter in the history of Christianity, even if it disappoints some of the more extravagant hopes.

(Copyright, 1948, by Religious News Service)

* * *

ARCHBISHOP SAYS WORLD NEEDS REVIVAL

London—The Archbishop of York, the Most Rev. Cyril F. Garbett, told 600 Anglican bishops today that the world needs a Christian revival to help civilization weather the crisis of the atomic age.

Crowding Westminster Abbey to hear Dr. Garbett call for the "uncompromising preaching of Jesus Christ as Lord and Savior" were most of the Church leaders, who, for almost a month, have been participating in the Lambeth Conference. Attending the conference are bishops representing the Church of England and the Protestant Episcopal Church, with observers from several other denominations in various lands.

Today's service was the final worship of the conference, and the sermon was a parting word to the bishops before their return to their dioceses in all parts of the world.

Saying that "Christianity now is the religion of a minority and its doctrine and moral teachings are repudiated or neglected," Dr. Garbett pleaded for Christian unity.

* * *

'Lord, we pray Thee that Thy Grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord."—Prayer Book, page 213, from the Kalendar of Trinity Parish, Miami.

* * *

AUGUST

1. Tenth Sunday after Trinity.
6. The Transfiguration of Christ.
8. Eleventh Sunday after Trinity.
15. Tweifth Sunday after Trinity.
24. Saint Bartholomew the Apostle (Tuesday).
22. Thirteenth Sunday after Trinity.
29. Fourteenth Sunday after Trinity.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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THE FOURTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Almighty God and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

* * *

THE FIFTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

Vol. CXIV No. 35

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Encyclical Letter Issued by Lambeth Conference

TO THE FAITHFUL IN JESUS CHRIST

We, Archbishops and Bishops of the Holy Catholic Church, 329 in number, assembled from all parts of the earth at Lambeth, in the year of our Lord 1948, under the presidency of the Archbishop of Canterbury, with whom, as with one another, we are in full communion, give you greeting in the name of our Lord and Saviour Jesus Christ.

Meeting again in Conference after a long interval of eighteen years, and after the grievous separations of war, we declare our thankfulness to Almighty God for the profound and joyful experience, in this meeting, of our unity in the faith of Christ and in the fellowship of the Holy Spirit. Many of you, in distant parts and near to us, have been upholding us in your prayers. We ask you to share our thanksgiving that God has knit us together in heart and mind, and to expect that, by our interchange of friendship and counsel, all the Churches and congregations, which we represent, will receive strength and encouragement.

Mindful of the sacred commission which we bear in the Ministry given by our Lord through His apostles to the Church, we have devoted ourselves for five weeks, with earnest prayer and eucharist, to grave deliberations. In the second portion of this Letter we review the course of our discussions. In this first part we address a message to all our people, and indeed to all who will listen to us, asking that it may be read in every place of worship in the Anglican Communion, to each congregation in its own language, on Sunday, October 10, or, if there be any place which it has not reached by then, on the first possible Sunday thereafter.

I.

The Church is not something made by men. It is the instrument of the living God for the setting-forward of His reign on earth. God in Christ has won the victory. The Church lives in the power of the Resurrection. The gates of Hell cannot prevail against it. This is an hour of testing and peril for the Church, no less than for the world. But it is the hour of God's call to the Church. Thus the keynote of our message is encouragement to the people of God all the world over. For those who have eyes to see, there are signs that the tide of faith is beginning to come in.

We know well how hard it is for many of you to live as Christians in this present age. Some of you have to meet opposition in non-Christian homes; some are a small minority of Christians in non-Christian lands. Many of you are trying to bear your witness in face of contempt and ridicule in the places where you work day by day. All at times are tempted to lose heart and to wonder whether, under such conditions Christian living is possible, or whether, if possible, it is worth while. We are certain that it is possible, and worth everything, and we write this letter to tell you why.

Remember that some of the first believers were slaves owned by non-Christian masters. Many suffered persecution for Christ's sake. It was often hard for those who were in Christ before us. Because they were faithful in their generations, the light still shines in the House of God, and the torch of faith has been carried across the earth. Many of the younger Churches of our Communion, during the last hundred years, have been born in martyrdom, and in our own day this witness unto death has been renewed. The Christian life is always difficult. The fight against evil is always costly. Without the Cross there could have been no Resurrection. But the Resurrection is the guarantee that the love of God is stronger than death or evil.

Whatever man may do, God is undefeated. God reigns. The world belongs to Him, and in it He is working out that purpose which he has revealed to us in Jesus Christ. He uses imperfect and sinful men to be its servants. Christians may not always be better than their neighbors, but we serve a better Master. His is the cause that has life and hope in it.

"Life and Hope Offered to World"

This life and hope are offered to the world. Only when the sovereignty of Christ is owned in our communities can they become what God wills them to be. Societies that are built on other foundations are built on sand. In the world of our time two ways of living, two beliefs concerning the meaning of human life, contend with one another for man's soul. The battle is between that faith in God and man through Christ, by which man is set free, and (against it) the creeds of materialism and the will to power, by which he is enslaved. The Church is the champion of man against all that cheapens and degrades him; for the Gospel is the charter of man's dignity. The mission of the Church, now as always, is to proclaim and live out the Gospel by which alone men can be saved from sin and judgment, and the world from despair and self-destruction.

The social order is all the time being made by the thoughts men think, the loyalties they honor, and the deeds they do or leave undone. If the Church is to be to the world as salt, which preserves civilization from corruption and keeps wholesome, there must be something distinctive about us Christians—in the way we do our daily work, in the homes we make, and in the standards by which we live. We must take our full part as citizens. Yet, in so doing, we must not forget that we are citizens of a heavenly Kingdom and inheritors of an eternal destiny. While we seek to serve our earthly cities, our allegiance always is to Christ the King; and to hold by that is our highest contribution to the good of those among whom we dwell. For freedom and justice in the world depend on there being enough men and women who say, "We must obey God rather than men."

What is wrong with the world is that it has forsaken or never known the true God and is defying His moral law. We long for peace, but there can be no peace which is not founded on justice, and there can be no justice unless men acknowledge the authority of God. Science is putting into the hands of men new and incalculable power. But this power is turned to disaster and destruction when men forget that it is given by God, to be used for the fulfillment of His purpose. Once we ignore the first and great commandment, we do not long obey the second, and sooner or later ruin follows. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Man must worship. Only by so doing can he preserve his true nature and standing as a child of God. The ancient word still speaks to all of us: "Take heed that ye forget not the Lord your God."

Thus the supreme task of the Church today is to win the nations of Christendom back to the knowledge of God revealed in Jesus Christ as Judge and Saviour, and to take the good news to those who have not yet heard it. We call on all our people to engage in this campaign and to put themselves into training for it. Every man, woman and child has his part to take. God, in His mercy, has given to us in our Conference a clearer vision of His will and purpose for His Church and of its mission in the world. To these we bid you dedicate yourselves.

MEN NEEDED FOR MINISTRY

That dedication is already being made by faithful Christians of every race, and not least in the devoted service offered by their clergy. But far more priests are needed, and if the supply of men called and equipped for the ministry is lacking, all Christian strategy must, humanly speaking, fail. With them are needed men and women for many other forms of whole-time service, and therefore a revived sense of vocation throughout the length and breadth of the Church. There is no place in the Church for those who will not try to honor the obligations of their membership. We thankfully recognize how many do so honor them, how great is the zeal of many of our younger people, and how much is owed to the witness of faithful congregations and to church-wardens and other office bearers. But all must take their full share.

We must show that we put God first by regular worship on the Lord's Day. We must put our minds to the understanding of our religion, so that we may meet men's doubts and questions with a reasoned faith. We must bring the teaching and example of Christ into our everyday lives. We must do our duty in paying for the Church's work. The Church in the diocese and parish is the key to the whole situation. The local congregation is the place where men must find the life of the Great Church, which is God's instrument for the world's salvation. See to it, then, that your congregation is a true community in Christ, that it may influence the common life of its whole neighborhood. Nothing that is good in the sight of God should be outside the Church's interest.

And since Christ's cause in the world can never be fully served by a divided Church, we also lay upon you the duty to take every opportunity of cooperating with Christians of other churches, and to work and pray for the reunion of Christendom.

Finally, we invite all men and women to join with us under Christ's banner in the war against the evils which wreck man's life and against the false creeds which debase it. In that war there can be no neutrality. To those who stand aloof Christ says, "He that is not with me is gainst me."

So we commend you to God's love. May He supply all your need, according to the riches of His grace.

II.

We now pass to a review of our work which may be further studied in the resolutions adopted by the Conference and in the reports upon which they are based. We considered some of the problems which confront man in the world and in the Church. At every point the guide to their solution is to be found not in man but in God; not only in God's power but in His purpose;; not only in that purpose but in the love by which He calls men to share it; not merely in the idea of love but in love as shown in history, in the life, the acts, and the words of Christ, the Son of God; and not only in that life and in those acts as seen in Palestine nineteen hundred years ago, but in the living presence of Christ dwelling with man through the Holy Spirit in the Church. God loved and still loves us. This is our message to the world, and the source of our joy and confidence.

GOD IN HIS WORLD

Our first subject was the Doctrine of Man.

There are many who would say that man's nature and aims can be stated in terms of a purely evolutionary view: man is a creature of this world only; and therefore an increased knowledge of his environment and a greater control of its resources fill ensure, gradually but certainly, the perfection both of his own character and of the society of which he is a member.

We welcome the great expansion of man's understanding of himself and of the world. But knowledge, though meant to be the instrument of man's progress, may be used by him for self-destruction. His greatest inventions may be turned to his ruin unless he learns to discipline his own nature and to use his powers as God means them to be used.

There are also many who identify man's happiness and welfare with his material possessions. Scientific knowledge has greatly raised the standard of life and comfort in many parts of the world. But elsewhere there is poverty and destitution. One of the gravest of modern problems is to secure that there shall be enough of the necessities of life for all. Yet even if this were done, it would still remain true that "a man's life consisteth not in the abundance of the things which he possesseth."

To possess much and to strive to possess more has been the cause of great evils and will continue to breed envy, hatred, and strife under any economic system. Because man is made in the image of God and has within his nature that which comes from God, he can never be content with material possessions, however abundant they may be.

Another answer to the question, "What is the nature and destiny of man?" is to be found in the claim that he should give himself entirely in obedience and service to the nation or group of which he is a member. Christians must reject this claim. Society exists to serve the needs of its members, not to enslave and possess them wholly: and when a society treats its members merely as means toward the securing of its ends, it becomes a destroyer of men's souls.

Mankind has only recently escaped conquest by totalitarian states which deified their own power. It now finds itself threatened by the new menace of Marxian communism which exalts atheism, puts supreme confidence in material progress, and proclaims its gospel with a militant enthusiasm which expects to conquer the world.

COMMUNISM A 'JUDGMENT ON CHURCH

Christians must repudiate this form of communism and must condemn the cruelties, injustice and lying propaganda which are inherent in it. But they cannot ignore certain lessons which are to be learnt from the unquestionable fact that communism has awakened a disciplined response in the minds of many, both in the West and in the East, who do not necessarily share its atheism or its doctrine of man. To them communism appears as a protest against social injustice. It seems to them to have inherited a concern for the depressed and downtrodden which is—wherever it is true to its vocation—a glory of the Church. In a very real sense there is here a judgment on Church and on society.

We do not suggest that communism is the only influence in our political and economic world against which the Christian conscience must take its stand. There are other forms of economic domination, characteristic of our Western society, which show something of the same ruthlessness, and, whatever their outward profession, do not in their practice exhibit any clearer recognition of moral law. Against all these forms of secularism the Church must proclaim that man is a being created by God and is under His sovereignty, and that, apart from God, he can neither master his nature nor find his true self.

This is God's world and man's appointed training ground for eternity. Christ alone can deliver man from the conflict in his own nature, lift him from the bondage of evil, and set his feet upon the way which leads to true freedom in God.

God has given man responsibility. To exercise it he must have freedom. The Christian Church therefore demands es-

sential human rights for all, irrespective of race or color. There are unhappily countries in the world today where such rights are denied. We are grateful for the work which is being done by the Commission of the United Nations on Human Rights. We pledge ourselves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened.

But the Church must not insist only on rights. For rights imply duties, and duties today are often forgotten in the assertion of rights. To insist only on rights turns them to wrongs unless the insistence is matched with the faithful discharge of the duties which men owe—to God by uprightness of life, to society by honest work, and to each other by bearing one another's burdens.

"Christians Must Hate War"

Security and peace have still to be won in the face of national selfishness and the menace of war. The peace of the world is threatened by suspicion, fear, and hatred. New and terrible weapons of destruction have been forged which may bring ruin upon the earth. For Christians even the destruction of civilization can never appear as the greatest of evils, since men are the heirs of an eternal world, and nothing, not even the atomic bomb, can separate them from the love of God. But Christians must hate war and everything that makes for it as utterly incompatible with the teaching and example of Jesus Christ. God's law requires the nations, severally and jointly, to condemn both the claim of a nation to unrestricted sovereignty and the doctrine that power is its own justification.

We call upon all nations collectively to control the manufacture and use of atomic power and to pledge themselves never to use it for the purposes of war. We call upon the nations also, even at the price of limiting their own sovereignty, to work together to remove the causes of war and to promote human culture and welfare. We trust therefore that the Christian Churches will give strong support to United Nations, so that it may become a more effective organ of world cooperation. It will fail, however, unless it is upheld by the conviction that nations, as well as individuals, are all members of the one family, under the one God and Father of all.

Within each nation the Church is being increasingly affected by the tendency of the State to take under its control educational and welfare work, which, until recently, was regarded as the special field of Christian activity. The Church should welcome the growing concern of the State for human welfare, and Christians should cooperate in this work wherever they can. By so doing they can contribute the specific qualities of the Christian spirit. None the less there are great dangers where the State is unsympathetic or hostile, and there must be constant endeavor to resist encroachments by the State which endanger human personality. Especially is this true in the field of education. We record our deep appreciation of all those teachers, who, in the face of great difficulties, are showing that education is not merely a means to earning a living nor merely a school for citizenship but a liberation into the world of the Spirit and a training of human souls in the knowledge and service of God.

We have called special attention to the work of education. But this is only one aspect of an ever-widening sphere of social responsibility, alike in voluntary and State services, in which Christians have their distinctive contribution to make. There is no need more urgent than to recruit and train the right men and women for these tasks. In countless ways, in education, in social service, in hospitals, as well as in other forms of public work, Christians are called to be messengers of the truth and love of God; and it is in His service and the service of society, rather than as a mere means to a livelihood, that every man's daily work should be done.

God in His Church

The Anglican Communion, as part of the Holy Catholic Church, exists to proclaim the everlasting Gospel of our Lord Jesus Christ to all the world and to be an instrument in the hand of God for the fulfilment of His purpose. Deep divisions have long existed within the Church itself, based in the main on divergent interpretations of its faith and order; but, in spite of our divisions, we still know that it is the will of Christ that we should seek to overcome our separations and find again our true unity in Him.

At every Lambeth Conference this question of unity comes before us; and, at our gathering this year, a great part of our time and thought has been devoted to this subject. We have been made conscious yet again of the hindrance to Christ's cause which springs from the fact that it is a divided Church which ministers to a divided world. We have heard with great thankfulness that in many parts of the world separated Churches are making new ventures towards unity.

Our chief concern has been with the Church of South India in which, for the first time since the great division of Christendom at the Reformation, an act of union has taken place in which episcopal and non-episcopal traditions have been united. By that act four dioceses of the Church of India, Burma and Ceylon, speeded by the consent and prayers of that Church, and encouraged by the advice of the last Lambeth Conference, have joined with former Methodists, Presbyterians and Congregationalists in a more comprehensive expression of the Universal Church.

The Conference gives thanks to God for the measure of unity thus locally achieved. At the same time it records that some features of the Constitution of the Church of South India give rise to uncertainty or grave misgivings in the minds of many and hopes that such action may be taken as to lead to the day when the present measure of mutual recognition and intercommunion may become full communion between the Church of South India and the Churches of the Anglican Communion. We have pledged ourselves to do all in our power, by consultation, work, and prayer to bring about that end.

South India Union a Puzzle

On one particular question, the status of bishops and clergy, consecrated and ordained at or since the inauguration of the union, in the Church of South India, there is a divergence of opinion. A majority recognizes their status fully. A substantial minority feels bound to suspend judgment. No one of us desires to condemn outright or to declare invalid their ministry. No one of us wishes to limit the freedom of either the majority or the minority to act according to its own judgment. It has been a test of sincerity and charity to reach our conclusions. But it is only by costly effort that the unity of the Body of Christ can be restored.

There are movements toward union in other parts of the mission field, affecting the younger Churches. But the movement is no less strong in the English-speaking countries themselves. We feel more and more keenly the rift between the different parts of the Anglican Communion and the Protestant Churches; and we have a great desire to find a way forward to closer unity with them. In the United States, in Canada, in Australia, in the British Isles, there are projects and schemes of various kinds, some for organic union, some for a mutually recognized ministry. In our report we mention certain guiding principles which should be borne in mind in all approaches to reunion. We bid Godspeed to all those who are doing their utmost in different ways to set forward this work.

We also keep in mind our strong desire for a closer fellowship of Episcopal Churches. With some we are already in partial communion. Full intercommunion has been achieved with the Old Catholics since the last Conference upon terms which should provide a model for such agreements. Each Communion recognizes the catholicity and independence of the other and maintains its own, and while each believes the other to hold all the essentials of the Christian Faith,

neither requires from the other the acceptance of all doctrinal opinion, or liturgical practice, characteristic of it.

Here we desire to set before our people a view of what, if it be the will of God, may come to pass. As Anglicans we believe that God has entrusted to us in our Communion not only the Catholic faith, but a special service to render to the whole Church. Reunion of any part of our Communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive. There would be, in every country where there now exist the Anglican Church and others separated from it, a united Church, Catholic and Evangelical, but no longer in the limiting sense of the word Anglican. The Anglican Communion would be merged in a much larger Communion of National or Regional Churches, in full communion with one another, united in all the terms of what is known as the Lambeth Quadrilateral.

"Vision Far From Attainment"

It is well to keep this vision before us; but we are still far from its attainment, and until this larger Communion begins to take firmer shape, it would be only a weakening of the present strength and service of the Anglican Communion if parts of it were severed from it prematurely. If we were slow to advance the larger cause, it would be a betrayal of what we believe to be our special calling. It would be equally a betrayal of our trust before God if the Anglican Communion were to allow itself to be dispersed before its particular work was done.

In our resolutions, we recommend that, in further schemes for reunion, care should be taken to see that they do not, unless for a brief time, put any member of our family of Churches out of communion with it and that they are not put into force unless after consultation with the rest of our family. That is a right and wise precaution. Yet we look to, and work for, the larger family, and we are thankful that in so many parts of the world other Churches are joined with us in working for it.

The Oecumenical Movement is one of the principal facts in the Christian life of our times. We cordially welcome the formation of the World Council of Churches as marking a notable stage in that movement, and we bid our people to pray that in and after its first Assembly, which follows quickly after our Conference, God will guide and direct all its operations.

Meanwhile, it is our duty to make the life and witness of our own Communion strong and effective for its own work. To that end we are bound to preserve our unity in the tradition which we have received. Owing to the number and variety of the national Churches, provinces, and missionary dioceses within our fellowship, and the great distances which separate them from one another, problems arise which call for the application of a wise and sympathetic strategy. Our organized life will rightly be influenced by local color and national culture, and will, in consequence, develop varied characteristics. But within this diversity, it is essential to maintain such a unity of faith and order as will preserve its unity of purpose and spirit.

We find the authoritative expression of that faith and order in the Book of Common Prayer, together with the ordinal. This book is the heritage of the whole Communion, and, while revisions of it are made to suit the needs of different Churches, it provides our accepted pattern of liturgical order, worship, and doctrine which is to be everywhere maintained. We hope that, throughout the Anglican Communion, suitable steps will be taken in 1949 to celebrate the growth of the English Book of Common Prayer which had its beginning in the first English Prayer Book of 1549. Such celebrations will help to call to mind, and emphasize, the important position within the fellowship which the Book of Common Prayer has always held, and the formative and unifying influence which it has exercised.

Central College for Clergy Asked

Among other proposals for increasing means of common consultation and action between the various parts of our Communion, two deserve special mention. The Conference desires the establishment, at St. Augustine's College, Canterbury, of a Central College, under a Council representative of the whole Anglican Communion, to which priests and others from every part of our fellowship may come to study together and to learn from one another in an atmosphere of scholarship and common life.

Another proposal which has been approved is that of a Congress, to be held between Lambeth Conferences, elsewhere than in the British Isles, and to be attended by representative leaders, clerical and lay, from all parts of the Anglican Communion.

The Church discharges its mission to the world through the devotion and work of its members. Its greatest need is for an increase in the number of men and women who will devote their lives to its service. We believe that Christ is calling many who are not aware of His call. From many lands the appeal is made for teachers in schools and colleges, for scholars to help in the training of clergy and catechists, for doctors and nurses. Nor does this exhaust the list. There is need for experts in agriculture, crafts, and domestic science, and in many of the welfare services.

It is a call to young men and women who desire to do constructive work for Christ and for his people, and are ready for His sake to face difficulties and make sacrifices. Especially is there need for a great increase in the ordained ministry of the Church, to make good deficiencies which have accumulated before and during the war and to equip the Church to go forward. From every part of the Church comes the conviction that great opportunities can be taken, if the Church's ministry is strengthened by the coming into the ranks of the clergy of an increasing number of young men who hear the call of Christ, and are willing to give all to obey it.

But the Church can only fulfill its mission to mankind if every member of it is a faithful, disciplined and instructed servant of Christ. Again and again, in our resolutions and reports, we recall our people to the obligations to which they are committed by their faith. Christ needs their service and witness in their everyday lives—in their homes, in work and industry, in all the activities of the community. One whole report is devoted to Christian teaching about marriage and to the witness which Christian people must give to it. While we should not forget that faithful and happy marriages still far outnumber those that fail, yet the prevalence of divorce and the easy acceptance of it gravely threaten the stability of individual, home and family life and cause great suffering to innocent children thus deprived of the security of home.

Divorce Still a Problem

We believe that there is, especially among younger people, the beginning of a revolt against the degrading of marriage and a desire for homes made stable by the vows of obligation and the bond of children. The Church owes it to those engaged to be married to help them to prepare for it. When there has been divorce and remarriage, the Church must keep those concerned within its pastoral care and love, recognizing with sympathy and understanding the suffering and distress which have been inflicted upon many of them and desiring for the sinful penitence.

The Church will not marry anyone who has been previously married save where no marriage bond as recognized by the Church still exists. It bids its members to uphold faithfully the lifelong obligation of the marriage vow and to give no occasion for sin. But it cannot exclude from the love of Christ, nor does it exclude from its own fellowship, those who have come through bitter experience and look for help. About this matter there is special urgency. But in every sphere of human life there is an insistent call to every Christian at this time to bear clear witness to the character of Christ and the principles of conduct which He enjoins.

For this witness there is needed the grace of Christ, which He promises to those who are of the household of faith. One report emphasizes the importance of the careful administration of baptism and confirmation, whereby God gives entrance to that household. Another dwells on the essential place of private prayer and public worship. Another suggests a rule of life which every faithful Christian should observe. Through all these means, God in His love reaches us in the fellowship of His Church, to maintain in us the new life which is from above. He meets each in his or her own field of opportunity, service, and need: He unites us in the common bond of one faith, one worship, one Lord.

Finally, we would say a special word of recognition and encouragement to our clergy. In all parts of the world you have shepherded your flocks, strengthened their courage, and consoled them in their sorrows, through some of the hardest trials mankind has ever known. On you, and on your people, we bid God's blessing.

Let the Church and all its members take fresh heart and hope. "In all things we are more than conquerors."

Signed on behalf of the Conference,

GEOFFREY CANTUAR,
MERVYN WINTON, Secretary,
STANLEY ELEY,
Assistant Secretary.

General Report of the Lambeth Conference

A new and deep sense of unity within the world-wide Anglican Communion, and a new vision of increasing unity with other Churches through schemes for progressive mutual recognition and inter-communion leading on to organic unity, were among the outstanding achievements of the Lambeth Conference, 1948, as revealed in its Encyclical Letter and Resolutions and the Reports of its Committees.

Other important pronouncements and decisions included: approval of a declaration of human rights; a condemnation of Marxian Communism; a plea for international control of atomic energy, so as to prevent its use in war; an appeal for active evangelism by all members of the Church; a scheme for a larger episcopal conference to include bishops from Churches now outside the Anglican Communion; a scheme for a Pan-Anglican Congress representative of the whole Anglican Communion including clergy and laity, the first meeting to be in 1953. (It is understood that this is likely to be held in the United States); a proposal for the setting up on a Pan-Anglican basis of an Advisory Council on Missionary Strategy and of a Central College for the Anglican Communion, if possible at St. Augustine's College, Canterbury; encouragement of the steps being taken in East, West and Central Africa, and in the Pacific, towards the formation of new provinces or other regional groupings; an interim pronouncement on the South India Church; a re-affirmation that "the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognized by the Church," together with a strong recommendation "that provincial and regional Churches should consider how best their pastorial responsiblity to wards those who do not conform to our Lord's standard can be discharged"; and a rejection of a Chinese proposal for the ordination of women to the priesthood for an experimental period of twenty years.

Unity

The sense of unity in the Conference appears to have been extraordinary and finds expression again and again in the Encyclical, the Resolutions, and the Reports of the Committees. It was a revelation to the Bishops to discover how much they shared in common and how great was their unity of mind and spirit. In the opinion of the senior Bishops there was no question, as compared with the Lambeth Conference of 1930 (when many of the English and American Bishops seemed to have different interests), that on this occasion they had all been considering much the same issues and were far more equally well informed on the range of subjects coming before the Conference.

Even where there was agreement to differ on some aspects of the South India scheme, the difference seemed less important owing to the range of agreement and the growth of a world-wide oecumenical outlook. The Bishops went away immensely encouraged and feeling that they were backed by world-wide prayer and understanding.

Reunion

Current schemes for reunion or intercommunion were shown as of two main types, namely: schemes for organic or corporate union, examples of which are the schemes projected in North India, Ceylon, Nigeria, and Iran; and schemes for intercommunion between Churches in the same area on the basis of provision for a mutually recognized Ministry. Such schemes have been proposed in Canada and Australia, and a similar scheme is under consideration in the United States. A scheme for intercommunion between Churches in the same area on the basis of provision for parallel but mutually acceptable Episcopates is classed as of the second type. The disadvantages of this type are enumerated in the Committee's Report and a warning is issued against proposals "for mutually recognized Ministries without the satisfactory adjustment of terms of union." The same Committee's Report, which receives a general endorsement in the Resolutions of the Conference, records two views regarding the Church of South India, namely that of the majority who held that its bishops, presbyters and deacons should be encouraged and accepted (subject to local provincial regulations) throughout the Anglican Communion; and that of "a substantial minority" who held that it was "not possible to pass any definite judgment upon the precise status" of such bishops, presbyters and deacons. But in the sphere of immediate and practical action the Conference was able to recommend a general policy for relations with members of the Church of South India.

The essential decision on South India is contained in Resolutions 52 and 53:

"52. We

(a) Endorse generally the paragraphs in the Report of our Committee on Unity which refer to South India;

(b) give thanks to God for the measure of unity locally achieved by the inauguration of the Church of South India, and we pledge ourselves to pray and work for its development into an ever more perfect fulfilment of the will of God for His Church; and we

(c) look forward hopefully and with longing to the day when there shall be full communion between the Church of South India and the Churches of the Anglican Communion.

53. The Conference expresses the hope that, so soon as it may appear to the authorities of the Church of South India to be expedient to take up the matter, such provisions of the Constitution of the Church and such statements contained therein as are known to have given rise either to uncertainty or to grave anxiety in the minds of many, may be reconsidered with a view to their amendment. The Conference would call special attention to the six points specified in the Report of its Committee on Unity."

The Conference welcomed the development of friendly relations with the Orthodox Churches and the lesser Churches of the East. It has assigned a new importance to reunion with certain Protestant Churches and has approved various exploratory steps.

A passage in the Encyclical Letter states:

". . . We feel more and more keenly the rift between the different parts of the Anglican Communion and the Protestant Churches; and we have a great desire to find a way forward to closer unity with them. In the United States, in Canada, in Australia, in the British Isles, there are projects and schemes of various kinds, some for organic union, some for a mutually recognized ministry. In our Report we mention certain guiding principles which should be borne in mind in all approaches to Reunion. We bid Godspeed to all those who are doing their utmost in different ways to set forward this work.

"We also keep in mind our strong desire for a closer fellowship of Episcopal Churches. With some we are already in partial communion. Full intercommunion has been achieved with the Old Catholics since the last Conference, upon terms which should provide a model for such agreements. Each Communion recognizes the catholicity and independence of the other and maintain its own, and while each believes the other to hold all the essentials of the Christian Faith, neither requires from the other the acceptance of all doctrinal opinion, or liturgical practice, characteristic of it.

"Here we desire to set before our people a view of what, if it be the will of God, may come to pass. As Anglicans we believe that God has entrusted to us in our Communion not only the Catholic faith, but a special service to render to the whole Church. Reunion of any part of our Communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive. There will be, in every country where there now exist the Anglican Church and others separated from it, a united Church, Catholic and Evangelical, but no longer in the limiting sense of the word Anglican. The Anglican Communion would be merged in a much larger Communion of National or Regional Churches, in full communion with one another, united in all the terms of what is known as the Lambeth Quadrilateral.

"It is well to keep this vision before us; but we are still far from its attainment, and until this larger Communion begins to take firmer shape, it would be only a weakening of the present strength and service of the Anglican Communion if parts of it were severed from it prematurely. If we were slow to advance the larger cause, it would be a betrayal of what we believe to be our special calling. It would be equally a betrayal of our trust before God if the Anglican Communion were to allow itself to be dispersed before its particular work was done.

"In our Resolutions, we recommend that, in further schemes for reunion, care should be taken to see that they do not, unless for a brief time, put any member of our family of Churches out of communion with it and that they are not put into force unless after consultation with the rest of our family. That is a right and wise precaution. Yet we look to, and work for, the larger family, and we are thankful that in so many parts of the world other Churches are joined with us in working for it."

COMMUNISM AND HUMAN RIGHTS

The subjects of Communism and Human Rights are dealt with very clearly in the Encyclical:

"Mankind has only recently escaped conquest by totalitarian States which deified their own power. It now finds itself threatened by the new menace of Marxism Communism which exalts atheism, puts supreme confidence in material progress, and proclaims its gospel with a militant enthusiasm which expects to conquer the world.

"Christians must repudiate this form of Communism and must condemn the cruelties, injustice, and lying propaganda which are inherent in it. But they cannot ignore certain lessons which are to be learnt from the unquestionable fact that Communism has awakened a disciplined response in the minds of many, both in the West and in the East, who do not necessarily share its atheism or its doctrine of man. To them Communism appears as a protest against social injustice. It seems to them to have inherited a concern for the depressed and downtrodden which is —wherever it is true to its vocation— a glory of the Church. In a very real sense there is here a judgment on Church and on society.

"We do not suggest that Communism is the only influence in our political and economic world against which the Christian conscience must take its stand. There are other forms of economic domination, characteristic of our Western society, which show something of the same ruthlessness, and, whatever their outward profession, do not in their practice exhibit any clearer recognition of moral law. Against all these forms of secularism the Church must proclaim that man is a being created by God and is under His sovereignty, and that, apart from God, he can neither master his nature nor find his true self. This is God's world and man's appointed training ground for eternity. Christ alone can deliver man from the conflict in his own nature, lift him from the bondage of evil, and set his feet upon the way which leads to true freedom in God.

"God has gvien man responsibility. To exercise it, he must have freedom. The Christian Church therefore demands essential human rights for all, irrespective of race or color. There are, unhappily, countries in the world today where such rights are denied. We are grateful for the work which is being done by the Commission of the United Nations on Human Rights. We pledge oursIves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened.

"But the Church must not insist only on rights. For rights imply duties, and duties today are often forgotten in the assertion of rights. To insist only on rights turns them to wrongs, unless the insistence is matched with the faithful discharge of the duties which men owe—to God by uprightness of life, to society by honest work, and to each other by bearing one another's burdens."

SOME OTHER SUBJECTS

Among the many other subjects dealt with in pronouncements or decisions of the Conference were Missionary Recruiting; the Training of Ordinands; Baptism and Confirmation; Education; the Christian Way of Life; and the Administration of Holy Communion. In connection with the last the Conference held that "administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion," but was of opinion that "there is no objection to administration of both kinds by the method of intinction where conditions require it" under provincial regulation.

They tell me that if a rattlesnake is cornered it will become so angry that it will bite itself. That is exactly what the harboring of hates and resentments against others is—biting of oneself. We think we are harming others in holding these spites and hates, but the deeper harm is to ourselves.

The Labor Day Message of the Federal Council of Churches

"This is a call to Christian thought and action. On Labor Sunday Christians should give special emphasis to the practical decisions that economic life daily forces men to make. Christian principles are involved in these decisions. It is the responsibility of the churches to help men to discover what these principles are and what they mean for men as producers and consumers, as investors and citizens. The church is under a divine imperative to call all men—but first its own members—to recognize God's lordship over individual souls and the whole of life—the home, the farm, the factory, the market place, the banking house, and every form of associated activity in the community, nation and world. It is His will that His Kingdom come on earth among men."

Ownership Is a Trust

"All the resources of the earth are gifts of God to all nations and peoples. Under the laws of men they become property, but God remains the absolute owner of 'the earth and the fulness thereof.' This means that every form of human ownership or control or use of property is a trust with responsibility to God and one's fellow men. It must be kept under the most severe scrutiny in the light of the purpose of God's creation."

Christian View of the Worker

"According to the Christian faith each person is made in the image of God, and hence has dignity and worth whatever his work or status. Hence, the worker must never be treated as a commodity but always as a person, whose well-being depends in large part upon the rewards and conditions of his labor. No economic system fully serves the common good. No such system fully expresses the will of God. Improvement of economic arrangements is, therefore, the obligation of all Christians. It is their duty to see that economic arrangements serve human welfare and that the welfare of society is not sacrificed for the sake of the economic system."

Joint Action a Necessity

"Growth of large-scale enterprise and technological developments, with the consequent integration of control and large-scale financing, tend to produce a concentration of economic power. This has been accompanied by a growing feeling of economic insecurity. These changes have made it increasingly clear to men that they are helpless in coping individually with major economic forces around them. Joint action for mutual aid and protection has become an imperative necessity to those who depend on their labor for a living."

Responsibility of Leaders

"Christians who share in the control of economic power, whether in management or as representatives of organized labor, have a special responsibility to direct economic forces toward service to the whole society. In the present world situation there are real conflicts of emphasis among such positive values as freedom and order and justice. The neglect of any one will soon make an economic system intolerable because each of these is a necessary part of God's purpose for economic life. All systems must be tested by the extent to which they conform to God's will as revealed in Christ. What then are the principles and objectives which should guide Christians in their judgment upon economic institutions and in the personal decisions which they make in their various occupations?"

Minimum Rights of Workers

"1. There should be a minimum standard of living to which every person has access. Such a minimum should be sufficient for health, cultural growth and protection against hardships beyond one's control. It must be recognized that such a minimum standard will be conditioned by the relation of production to population."

Equal Opportunity

"2. All persons have the moral right to equal opportunities to develop their capacities. To make equal opportunities available to all children and youth is therefore a special responsibility of the Christian community."

The Duty and the Right to Work

"3. Every able-bodied man and woman has the moral right and duty to serve the community, in the home, through work under conditions that assure fair compensation, and in voluntary community service."

Responsibility to Share in Action

"4. Economic decisions are in large measure group decisions for which both political and economic forms of organization are necessary. The Christian's responsibility includes his taking a vigorous part in these political and economic activities which hold the greatest promise for the realization of Christian objectives. All persons have a moral right to such participation regardless of race, color, creed or sex."

Churches and the Labor Movement

"5. The Churches have been right in giving encouragement to the development of the labor movement, both as an instrument for the security of greater economic justice and as a source of both dignity and morale for workers. Yet, in specific issues that may today separate labor and management, the church should not prejudge the rightness of either group. While making judgments in particular cases, it should concentrate on the encouragement of all those processes which are in harmony with its ministry of reconciliation."

The Right to Experiment

"6. Every national policy must be judged by its consequences for the lives of people in all lands and by its effect upon the economic basis for a peaceful world. There should be tolerance toward the economic experiments and institutions of other peoples, though these must be judged by the same moral principles as our own."

Call to Christians

"Labor Sunday presents a clear call to every Christian to consider earnestly the possibility and the means of attaining a more Christian economic life than now exists. It summons him to reexamine his own relationships as employer or emplyee, as buyer or seller. It requires each Christian to revaluate his position on the grave economic issues that have emerged upon the field of political action. Labor Sunday calls him to ask of himself and to give answer—after rigid self-analysis—concerning his economic activities: Am I right or wrong? Am I selfish or generous? Am I loving my neighbor as myself, or am I taking an unfair advantage over him? How truly Christian am I in my part of the economic life of this nation and of the world?"

* * *

Life is full of good beginnings and bad endings. Few indeed are the failures which you and I have experienced that might not easily be traced to our failure to finish a good work begun, or to keep to ideals once enthusiastically accepted.

It is but another way of saying "stick-to-it," "carry-through," or "hold-fast."

The Lambeth Report

It is too soon for a detailed critique and assessment of the results of the deliberations of the bishops at the Lambeth Conference. Due to the secretive method of Lambeth, it is not possible to follow the debates, discussions and thought of the conference. Now that the meeting is over, there must be time to study the Encylical and the resolutions and reports.

On first reading, the reports are cheering. There was apparently a deep regard for the issues involved in Christian unity. The committee that reported on the Church of South India found that it could not report unanimously, but the resolutions adopted by the entire conference are most encouraging. These "give thanks to God for the measure of unity locally achieved by the inauguration of the Church of South India . . . and look forward hopefully and with longing to the day when there shall be full communion between the Church of South India and the Churches of the Anglican Communion." Anglican clergy who went into the united Church "should be encouraged and accepted."

Fortunately this is a far cry from the extremist demands of the International Priest's Convention, an Anglo-Catholic body, which this summer uncharitably stated "these former Anglicans ought not to be allowed to receive or celebrate at Anglican altars. . . . To other members of the Church of South India, no rights whatsoever ought to be extended."

Evangelicals will learn with gladness that Lambeth feels "more and more keenly the rift between the different parts of the Anglican Communion and the Protestant Churches; and we have a great desire to find a way forward to closer unity with them." But the climax of this part of the Lambeth pronouncements is found in the stress upon the peculiar responsibility laid upon the Anglican Communion to be a leader in this field. This leadership is not to require submission to our viewpoint, in the Roman way, but calls upon us to blaze new trails towards a more "comprehensive Church." Our Church then would be "merged in a much larger communion."

Human Rights

There is a strong statement which negatively is anti-communist. Positively, it is based on the will of God that each child of God shall find justice in living. Communism is rightly condemned, but so are the evils of our own capitalistic society. All alike are under the judgment of God. This section of the Lambeth reports might well be read together with the fine statement of the Federal Council of Churches for Labor Day.

The section on marriage seems to limit the Church to annullment as the only road to remarriage after divorce or separation. If this is to be cited as a directive in interpreting our own ambiguous marriage canon, it is distinctly on the side of the view which would limit the bishop's power in permitting marriage after divorce to cases in which the former marriage could be considered to be null in the eyes of the Church, no matter what, of course, the civil action was. Yet even with this, Lambeth strongly recommends that Churches should consider how to exercise their pastoral responsibility to those who do not conform to the Church's law.

The full Encyclical and the Reports of the Conference will be studied for many months. Some of the puzzling points will thus undoubtedly be cleared up. But what now? Lambeth is only a consultative body. It has passed no legislation. It has no direct authority over our Church, or any Church. The key is to remember that Lambeth was a gathering of our bishops. They will come back to our Church in America with new knowledge, new enthusiasm and new vision. They have met brothers in the episcopate from all over the world. They have a new sense, we are sure, of the world crisis and of the Christian answer. Let us hope that they will speedily interpret this into diocesan and parish life here in America.

Amsterdam

Representatives from one hundred and forty-eight Churches, including our own, are meeting at this time in Amsterdam, Holland, in a conference that is unprecedented. True, there have been other widely representative Christian gatherings in years past. But this meeting is not only to confer, but to bring into living reality the "World Council of Churches." This meeting is not only for discussion, but for action.

There are always two streams in the slowly moving river of Christian unity. One is that intimate one which flows towards the port of full organic union between Churches. The other is that of growing cooperative relationships between Churches which find that they can work together in many fields even though they cannot as yet merge in organization. It is in this stream that the World Council stands. Perhaps this stream must flow swiftly and strongly onward before the other stream can. For by working together in Christian fel-

lowship, we learn that give and take which ultimately must be at the root of any plan for organic union.

In the late Archbishop Temple's words, the World Council of Churches is "the great new fact of our time." Let us all be praying that God will bless and guide the assembly with His Holy Spirit as it meets in Amsterdam.

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Some children at one of the conferences of the Diocese of West Texas were asked to write out the Apostle's Creed. There was much variation in spelling, but the most amazing phrase was "Born of the Virginian Mary"!

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

REINHOLD NIEBUHR: PROPHET FROM AMERICA. By D. R. Davies. Macmillan. $2.00.

This little book is a sympathetic appreciation of the foremost theologian of the United States written by an Anglican for English consumption, and it is the perfect introduction to Niebuhr for the American layman who has been up against the barrier of Niebuhr's dialetical style of writing. It tells of his Detroit days, when he was pastor to some who were workers in the Ford plant, and of how that experience formulated the fundamental principles of Niebuhr's prophetic and revolutionary outlook. Srangely enough, although Niebuhr began as something of a liberal, his theology has become orthodox while his politics have become radical, and by moving to the right and to the left at the same time he has created the tensions which reflect modern life. By all means reads this little book if you want to know what is happening among Christians who can think and act in terms of the Christian perspective (which is more rare than many of us would suspect.)

RANDOLPH CRUMP MILLER.

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ON THE MEANING OF CHRIST. By John Knox. Scribners. $2.50.

John Knox, in three little books (**The Man Christ Jesus, Christ the Lord**, and this volume) has put us all greatly in his debt, for in simple and concise style he has given us the essence of what Jesus meant in his own living, in the New Testament Church, and for contemporary theology. This volume centers its emphasis in the "event" of Jesus Christ and relates the "event" to the person of Jesus, the Gospels, the miracles, the story, and the church. It is a deeply satisfying Christology which results, for it is both adequately empircal and scholarly on the one hand, and profoundly faithful to Christian insight and living on the other. Buy it and read it.

R. C. M.

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THE MEDIATOR. By Emil Brunner. Westminster Press. 6.00.

MAN IN REVOLT. By Emil Brunner. Westminster Press. $6.00.

THE DIVINE IMPERATIVE. By Emil Brunner. Westminster Press. $6.50.

Emil Brunner is probably the most influential continental theologian of our day, outranking Karl Barth in the number of his books actually being read. The Westminster Press has done us a service in reissuing three of his most famous books and in publishing two others (**Revelation and Reason** and **The Divine-Human Encounter**). Brunner came to fame in 1927 with the publication in German of **The Mediator**, which is a thorough-going and thoroughly Christian approach to the meaning of Christ. Over 600 pages of careful scholarship and Christian faith are reflected here, and it is a permanent contribution to Christian theology. In 1932, there appeared the German edition of **The Divine Imperative**, still the most thorough-going treatment of Christian ethics in this generation; grounded in theology and with Lutheran assumptions, it probes to the depths of ethical problems facing the world today, and its most practical section of over 300 pages deals with the various orders of society, labor, law, culture, and faith. **Man in Revolt** was published in 1937, and like the others has been translated by Olive Wyon with the assistance of Dr. Brunner. This is the Christian doctrine of man, turning on the contradiction between man as he was intended to be and man as he actually is. Every clergyman should own these volumes, for these prices are below the pre-war cost of books.

R. C. M.

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LETTERS TO YOUNG CHURCHES. J. B. Phillips. Macmillan, 1948. $2.50.

The author, J. B. Phillips, has presented us with a translation of the New Testament Epistles in modern English. The format is good and each letter is presented as a letter instead of a series of chapters and verses.

The book is preceded by an introduction by C. S. Lewis and is an excellent review of the arguments for modern translations of the Bible. The translator's preface is a good outline of what a modern translation should be. There are some statements with which the reviewer personally would object, for example, that the Apostolic Age was illiterate. It was an age of learning, exceeding much of the present world in the ability of the common people to read and write, but this minor point should not distract from the general worth of a book.

For several reasons, however, it is felt that this book is not too important: first, it does not compare in scholarship with the excellent Revised Standard Version; second, it is written by an Englishman in the modern British language and there are sufficient differences in the use and meaning of words to confuse the reader, and lastly while the book is valuable in presenting a brief introduction and summary to each letter there are many conclusive statements (e. g. the Pauline authorship of Ephesians and the Pastoral Letters, the nature of Romans Chapter 16, etc.) that are in such dispute that it would have been much better to have taken a little more space to discuss them.

All in all it is a good book, but not one that will be of much value to the average reader.

JAMES L. JONES, JR.

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CHURCH UNION: WHY NOT? John R. Scotford. Pilgrim, 1948. $2.00.

In this book Mr. Scotford has attempted the big task of reducing the ecumenical movement to a brief 123 pages. To accomplish this he is forced into many generalizations and oversimplications which will trouble some people. His analysis of denominational characteristics, at least as far as the Episcopal Church is concerned, is inadequate and one-sided: it is not difficult to tell where he lives and what Episcopal publications he reads. It leads one to wonder if other groups are also misrepresented as is reasonable to assume.

The greatest objection, however, is in the lack of an appreciation of the theological implications of unity. As an Episcopalian (and Mr. Scotford seems to exclude Episcopalians from those concerned with the union of Chistianity) I must insist that reunion of the Body of Christ is something more than expediency to secure a local congregation of 500 and a budget of ten thousand dollars per year (the minimum size for survival, p. 5). Every so often the author does catch a glimpse of this idea that theology matters but the fog of expediency always manages to obscure it.

There are some excellent ideas presented in the book which should not be overlooked. In listing the reasons why church union is desirable Mr. Scotford is the first to my knowledge to put into print what everyone knows: that the Roman Church is organized and aggressive and must be met by a united front. This is a true observation but the negative side of the picture.

It is not clear as to what form of union the author is advocating. From his regard for mere bigness of The Methodist Church (p. 77) I assume that we are to have one big homogeneous Protestant church. It is not a stirring proposition and I feel that he is overly optimistic as to its accomplishment. The general tone of the book is well-expressed in the title which gives this reviewer the feeling that if we don't have anything else to do just now we might try uniting—but it doesn't make much difference. This is also the spirit of the conclusion.

It is not a book which many Episcopalians will like or profit from in their search for the "whole state of Christ's Church."

JAMES L. JONES, JR.

A Page for the Family *Mrs. E. E. Osgood, Editor*

NEARER MY GOD TO THEE

On Sunday, August 15, the English people all over the country sang at their services of worship that grand old hymn, "Nearer My God to Thee," in commemoration of the 10th anniversary of the death of its author —Sarah Fowles Adams.

We are reminded that this was the favorite hymn of King Edward the Seventh and was sung at his funeral. It was also played by the ship's orchestra when the Titanic was sinking. It was a favorite hymn of Woodrow Wilson and many other great men of our time. It has been a great inspiration to many thousands during these more than a hundred years. It was published in 1841.

* * *

AMSTERDAM

Sunday, August 22, the great World Council of Churches at Amsterdam opened its meetings. . . . This is an important occasion! An outstanding leader said a short time ago that for ages to come the world would look back on this Conference as the outstanding event of this era. The following quotation was taken from the Scottish Guardan:

"We may not travel faster than our Lord would have us go, but neither must we go more slowly."—The Archbishop of Canterbury at the opening of the Lambeth Conference.

These are wise words of the Archbishop of Canterbury, and we hope that they will determine the keynote of the first meeting of the World Council of Churches which is being held at Amsterdam.

The divisions of Christendom are now of long standing, their causes go far back into the past, and such divisions will not easily be healed. Too facile attempts to heal them might well lead to fresh schisms and divisions in the future; but that they should be tamely acquiesced in would be equally wrong and futile. One cause, and probably the most fundamental of all, of these divisions was lack of Christian charity. Had there been sufficient charity on both sides it is unlikely that the great schism between East and West would have occurred at the beginning of the 11th century, and the subsequent religious revolution in the West in the 16th century would also have been avoided. Where there is sufficient charity though men may differ they do not divide. And it is one of the most encouraging signs of our times in the religious world that there is a great increase in charity and tolerant feeling. Dean Swift could remark "we have just enough religion to make us hate, but not enough to make us love one another," and much of the division of the past has been increased by the protagonists having enough religion and fanaticism to hate, but not enough to love one another. And we may be thankful for any decrease in this spirit.

There can be no doubt that the Anglican Communion has a great part to play in any such discussions. She seems providentially situated between the older traditions and the newer developments in religion, so as to be the reconciler of them. We would not, perhaps, in the twentieth century use such strong or impolite language as the old Anglican writer who spoke of the Church of England as steering a mean between "the gaudy meriticiousness of the Church of Rome and the slatternly slovenliness of the conventicle," but his words do stand for the truth that Anglicanism, however much some of its more extreme exponents, whether to the right or to the left, may dislike the fact, is a via media; and only along some such via media will all Christians be able to come together in a once more united Christendom. Meanwhile all Churchpeople should remember this historic gathering at Amsterdam in their prayers, and hope that, in the words of the Archbishop which we have already quoted, they will not travel faster than our Lord would have them go, nor will they go more slowly.

* * *

GIFTS FOR MEN

Rich I am beyond compare
All Christ has with Him I share,
For He was God's gift to me,
Hanging on the shameful tree.
What more could the Savior give
Than His life that I might live?
Nothing now will God withhold,
What is silver? what is gold
To the mighty wealth untold
In the treasure-house on high,
By the blood of Christ made nigh
It is mine for me to share
With my brethren everywhere.
Bringing gifts of heavenly worth
To the sorrowing sons of earth.
Could the angels who adore
Him in glory wish for more?

—Frederick W. Neve.

* * *

In the Holy Communion we are reminded that it is the service which Christ Himself instituted, "and in His Holy Gospel commanded us to CONTINUE."

When we were baptized, we were signed with the sign of the Cross in token that hereafter we "may CONTINUE Christ's faithful soldier and servant unto his life's end."

PRAYER BOOK PAGE BY PAGE

CXXXVII

Page 81. The fourth and concluding section of the consecration prayer is more personal than that which has gone before, and deals less with the institution and elements of the Sacrament, and more with the individuals partaking of it.

It is inclusive, taking in the "whole church," and all others who shall be partakers of this holy communion.

The dedication to God of "ourselves, our souls, and bodies" probably has its origin in the ancient practice of the Nazarite vow of the Jews. According to this custom the head of the Nazarite was shaved on the first day of dedication, daily prayers and offerings were made until the final day of the period when the head was shaved again, and the hair that had grown since the first day of the services was burned on the altar as a symbol of dedication to God of one's entire growth, mental, physical and spiritual. We see St. Paul participating in this kind of service in the temple at Jerusalem in Acts Chap. 21, verses 22-28.

Also the words "a reasonable holy and living sacrifice unto thee" have their background with St. Paul in the first verse of the 12th chapter of his epistle to the Romans where he exhorts his readers "by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Finally we remind ourselves of our utter dependence on God's mercy and that we are asking Him to forgive us "not weighing our merits, but pardoning our offenses"; and it is on this note of humbleness before God, and yet trusting in His goodness that this great prayer concludes. Its whole tone has a beauty and rhythm that we sometimes fail to recognize through its familiarity from constant repetition, but no priest should ever allow himself to forget to say it with proper emphasis.

R. CARY MONTAGUE.

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"THE GRACE OF CONTINUANCE"

It is interesting to note the emphasis, or repeated use, of the word "CONTINUE" in our Prayer Book.

At confirmation, the solemn sentence of the Confirmation Service is, 'that he may CONTINUE Thine forever."

As to those who are departed, we pray for their CONTINUAL growth.

News of the Church

LAYMEN APPOINTED FOR SERVICE IN CHINA

New York, N. Y.—Appointment of three laymen for missionary service is announced by the National Council, all of them for work in China.

Dr. Helen W. Taylor, who will sail for China the latter part of August, will join the staff of St. James Hospital, Anking. Dr. Taylor is the daughter of Dr. Harry B. Taylor, for many years a medical missionary in the district of Anking. Born in Anking, she studied at the Kuling American School, Chatham Hall in Virginia, and St. Andrew's University in Scotland before entering Sweet Briar College, where she secured her B. A. degree in 1940. She then entered the Medical School of the University of Virginia under a National Council scholarship, and received her M. D. degree in 1944. Her 15-months' internship was spent at the Montreal General Hospital, and since completion of that she has had further specialized study at Doctors' Hospital and Bellevue, New York. She has been a junior resident physician at Sloan Hospital, New York City, for the past year.

Dr. Biven R. Galbraith, recently sailed for China for work at St. Andrew's Hospital, Wusih. He was accompanied by Mrs. Galbraith, who is the daughter of the Rev. and Mrs. Benjamin J. Darneille, of Los Angeles.

Dr. Galbraith, a graduate of Baylor University and of Baylor Medical School, spent five years in general practice in Texas before serving with the American Red Cross in England. He returned to general practice in the United States for two years before entering the Army Medical Corps. He and Mrs. Galbraith are members of Trinity Church, Pocatello, Idaho.

Mr. J. Patrick H. McGinnis has been appointed for work in Hankow, on the teaching staff of Boone Middle School, Wuchang.

Mr. McGinnis, a member of St. Stephen's Parish, Providence, R. I., is a graduate of Brown University, and of the Berkeley Divinity School. He served from 1822 to 1944 in the United States Marine Corps, and from 1945 to 1946 he was assistant in two mission churches in Rhode Island. Since 1946 he has been teaching high school English, public speaking and journalism at San Rafael Military Academy, San Rafael, Calif.

Mr. McGinnis expects to sail for China in mid-August.

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PALESTINE NEEDS RELIEF URGENTLY

New York, N. Y.—The Rev. Dr. Walter C. Klein, American Chaplain in Jerusalem, in a communication to the National Council, calls attention to the fact that "In its preoccupation with the political aspect of the Palestine problem, the world has not observed that thousands of Arabs are facing complete and unmitigated poverty. Simple people from urban areas as well as rural have abandoned their homes, under the influence of a fear only too well grounded, and have crowded such refugee concentration centers as the Armenian Convent and the Greek Orthodox Convent in Jerusalem. Bombs and looters have made short work of unprotected property, and hundreds of families have lost home, furniture, and the means of making a living. In many parts of Palestine banking has been at a standstill since two weeks or more before the termination of the Mandate. Large numbers of refugees have exhausted their supply of cash and simply cannot buy the food that is available. Medical service is inadequate. Stringent sanitary measures have been adopted and enforced wherever the Arabs have the requisite personnel, but everybody admits that Arab resources are insufficient.

"So many missionaries have left the country that those who remain can barely meet current and routine demands. It is generally felt that no agency in the country has shown itself equal to the task of relieving even the present distress, to say nothing of the horrors that winter will bring if steps are not taken, without delay, to house, feed, and clothe the multitudes now entirely dependent on foreign generosity. The Christians who have been the guardians of the Holy Places for hundreds of years have fallen into a bitter despair.

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THE AMERICAN MISSION TO LEPERS APPOINTS TREASURER

Mrs. Robert R. Harrison, Gresham Court, Apt. 58, Richmond, Va., has been appointed treasurer for the Richmond Branch of the American Mission to Lepers, Inc., until further notice. She will promptly acknowledge any gift.

KAGAWA COMMITTEE TO RAISE $60,000. WILL REBUILD SKINKAWA

Toyohiko Kagawa, world-renowned Japanese Christian leader, celebrates his sixtieth birthday this month. In recognition of his birthday, as well as of the 40th anniversary later this year of the beginning of Kagawa's first settlement work in the Kobe slums, friends of Kagawa in this country plan to raise $60,000 to rebuild the Kobe settlement destroyed by bombs during the war.

Kagawa, born July 10, 1888, son of a humble dancing girl of that time, knew extreme hardships and cruelty in his childhood but found comfort in his religious experiences. A victim of tuberculosis when a young man, Kagawa decided to devote what little he thought was left of his life to helping the forgotten millions in the slums of Kobe.

On Christmas Eve, 1908, he began his ministry in a 6 x 6 foot shack. By the time the last war began, Kagawa had become an international figure—with 19 churches, 4 city settlements, 17 kindergartens and schools and many other social and religious institutions as the result of his labor.

Near the original shack were other buildings which housed his social, medical and religious activities. This settlement was named Shinkawa. During the war these buildings, as well as his settlements in Tokyo and Osaka were completely destroyed by bombs. It is the aim of the sponsoring committee to raise enough money to rebuild and furnish this settlement at Kobe.

The estimated cost of the building is $50,000 and the necessary equipment, $10,000. The combined cost, $60,000, would mean $1,000 for each year of Kagawa's life of devoted service. The settlement would house a church, a nursery, club rooms, medical clinic, cooperative store and credit union offices.

The sponsoring committee, with headquarters at S. Parkes Cadman Memorial Center, Brooklyn, under the name of Toyohiko Kagawa Sixtieth Birthday, Fortieth Anniversary Fund, includes more than ninety names of outstanding leaders in the United Etates, among them—Harry Emerson Fosdick, Paul Hutchinson, E. Stanley Jones, Bishop William Scarlett, Walter Van Kirk, Luman Shafer and others. Galen M. Fisher is chairman and J. Henry Carpenter, secretary.

* * *

LIFE STORY OF MARY REED FILMED

Leprosy Work Memorialized

"Mary Reed," a motion picture portraying the life of the renowned American missionary who spent 52 years in exile to minister to leprosy victims in northern India, will be released this fall by the American Mission to Lepers, Incorporated. A two-reel sound film in Kodachrome, it was produced for the American Mission to Lepers by Crusader Films under the direction of Alfred Franz Stury. It is the life story of Mary Seed, born in Lowell, Ohio, in 1854, who served in India from 1884 to the time of

her death in April, 1943, as a missionary of The Methodist Church, and whose heroism, like Father Damier's has been an inspiration to Americans of all denominations.

Hazel Keener plays the leading role. Two surviving sisters of the famous missionary, Mrs. Rena Ferguson and Mrs. Sadie Wickens, witnessed the filming of a large portion of the motion picture. In scope the film covers Mary Reed's life, her girlhood in Crooked Tree, Ohio, up to the time of her founding of the Chandag Heights Leprosy Mission.

Widely known in this country, her birthday on December 4th is annually observed in many churches, and on at least one occasion, her 80th birthday, she won nationwide acclaim for her unusual service.

Chandag Heights is today, as the result of Mary Reed's work, a colony of 100 acres, with homes for 100 men and women patients, a dispensary, a hospital, and achapel.

The premiere showing of "Mary Reed" will be held in Chicago on the occasion of the 41st annual convention of the American Mission to Lepers, October 21 and 22. It will be available to interdenominational church groups, church federations, and councils of church women for premiere showings in other communities later this fall and winter.

* * *

ST. ANDREW'S SEMINARY, MANILA, HAS FIRST COMMENCEMENT

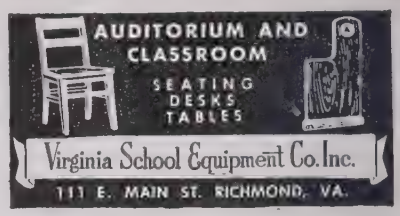
New York, N. Y.—St. Andrew's Theological Seminary, Manila, has had its first commencement, at the end of its first year of existence. The graduates had beeen under instruction for a long time previous to the setting up of the seminary, when St. Andrew's was a training school for all forms of ministry, ordained and unordained.

Seven young men received their diplomas, at a service at which the Rev. A. Ervine Swift gave the address.

The Rev. W. S. Mandell, warden of the seminary, points out that not one of the young graduates has been a student for less than thirteen years, years spent both in study and in practical work. "Under the leadership of the Rev. Edward Longid, the Rev. Albert Masferre, and the deacon, Mr. Suluen, these men preached, encouraged, consoled and kept the Church together all through the war. Here was a test of vocation more lengthy and difficult than the Church usually imposes upon its men. Not one of these vocations was lost."

The graduates are: Edmund Accos, Benito Cabanban, Pable Moiket, Alejandrino Rulite, Theodore Saboy, Braulio Tade and Henry Umangil.

The Rev. Eugene H. Buxton, rector of the Church of the Holy Trinity, Bellefontaine, and minister-in-charge of St. Mark's Mission, Sidney, will become rector of St. James' Church, Wooster, Ohio, on September 5th.



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MISS MABEL R. SCHAEFFER

New York, N. Y.—Miss Mabel R. Schaeffer, formerly of Tulsa, Okla., missionary in the Orient since 1921, died in St. Luke's Hospital, New York, August 1, after several months' illness. Miss Schaeffer was born in Valley Falls, Kansas, but was living in Tulsa, graduate of a normal school, and a member of Trinity Church there, when appointed as a teacher of English for St. Paul's University, Tokyo, arriving there in May, 1921.

On furlough in 1941, she was transferred to the Hawaiian Islands and during the war remained there as head of Cluett House, a Church residence for girls working in Honolulu. After the war, as there was need of reinforcements in the Philippines before opportunity was open for return to Japan, Miss Schaeffer went to Manila to teach in St. Stephen's School for Chinese girls. She returned to Japan in December, 1947, but was invalided home only a few months later. The funeral was held in the chapel of St. Luke's Hospital, New York, Bishop Bentley officiating. Two brothers and two sisters survive her.

* * *

THE REVEREND MOTHER ALICE, S. H. C. J.

Albany, N. Y.—The Reverend Mother Alice, who had been fifty-four years a member and twenty-seven years Mother Superior of the Sisterhood of the Holy Child Jesus, died on the Feast of the Transfiguration, August 6th, at the age of eighty-nine. Mother Alice was the third Superior of the Order and since assuming this office served also as superintendent of the Child's Hospital.

She was the daughter of the late Perry and Jeannette Bowers, of New London, Connecticut. Her father was a sea captain and she was born aboard his ship, February 23, 1859, in the harbor of Jarvis Island in the Pacific. She was baptized Alice Jarvis, the second name commemorating the place of her birth. She was among the oldest alumnae of St. Agnes School, Albany, from which she was graduated in 1880. She was descended from Bishop Seabury and was a cousin of the late Bishop McKim, of Japan. She acquired her education under the influence of Bishop Doane and carried on the traditions of her early life down the years. She was an honored friend of the successive Bishops of Albany and of the Deans of the Cathedral of All Saints who deferred to her judgment and relied upon her devotion. She will be remembered as having possessed amazing tact and sympathy toward those in misfortune, a maternal passion for little children, and a faculty for discerning need that was always expressed in graceful helpfulness. Mother Alice was singularly fond of animals and pets and was constantly befriending some overworked dray horse, stray cat or homeless dog, or disposing of a pitiful dead bird. When "Gallant Bess" was displayed in Albany, she was exhibited to the young ward patients in the Child's Hospital and Mother Alice, although then an invalid, received Bess in the hospital reception room and the little horse responded instinctively to her endearments.

On the fortieth anniversary of the Child's Hospital in 1937, Mother Alice was honored with a testimonial from Bishop Oldham and the medical staff of the institution. At the eightieth Convention of the Diocese of Albany last May Mother Alice was among four persons upon whom awards were conferred by Bishop Oldham for sacrificial service to the Church over a long period of time.

The Rt. Rev. Frederick L. Barry, Bishop Coadjutor of the Diocese, presided at the burial service which was held in the chapel of the Sisters' House adjoining the Child's Hospital. The Very Rev. Howard S. Kennedy celebrated the Requiem, assisted by the Rev. Michael R. Becker, chaplain of the Hospital. Dean Kennedy had the committal in the Albany Rural Cemetery, assisted by Canon Becker.

NO ISSUES AUGUST 7-21 AND SEPTEMBER 4

This being the universal vacation season, we shall follow our usual custom and omit two alternate issues in August and one in September.

There will be no issues August 7 and 21, and September 4.

Thus our readers won't find it too long between copies, and we shall be enabled to keep up better with the news as it occurs.

To our correspondents we say: Please continue to send in the news as it happens, so that we may use it at the earliest opportunity.

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MISS HENRIETTA LOUISE EVERETT

Miss Henrietta Louisa (Etta L.) Everett, retired Mission worker and devoted member of the Episcopal Church, entered Life Eternal, June 7th, 1948, at Arlington, Virginia.

Born April 27th, 1868, at "Little Everton", Harford County, Maryland, the daughter of Rev. William B. Everett, of Maryland and Ellen S. (Whitten) Everett, of Virginia, she early removed, with her parents, to Virginia where much of her long and useful life was spent.

Educated at home and at Stuart Hall, Staunton, Miss Everett taught a private school for awhile in or near Stephen's City, Virginia. Later, for eight years, she assisted in mission work at Ada, Virginia, her brother, Rev. William B. Everett, 3rd, having charge of Trinity Church, Marshall, Emmanuel, Delaplane, and the mountain mission of St. Andrew's; her sister, Miss Lelia G. Everett, being the Welfare and Mission worker at the latter.

Making her winter home with her brother, Lloyd T. Everett, in DeLand, Florida, from 1941 onward, Miss Everett helped as hostess at the Center for service men stationed at the Navy Airfield near DeLand, during World War II, and, as long as her health permitted, did mission work among the inmates of the county jail, besides spending much time writing letters of comfort and cheer to the elderly and shut-ins of her acquaintance.

To the end she maintained an active interest in the Bible Class she had taught at St. Andrew's Mission. Two of the mountain men were among her pallbearers and many members of the class came with other friends from Fauquier County to the funeral services conducted by Rev. William Williams, June 9th, at St. George's Church, Arlington and, following Miss Everett's special request, completed at Zion Church, Fairfax, where interment was had in Fairfax Cemetery.

Miss Everett is survived by a brother, Lloyd T. Everett of DeLand, Florida, two sisters, Miss Lelia G. Everett and Mrs. Fontaine Davison, a niece, Mrs. Lellie D. Merritt and her two sons, Capt. H. W. Merritt and Fontaine L. Merritt, all of Arlington, Virginia.

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The
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September 11, 1948

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Resolutions of the Lambeth Conference

MAN, THE CHURCH AND THE WORLD

DECISIONS ON SOUTH INDIA AND NANDYAL

Progress Toward Unity

—o—

Sermon At The Closing Service Of Lambeth Conference

By The ARCHBISHOP OF YORK

The World Council of Churches

By REINHOLD NIEBUHR

This is the first of a series of reports on the first assembly of the World Council of Churches held at Amsterdam, which I attended.

Just before the Assembly opened, 160 Church leaders from every part of the world gathered together at a student camp near Utrecht to do the preliminary work of the Assembly.

The human elements of such a conference were most intriguing, since one met old and new friends, coming from the most varied conditions of life. I shared a bedroom with a bishop from Sweden and a theological professor from Hungary. We naturally plied our friends from behind the iron curtain with many questions about conditions in their part of the world, and they in turn asked what chances Henry Wallace had to become President of the United tSates, etc., etc.

On interesting aspect of these world conferences is that the second World War has made English a practically universal language so that old barriers to understanding have disappeared and laborious translations have become unnecessary. In addition to the strictly Anglo-Saxon delegates, the Asiatics all knew English from the mission schools of China and India.

The northern Europeans have learned English, mostly from British broadcasting during the war. Our Dutch hosts were always multilingual, since every Dutch child learns English, German, and French in addition to his own language. The Germans learned our language from our army of occupation. Only a bare ten per cent of the conference did not understand the almost universal language.

Common ideas were not as universal as the common languag. There was less than 90 per cent agreement upon the matters which affect the reunion of the churches. However, there was a fine spirit of charity which augured well for the achievement of genuine agreements. But when such a question as the nature of the Church was discussed it was interesting to hear the contrasting statements of a Greek Orthodox theologian on the one hand and an Anglo-Catholic or a continental Protestant on the other.

Karl Barth, the famous Swiss theologian, was present and he usually stated the continental position, and did so with great authority. His authority is in fact tremendous. I read a letter of his to the Reformed Church of Hungary in which in effect he advised them how to proceed in the election of a Bishop of Budapest. He spoke almost as with Papal authority.

Considering the rigor, not to say the frequent truculence of his public utterances, many of the delegates were surprised by his personal charm and amiability. Like St. Paul, he is much more formidable in his letters than in his personal presence.

The 160 leaders who gathered near Utrecht were the nucleus of the much larger numbers who later assembled at Amsterdam to create for the first time since the Protestant Reformation a united Church or at least a unity of all non-Roman Churches.

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* * *

CHAPLAINS MUST BE ENDORSED

New York, N. Y.—The Army and Navy Division of the National Council of the Protestant Episcopal Church advises that all Episcopal clergy seeking commisssions as Chaplains in the National Guard should write the Division for an application blank before accepting commissions. All National Guard Chaplains must be federally recognized before they can receive drill pay. To be federally recognized by the Department of the Army, the Chief of Chaplains must receive ecclesiastical endorsement from the Army and Navy Division of the National Council before he can recommend Episcopal clergy for commissions.

The War Department Technical Manual 16-205 entitled **The Chaplain**, shows the requirements for a Chaplain's commission in the National Guard.

* * *

REV. THEODORE N. BARTH'S CONSECRATION

New York, N. Y.—The Presiding Bishop has taken order for the Consecration of the Rev. Theodore N. Barth, D. D., Bishop Coadjutor-elect of Tennessee. The Consecration will take place in Calvary Church, Memphis, September 21, 1948, at 10 A. M., with Presiding Bishop Sherrill as Consecrator.

The Rt. Rev. James M. Maxon, retired Bishop of Tennessee, and the Rt. Rev. Edmund P. Dandridge, Bishop of Tennessee, will be co-consecrators.

The Bishop-elect will be presented by the Rt. Rev. John J. Gravatt, Bishop of Upper South Carolina, and the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama. The Rt. Rev. Noble C. Powell, Bishop of Maryland, will be the preacher. The Rt. Rev. R. Bland Mitchell, Bishop of Arkansas, will read the Litany.

Attending Presbyters will be the Rev. Thorne Sparkman of Chattanooga, Tenn., and the Rev. William W. Shearer, Catonsville, Md. The Rev. John H. Fitzgerald, Secretary of the House of Bishops, will be Registrar.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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THE SIXTEENTH SUNDAY AFTER TRINITY

The Collect

O Lord we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

SEPTEMBER

1. Wednesday.
5. Fifteenth Sunday after Trinity.
12. Sixteenth Sunday after Trinity.
15-17-18. Ember Days.
19. Seventeenth Sunday after Trinity.
21. S. Matthew.
26. Eighteenth Sunday after Trinity.
29. S. Michael and all Angels.
30. Wednesday.

Vol. CXIV No. 37

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Resolutions of the Lambeth Conference

We print below a summary of the Resolutions of the Lambeth Conference, as given in the Report of the Conference. A word should be said on the authority of the findings of the Conference. The Resolutions alone represent the mind of the whole Conference. The Reports of the Committees have been received by the Conference; but the responsibility for the statements and opinions which they contain rests solely with the committees by whom they were prepared. Nor can the findings be made the basis of canonical or disciplinary enactments until they have been promulgated in and accepted by the various Provinces and Churches of the Anglican Communion.

"The Doctrine of Man"

The first resolutions deal with the Christian doctrine of man. Man has a spiritual as well as a material nature; grace, offered him in Jesus Christ, enables him to rise superior to his sinful environment, and become the child of God. As man's knowledge grows, so does his responsibility. No view of life which confines men's interests to this world alone can satisfy man; claims of the State to control all human life imperil the recognition of the human person"s individual responsibility before God.

The following section declares that as every human person is the object of God's love, he is bound by certain duties and possesses certain rights. These rights include security: the right to work, bring up a family, and possess personal property; freedom of speech and discussion, and opportunity to obtain accurate information; and finally freedom of religion, which should include the right to associate with those of like belief, and to give definite religious teaching to one's children.

"Church and World"

The Conference reaffirms that "war as a method of settling international disputes is incompatible with the teaching of our Lord," urges that international armaments be reduced, and in particular that atomic energy should be so controlled that it cannot be used as a war weapon; advocates speedy conclusion of the peace treaties, an active international policy for the settlement of displaced persons, and a juster distribution of the world's economic resources. A particular resolution urges that in Palestine, Jerusalem and its surroundings be placed under international control.

In relation to the modern State, the Conference condemns the doctrine that power is its own justification. The Church proclaiming the sovereignty of God must repudiate the unrestricted sovereignty of the State. The individual does not exist for the State; rather, one of the ends of the State must be the development of human personality. Church members should accept political duties where the State recognizes its responsibility for human welfare; they should jealously guard the rights of the Church freely to worship, teach and evangelize.

Marxian Communism, denying the existence of God, revelation and a future life, is contrary to the Christian faith; moreover, it treats the individual man as a means, not an end, and regards the moral law as contingent on the needs of the State. The Church must show by sound teaching that it possesses a better way of life, must fearlessly oppose economic injustice, and by intelligent study meet the Communist challenge.

Religious Education

The Conference, "'while giving full support to State education, is convinced that there is a value for the community in the tradition of Church education." It places the responsibility for maintaining this on individual clergymen and parishes. It welcomes provision in England for religious instruction and worship in State schools and universities, and asks the training colleges to provide adequately trained teachers in this field.

The great influence of films and broadcasting, both for good and evil, and the danger that films shown to children may undermine sound educational influences, are both recognized by the Conference, which welcomes the efforts being made to improve the quality of films and the provision of wholesome films and broadcasts for children. The Church is urged to investigate, further, the use of films and radio programs as a means of religious education.

All members of the Church are summoned to confess their failure, rededicate themselves to Christ's service, and strengthen the life and worship of their local church. Bishops and parish priests are exhorted to shoulder their responsibilities; while all Churchpeople are reminded of their duties of regular worship (especially at Holy Communion), private prayer and Bible reading, and financial support of the Church at home and overseas.

While "valuing the witness of those who through a special vocation keep themselves apart from the world," the Conference emphasizes the duty of most Christians to take part in the life of the world. It reminds them all of the need for evangelization in their own circle; the aim of promoting justice to all, irrespective of race and color; the recognition of the grave effects of large-scale gambling—"no Church organization should make money by gambling, nor should the State raise money through sweepstakes or similar methods"—and the importance of fostering in young women a sense of the dignity of marriage and motherhood.

An appeal is made for united Christian action, irrespective of denominational differences. The Conference thanks God for the revival of interest in the cause of Christian unity.

"Christian Unity"

The most important resolutions on the subject of Christian unity are those which deal with the Church of South India. While thanking God for the measure of unity there achieved, and hoping for eventual full communion between the Anglican Communion and the Church of South India, the Conference hopes that the authorities of the latter will reconsider provisions and statements of its Constitution which have caused grave anxiety. Particular reference is made to six points, specified in the report of Christian Unity, but not mentioned in detail in the text of the resolutions. These recommend: (1) the re-drafting of the Church of South India's statement of faith, so as to place beyond question its adherence to historic Christianity; (2) the removal of ambiguities from its statement on the Sacraments; (3) the making of the rite of Confirmation of general obligation;

(4) the modification of synodical procedure to clarify the position and rights of bishops; (5) reconsideration of the relation of the Church of South India with non-episcopal bodies; and (6) a clarification of the future terms of admission to the Church of South India of ministers not episcopally ordained.

Present Action

For the present the Conference recommends that, subject to local regulations, ex-Anglican members of CSI should be allowed full privileges of Communion and ministry throughout the Anglican Communion; that members of the Anglican Communion who join CSI should not be subject to censure; that ministers of CSI not episcopally ordained should not be regarded as having acquired any new rights or status in relation to the Anglican Communion; that confirmed laymen in CSI should be received as communicants, and that other recognized communicants of CSI should be admitted to Communion by the principle of "economy," subject always to local regulations."

Opinion is divided as to the status of the ministers consecrated or ordained by the CSI rite. While the majority holds that they should be acknowledged as truly ordained ministers, a substantial minority believes that "it is not yet possible to pass any definite judgment upon their precise status." The Conference as a whole recognizes that there will be local differences within the Anglican Communion regarding their status, but unanimously hopes that "such differences may never in any part of the Anglican Communion be made a ground for condemnation of action taken by any Church, Province or Diocese."

The Conference concurs with the recommendations of the same Committee with reference to Nandyal. (These again are not specified in the text of the Resolutions). No Anglican province is to be set up within the CSI area, but no Anglican may be coerced into membership of CSI. The arrangement whereby a Commissary of the Metropolitan should have oversight of Anglicans who have not joined CSI shall be continued "for as long as may be necessary." When episcopal ministrations are necessary, the Metropolitan, with the consent of the Moderator of CSI and the local bishop of that body, may arrange for an Anglican bishop to carry out such ministrations.

Future Proposals

For the future in all approaches to reunion, theological differences, especially those concerning the Church and the ministry, should be faced at the outset; the unification of the ministry in a form satisfactory to all should be regarded as a pre-requisite in future proposals; the connexion between the Church and the ministry should be safeguarded; and a step involving the withdrawal of any part of the Anglican Communion from the whole should not be taken without consultation with representatives of the entire Anglican family of Churches.

A carefully guarded encouragement is given to proposals for providing a mutually recognized ministry in advance of organic union. Disadvantages are recognized, and it is affirmed that organic unity must be the final goal. The Statement on Faith and Order prepared by the Episcopal Church of USA is commended as in harmony with the Lambeth Quardrilateral. The reopening of negotiations with the Presbyterian Church of Scotland and the English nonconformist bodies, in view of the Archbishop's Cambridge sermon, is recommended.

Proposals for reunion in Ceylon are regarded as "among the most promising of various schemes." Approaches in North India, Iran and Nigeria are also mentioned. Other resolutions deal with relations with the Orthodox Churches; the Old Catholics; the lesser Eastern Churches; and Lutheran and other Evangelical Churches in Europe. Of particular interest is the request to the Archbishop of Armagh to enquire into the status of the reformed bodies in Spain and Lusitania with whom the Church of Ireland has maintained friendly relations between Anglicanism and other Christian communions, with a particular commendation of the World Council of Churches.

FAR EASTERN ANOMALIES

Marriage and Baptism

The final Resolution of the Lambeth Conference deal with the Anglican Communion, the Church's Discipline in Marriage, Baptism and Confirmation, and certain other details of sacramental administration. We summarize their content here.

The chief bond of unity in the Anglican Communion is to be found in the Book of Common Prayer. All revisions of this Book should be made in accordance with accepted liturgical worship. In 1949 it is hoped that services will be held throughout the Anglican Communion to commemorate the quartercentenary of the first English Prayer Book.

The Conference encourages steps already in progress for the formation of new provinces in Africa (East, West and Central) and in the Pacific. It recommends the appointment of an advisory council on missionary strategy, and of liaison officers between different parts of the Anglican Communion. Recalling with thanks the martyrdoms of recent years, it emphasizes the duty of worldwide evangelization, and individual response to vocations to the ministry and to missionary work.

Exchange of information is desirable throughout the Anglican Communion with a view to attaining the highest possible standard in training the Church's ministers both before and after ordination. It is urged that a Central College for the Anglican Commission should be established immediately at St. Augustine's, Canterbury, and that a Congress representing all parts of the Anglican Communion be held in 1953.

Finally, attention is paid to the status of six Japanese bishops. These were priests consecrated during war time by the minority of Japanese Anglican bishops who acquiesced in pressure to join the Government-sponsored "Amalgamated Church." Their consecration has never been recognized by the Japanese House of Bishops, though the Japanese Prayer Book rite was used at their consecration. It is recommended that they be received back into Nippon Sei Ko Kwai as bishops without jurisdiction; but that they should be eligible at any future time to receive the right to exercise episcopal functions.

Marriage Discipline

The Resolutions reaffirm the need for maintaining the sanctity of the marriage bond, and the Church's standard of discipline. Regular instruction on the subject should be regarded as a normal pastoral duty in every parish. The marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it be established that no marriage bond recognizable by the Church originally existed. (There seems to be a reference here to the Canon of the Church of USA, which makes some provision for nullifying such "marriages.") Confirmed members of the Church who marry contrary to the Church's law must be subject to the Church's discipline as regards admission to Holy Communion. Cases where such persons desire to be admitted must be referred to the bishop, subject to provincial regulations. A warning is given to Anglicans against contracting marriages with Roman Catholics, which necessarily involve a promise that children should be brought up in an alien religious system.

Christian Initiation

Interesting recommendations are made with regard to the Christian sacraments of initiation. It is not held desirable to change the present sequence of Baptism, Confirmation, and admission to Communion. Infant Baptism presupposes that the infant will be brought up in the faith and practice of the Church. The clergy must put parents in mind of this duty; but the Conference "deprecates any policy which would lead to the widespread exclusion of infants from Baptism." Nevertheless, it recommends that no unbaptized person

should be admitted as a godparent; at least one godparent should be a practicing communicant; Churchpeople should be encouraged to offer themselves as godparents when necessary; the parents themselves may undertake godparents' duties. Before Confirmation all candidates should be given definite instruction about repentance and forgiveness, "as set forth in the Exhortation in the Order of Holy Communion."

Ministry of Women

Final sections of the resolutions deal with the ministry of women and the administration of Holy Communion. The Conference rejects a proposal received from South China, and referred to Lambeth by the General Synod of the Church in China, to the effect that for an experimental period of twenty years deaconesses might be ordained to the priesthood. The General Synod wished to know "whether or not such liberty to experiment within the framework of the Anglican Communion would be in accordance with Anglican tradition and order." The Conference replies definitely in the negative; it reaffirms the resolution of 1930 that the Order of Deaconesses is the only order of the minsitry which can be recognized in the case of women; and states that "the time has not come" for the formal consideration of the admission of women to the priesthood. Renewed emphasis is laid on the importance of the work of deaconesses, and the need for their encouragement.

Holy Communion should be administered normally in both kinds, in accordance with universal primitive practice; and a common chalice should be used. Where required, local sanction can be given to administration by intinction; but the method adopted should not be left to the discretion of individual priests.

The Lambeth Conference Closing Service in the Abbey

Sermon by The ARCHBISHOP OF YORK

"When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." —St. Luke xxi. 28.

These words are found towards the end of a terrifying description of things which are to come to pass. Nature and man seem to have joined in alliance to bring destruction upon the earth. Earthquakes, famines, pestilence: signs in the sun, moon, and stars: the roaring of the sea and the billows cause widespread panic. And the wickedness of man intensifies the confusion; there are wars and rumors of war, nation rising against nation, the outbreak of persecution, the march of armies, the flight of refugees, and the capture and massacre of those who failed to escape. On all sides there is distress, perplexity, and fear. And then like a sudden gap in the black thunder clouds revealing the blue sky behind them, there comes this cry: "Look up, lift up your heads; because your redemption draweth nigh."

AN AGE OF REVOLUTION

We also are in an age of storm and strife. It has been very truly said that the recent rate of change has been so great that it is an age of revolution. Greater changes, social, political, and economic, have taken place in the life span of most of us than in all the previous centuries since the coming of Christ. Two great wars have left part of Europe in ruin, with their people destitute and hopeless. Both in the West and the East millions of terrified refugees have been driven by force or fear from their homes.

The demons of hate and suspicion are at large, and the air is full of rumors of war. And over mankind there hangs the menace of the atomic bomb, which with other weapons almost as deadly may finally destroy our civilization. And the changes in man's spiritual and mental outlook have been very great. He has lost his faith in God and in himself. Christianity in most countries now is the religion of a minority, and its doctrine and moral teaching are repudiated or neglected.

We are watching the death of the old age, and the new is still in its birth pangs. The civilization of which we were so proud and thought so permanent is now threatened with the fate which has overwhelmed twenty civilizations which once were strong and flourishing, but now are dying, or are buried already beneath the desert sands of the East, or whose melancholy ruins stand on the shores of the Mediterranean. The hearts of millions are fainting for fear from expectation of the dread things which may come upon the earth.

A WORD OF GOD SPOKEN WITH AUTHORITY

It is natural that in these days of crisis the Church should be asked if it has any message to give or guidance to offer. It is not only Christians who are asking this. There are many who make no claim to be Christians, but who, experiencing the bankruptcy of a materialistic secularism, are now ready to listen to and to welcome a Word of God spoken with authority. For man is made in the image of God and will not permanently be content with a creed which imprisons him in this life; presently inspired with a divine discontent he will lift his eyes from the muck rake in the hope that he may have some glimpse of that which is eternal.

Many are waiting to see if this great gathering of bishops has any message for mankind in this hour of crisis. I am sure that all of us, individually and collectively, both before and during the Conference, have been straining our eyes to see if God has any new vision for us, and straining our ears for any new word which He might wish us to hear and to declare. We must, however, acknowledge quite frankly that, however great man's need may be, God does not necessarily meet it by a new word or vision.

There have been long periods both in the Jewish and Christian Church when there was no open vision. The Church, like the individual, has often had to pass through the mystical experience of the dark night of the soul. God may feel it right to refuse to give the Church clear vision until it has repented of lukewarmness and blindness; before it is given it may have to pray much more earnestly that the Holy Spirit may "Enable with perpetual light, the dullness of our blinded sight." Or God may withhold from the Church a new word, and thus compel us to turn back again to old truths which have been too easily taken for granted and sometimes neglected.

THE CENTRAL TRUTH

It is the central truth of the Christian faith that there is the only and complete answer to man's cry for light and deliverance. Every religious revival in the history of the Church has been due to the direct, uncompromising preaching of Jesus Christ as Lord and Saviour. In an age of wild storm and darkness an ethical system will give no help. Not even the presentation of Jesus as the perfect example of love or as the gentle teacher of the way of sacrifice will help men and women in despair. A timid, sentimental, half-hearted showing forth of Jesus Christ has neither attractive nor saving power. It is the full historic Christian faith that alone can give light, kindle enthusiasm, and conquer the world; and that faith declares that Jesus Who was born in a manger, Who worked as a carpenter, Who often had no roof to shelter Him nor pillow on which to lay His head, Who was scorned and rejected of men, Who was condemned, tortured, and hung as a criminal, is our risen and ascended Lord and Saviour, God of God, Light of Light, Very God of Very God. It is this faith which alone

will prevail. It is only the supernatural Christ Who has the power to save. Men are looking neither for an organization nor for a code of rules, but for One Who will save and guide them.

To the multitudes who are now like sheep without a shepherd, the Church must call with persistent love and persuasiveness, "Lock up, lift up your heads, for the Christ Who is your Redemption is near you."

GOD, MAN, AND THE TOTALITARIAN STATE

It is this doctrine of God in Christ which alone will bring reassurance and hope to a bewildered world. It is a message of reassurance to man dwarfed by the vastness of the universe as revealed by modern science, and treated by the totalitarian State as a means to its own power. Man feels he is at the mercy of systems he has created and of inventions he has made, but which he is powerless to control. But Christ revealed the greatness and value of man; for He taught that God is the Father as well as the Sovereign and Judge, and as Father He has an equal love and care for all His children. Christ died for all, whatever their race or class. And in the perfect life of Christ we see the height to which God meant man to rise. It is Christ's revelation of the greatness and value of man which is the justification of his claim for freedom, for personal security, and other human rights. It is because man is made in the image of God that it is blasphemy to degrade, enslave or torture him. It is because Christ declared that what was done to the least of men was done unto Him, the eternal Son of God, that the Christian Gospel brings hope to the despised, to the downtrodden, and the outcast.

But if the revelation of the greatness of man stood by itself it would bring despair rather than hope. For man would see not only what he was meant to be, but he would discover how impossible it is for him to rise from the old self unto the new life. If Jesus Christ was only the perfect example or teacher He could not save men nineteen hundred years after His death. It is because He is the eternal Son of God Who died on the Cross and rose again that He is powerful to save. In these last years we have learnt to our bitter cost that good intentions and human schemes will not by themselves save man from destruction. It is the living Christ Who brings new hope, and power to those overwhelmed with a sense of frustration and despair.

AN UNWORLDLY CHURCH

But if the Church is to win men to accept the supernatural Christ, its own life must be unworldly and supernatural. It must be clearly distinct and separate from the world. In the early Church there was no possibility of confusion between the Church and the world, the Church went its own way in complete spiritual freedom, and the State by persecution showed its fear and resentment at the existence of a society which had an independent life. The Church survived the fall of Jerusalem and the collapse of the Roman Empire, for it was detached from the world and the State, and did not share their ruin. The modern growth of the power of the State is a threat to the spiritual freedom of the Church whether it is established or disestablished, though an established Church is exposed to special dangers. But worldliness may pervade a Church however free it may be from the State. There is a profound difference between the Church and the world, and this should be shown in the holy life of the body in which the Spirit of Jesus dwells.

The Church has a different set of values from the world, honoring much that the world despises, and rejecting much to which the world gives high honor. And because its ideals and values are different, the world will often hate and persecute the Church. Our Lord never spoke as if His Church would be popular, but rather that it would be small in numbers, but so holy that it would be the leaven leavening the lump. A Church which accommodates itself to the views of the world on marriage or power or wealth can neither teach nor rebuke it. The Church must be detached and distinct from the world if it is to give it the light, guidance, and help which it needs.

SCANDAL OF DIVIDED CHRISTENDOM

And the holiness of the Church will be seen in its unity. Only an united Church can hope to stand firm against the united front of Islam, Hinduism, or of an aggressive and atheistic Communism. We see more plainly than our forefathers the scandal and weakness of a divided Christendom. How can we expect the nations to take very seriously the appeal of the Church for international peace and order when Christians are unable to meet together at the Table of the Lord Whom they all serve? Though we cannot yet see the way to visible unity, this is still very far off, most earnestly we must continue to pray and work for the day when all Christians are united into One Holy Catholic and Apostolic Church.

There is nothing new in the message the Church has to give today; it is the old message of Christ as the Saviour both of the individual and of society. It is the old gospel applied to the special circumstances of our day. But as we hear and give that message today, there are found in it two special notes, the notes of urgency and expectancy.

THE HOUR OF CRISIS

There is the note of urgency. We must give our message and do our work for Christ and His Church at once, and without delay. All through the Gospels there runs this note of urgency. Repeatedly in the first chapter of St. Mark the word "straightway" or "immediately" is used as if Our Lord was impelled by an inner sense of urgency. The writers of the New Testament are men who are convinced of the need for immediate action, there must be no delay for the night cometh when no man can work. We, on the contrary, have taken it for granted that we have plenty of time for God's work. We have stressed the importance of caution rather than of boldness, of thoroughness rather than of speed. We have often chosen the policy of undermining the walls of the hostile city rather than attempting to seize it by violence. But now with the discovery and use of the atomic bomb we live more nearly in the spiritual atmosphere of the first Christians who expected at any time the end of the world. Within a few years our civilization may pass away. Now, therefore, is the hour of crisis; before it is too late we must preach the Gospel and bear our witness; now we must repent and call others to repentance before the door of opportunity is shut.

HOPE

And with the note of urgency there is also the note of expectancy. The Church waited gladly and hopefully for the return of its Lord: "Maranatha, the Lord is at hand" was a salutation not of dread but of expectant hope. Beneath the fears and forebodings of the modern world there is a strong element of expectancy. There is a deep hope among multitudes that out of the present confusion there may come a better world. And we who are Christians share this sense of expectancy, we have moments when we feel we are near some great change—perhaps a religious revival such as those which in the past suddenly brought new life to dead bones; perhaps some great deliverance from fear; perhaps in some undreamed of way a coming of the Lord as often He has come in history. As a Church watchful and expectant we must wait on the Will of the Lord.

It is with this confident expectancy we shall, please God, return to our work in our several dioceses. We shall carry away happy memories of weeks of fellowship, conference, and prayer. We have made new friends. We have shared rich and varied experiences. We have reached on many matters a common mind. But while with thankfulness we shall recall these past weeks, with hope and expectation we shall also look to the

(Continued on page 8.)

The End of Queen Anne's Bounty

A clipping from a London newspaper carries a picture of a group of gentlemen with bared heads placing a wreath at the foot of the statue of Queen Anne. The caption under the picture was "The End of the Bounty."

"Three cheers for Queen Anne were given in Westminster yesterday afternoon," so the story ran. "They echoed a little sadly along the 18th century houses of Queen-Anne's-Gate. For Queen Anne's Bounty, founded for the benefit of the poor clergy, was dead after a life of 244 years, and the cheers ended the farewell ceremony at her statue.

"Today the £70,000,000 of the Bounty is to be joined to the £140,000,000 of the Ecclesiastical Commission to form the funds of the Church Commissioners for England, the new financial body of the established church."

No notice seems to have been taken in America of this event. One reason may be that Queen Anne's Bounty was intended entirely for the benefit of the clergymen of England, and no appropriation from it was ever made to any object in the American colonies. Yet because of the great importance of its work to the welfare of the poorer clergy of the Church of England it had also a strengthening effect upon the life of the Church both at home and abroad.

At the beginning of Queen Anne's reign in 1702, a condition existed within the Church, and had existed for generations, that a great many of the clergy, rectors and incumbents of parishes, received salaries so small as to be totally inadequate for the support of an incumbent. A report prepared in 1714 showed that there were in England at that time "5,082 livings under eighty pounds in annual value, of which more than 3,000 were under forty pounds, and 471 under ten pounds."

On the other hand there was among the perquisites of the Crown an income of about fifteen thousand pounds sterling per annum which had been established by King Henry VIII at the time of the Protestant Reformation in England. This particular income came from the Annates and Tithes paid by rectors of parishes as taxes upon the salaries received from their parishes. The Annates was a full year's income, which the rector had to pay upon receiving his induction as rector, and the Tithes consisted of one-tenth of the salary to be paid every year. Prior to the Reformation, when the Church of England was under the domination of Rome, the Pope demanded, and received more or less, these annates and tithes as a perquisite of the Papacy; but King Henry VIII forbade any further payment of this kind to the Pope, and ordered that these payments be made to the Crown. This custom continued in effect through his own and the succeeding reigns until that of Queen Anne .

It was due to the generosity of Queen Anne, and her devotion to the Church, that she secured the consent of Parliament to convey to a corporation all the title and interest of the Crown in this income from Annates and Tithes, with the instruction that this new Corporation should use it for the augmentation of the salaries of the poorer clergy. The corporation, called Queen Anne's Bounty, was duly formed, composed of more than seven hundred of the leading civil and ecclesiastical officials of England; and has continued in existence until the present day.

In addition to its annual income from Annates and Tithes, until the abolition of that form of taxation of clergy in 1926, the "Bounty" has at various times received additional grants from Parliament, and gifts and bequests from individuals, as its plans and spheres of work grew larger and more comprehensive. So, today, as it has become merged with the new organization, it owned permanent endowment funds amounting to seventy million pounds.

The first work of the "Bounty" was to augment the salaries of ministers receiving less than ten pounds per annum, (471 of them) and of those receiving less than thirty-five pounds. The policy for the beginning was, not to make direct gifts from its income to the individual clergyman, but to purchase income yielding landed property, with the title of each piece standing in the name of the Queen Anne's Bounty itself, but the income therefrom "earmarked" as augmentation of the salary paid by a particular small parish. In the beginning, as a rule, property to the value of two hundred pounds was purchased for each parish which was to be helped. In following this plan, the endowment funds of the Bounty grew from year to year as more and more tracts and buildings were purchased for the endowment of parishes.

As time passed, the Bounty has succeeded to a very notable degree in augmenting the annual income of the weaker parishes in England. It then turned its attention to other matters also pertaining to the welfare of clergymen incumbent in the poorer parishes. Perhaps the most notable of these additional services has been in helping the rectors to take care of dilapidation of the particular property for whose upkeep the rectory, or parsonage, with its glebe land and outnormally be the chancel of his Church building, and the rectory, or parsonage, with its globe land and outbuildings.

The Bounty provided a way by which the incumbent could pay a definite amount from year to year, instead of having need for repairs accumulate to an impossible figure; or it could help in the matter of the sale of rectory or parsonage no longer suitable for use, and the purchase or rebuilding of another.

As Queen Anne's Bounty has touched the life of

the clergy through these 244 years of existence, it has proven a great blessing to the Church of England. Perhaps, owing to changed conditions the time has come for its work to be merged into that of the larger sphere of the newly formed Church Commissioners for England. But the whole membership of the Anglican Communion throughout the world might well join in spirit with the little group who placed a wreath at the foot of a time-worn statue in London, and gave three cheers in gratitude for the far-reaching effects of the love shown by a great Queen for her Church.

—G. M. B.

Thomas Campbell Darst, Bishop

Tom Darst was called by God to enter Paradise as this month began. He was one of the most beloved bishops of the Church. His warm personality and sincere interest in all people made him a great pastor. Forty years after he served as rector of a parish in Virginia, people still speak of his helpful ministry in times of trouble and sorrow. As a bishop, he was not a remote, administrative executive, but a father in God to thousands.

His diocese was largely a rural one. His leadership in this field was significant. The foundations he laid will continue to bear fruit for many years to come in East Carolina.

He was an able preacher and a graceful and delightful speaker. His sermon at the recent consecration of the Rt. Rev. William Gordon as Bishop of Alaska was powerful and moving. But many will also recall the twinkle in his eye as he spoke at parish dinners and on civic occasions.

His council was listened to with respect in the House of Bishops. In latter years, he was one of its sagest elder statesmen. But most of all in national Church affairs he will be remembered for his great interest in evangelism. He was chairman of the "Commission on Evangelism" of the twenties. This was one of the few truly effective efforts of our Church in this important field. The methods and materials developed by that Commission under Bishop Darst's leadership might well be studied with profit today. He was always distressed that this work was not carried on and buttressed by a permanent department in our national organization.

Bishop Darst was as busy since his retirement as diocesan as before it, fulfilling innumerable engagements to speak, aiding other bishops in many dioceses, and even filling vacant parishes for months at a time. He died as he lived, an active and stalwart soldier of the Lord Jesus Christ. We praise God for his life and ministry, and pray that he may go from strength to strength in God's heavenly kingdoms, and that we may have grace to follow his good example.

RETURNING TO WORK IN CHINA

New York, N. Y.—Mr. B. W. Lanphear of Worcester, Mass., sailed on a freighter of the Maersk Line from Brooklyn, N. Y., August 2, returning to his work in Wuhu, China, Diocese of Anking. Accompanied by some seventy pieces of baggage, more than 600 cubic feet, mostly relief goods, Mr. Lanphear expressed appreciation of the Maersk Line's consideration and cooperation. The trunks of relief clothing, boxes of books for the school library in Wuhu, and other needed supplies, represent many weeks of work in assembling and packing by friends in the diocese of Western Massachusett and elsewhere. The freighter's six-weeks voyage is by way of San Francisco, Manila, Iloilo, Cebu and Hongkong to Shanghai.

Mr. Lanphear has been on the mission staff since 1917 as teacher, treasurer, and in other capacities. He was one of the small group of foreigners who lived in Wuhu for four years of Japanese occupation and then was interned. He was seriously ill during most of the internment period but immediately on release returned to his station to get things in order before leaving on furlough. After a long convalescence in the United States he has recently completed a number of speaking tours and leaves for China in good health.

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BORROWING TO FINANCE NEW WORK

Providence, R. I.—A current trend in life, including Church life, is found in Rhode Island, as elsewhere. What with the shortage of houses and apartments in the cities, and the urge for small houses away from the crowding of city streets, many families are leaving the cities for the suburbs or the country. There they remodel old houses, or build small new ones. After awhile the ties with the old church parishes grow less strong and also it is difficult to get the children to Sunday School or church. And the result? Churches lose members and Christian life is dimmer—unless new churches are built among the scattered people.

All the Christian bodies are feeling this movement, and the Episcopal Church in Rhode Island is doing something about it. The diocesan Convention has authorized the borrowing of $85,000 to help finance new work among our missions in Rhode Island.

College work is not neglected in this upswing effort. At Brown University and Pembroke College and the State College at Kingston, aggressive work is starting among the students, men and women, including a large number of ex-G. I.'s.

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THE LAMBETH CONFERENCE CLOSING SERVICE IN THE ABBEY

(Continued from page 6)

future. When we are discouraged by the stolid indifference of a pagan world, and by the slight impression we seem to make on it, we shall hear the call, "Lift up your heads, for your redemption draweth nigh." When some of you return to work which is dangerous, exhausting, and depressing, in your darkest hour of anxiety God grant you may hear the promise: "Your redemption draweth nigh." When the Church has to face unpopularity and scorn, with the falling away of many, it will hear the Master speak: "Your redemption draweth nigh." And when the tired body fails, and life draws to a close, then will be heard the trumpet cry, "Look up, lift up your heads, for your redemption draweth nigh."

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE BIBLE—A BOOK ON CITIZENSHIP

It is impossible to govern the world without the Bible.—George Washington.

The Bible is the cornerstone of liberty.—Thomas Jefferson .

The Bible is the Rock on which our Republic rests.—Andrew Jackson.

The Bible is the best gift which God has given to man. But for that Book, we would not know right from wrong. —Abraham Lincoln.

To this Book we are indebted for the progress made in our civilization and to this Book we must look as our guide in the future.—Ulysses S. Grant.

The more profoundly we study this wonderful Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be the destiny of our nation. —William McKinley.

Almost every man who has by his life work added to the sum of human achievement of which the race is proud . . . has based his life-work upon the teachings of the Bible.—Theodore Roosevelt.

There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God.—Woodrow Wilson.

No nation ever stood without religion. No nation ever can stand without religion. The forms and power of religion must permeate the state and be recognized by it. The public school is the one place to put religion to make it effective in national life.—Calvin Coolidge.

We are indebted to the Book of books for our ideals and institutions. Their preservation rests in adhering to their principles.—Herbert Hoover, From the Christian Statesman, May, 1948.

* * *

Seabury House at Greenwich, Conn., has extensive grounds. During the period of vacancy before the Church acquired the Center, the grass, weeds and brush grew lushly. This month (August) a Work Camp of boys from the Second Province is housed there. and much clearing and cleaning is being done. The boys work about four hours a day, and in addition have a program of study, recreation and worship. The Rev. Knud Larsen, rector of Grace Church, Rutherford, N. J., is leader.

PRAYER BOOK PAGE BY PAGE CXXXVIII

Among the wisest things that the revisors of 1928 did was to transpose two prayers in the communion service.

They moved the Lord's Prayer from its position following the administration of the elements to its present place as a part of the Consecration Prayer, and they brought the "Prayer of Humble Access" from a place preceding the Consecration prayer to its present position on page 82, coming after the Lord's Prayer, and immediately before the administration of the elements.

The Lord's Prayer has been discussed in previous pages of these articles in sufficient detail to make further comment unnecesary. The introductory sentence, however, is something that requires some explanation. To many people it seems an odd thing that the minister should say, before beginning the Lord's Prayer, and now as our Saviour Christ hath taught us, we are bold to say." These words sound almost incongruous when followed by the gracious opening, "Our Father, etc."

This is one of those places where the historical background is both interesting and informative. In the early Church converts were put through a course of instrutcion that was like the lectures that are now given to candidates for admission to the Masonic Order. They were secret and the ten commandments, the apostles' creed and the Lord's Prayer were used as passwords among the early Christians. The last one of these private teachings to be learned was the Lord's Prayer, and this ancient preface to it was used, because it completed instruction and made the person a full fledged Christian, and in those days it really required some "boldness" to join a group whose members were liable to be taken out any day and be fed to a lion, or who might be placed on a street corner and oil poured over them and set on fire to be used as street lights. So a short sentence can remind us and impress upon us the dangers and difficulties through which the Church has come, and reminds us of past heroism.

R. C. MONTAGUE.

* * *

Immediate steps should be taken to strengthen the charter of the United Nations by modifying the veto power, and there should be a federal union now of all nations which favor this action. This according to action taken by the Diocesan Convention of Western Massachusetts.

LOOKING AHEAD

Our summer vacation days are about over. The heavy work of the Christian Program is about to begin. How many grave problems we are facing just now! But we must meet them bravely and in a noble, heroic way. Perhaps it would be well to begin with a few "DON'TS": Don't spend too much time condemning our co-workers. "Don't" forget that none of us is perfect, we all err and stray like lost sheep. Our most desperate need is for a Good Shepherd to lead us into the paths of righteousness. Let us try to be good shepherds, and help our weaker brothers. We want to build up a world fellowship and make people happy and peaceful and kindly. A new disciple was heard to remark a short time ago: "That the old Church workers were too old-fashioned. They do not seem to realize that we are living in a new age. But is that any reason that we should neglect the beautiful qualities of the soul?

* * *

"LORD, MAKE ME KIND!"

Lord, make me kind!
The World is full enough of needless tears,
And hungry hearts are full of nameless fears,
To these no vision of Thy kindness appears.
Lord, make me kind!

Lord, make me think!
For thoughtlessness has caused so much of needless woe.
That thoughtless word of mine may grow and grow
Until, like torrents mad, no thing can stay its flow.
Lord, make me think!

—The Chimes, First Methodist Church, Seattle.

* * *

The Diocese of Indianapolis is congratulating the congregation of St. Paul's, Indianapolis, upon the completion of a new church building. It notes also that since the first service in the new church last September, the Bishop has confirmed two classes of 76 each, a total of 152 persons. Of these new communicants, 25% were unbaptized until prepared for Confirmation; 60% had been baptized in other communions; and 15% were baptized in the Episcopal Church, the products of normal Church families. "This would seem to indicate that an old and established parish, set down in new surroundings, can be a real evangelizing force and spur us on in our program of Evangelism."

News of the Church

EPISCOPAL RADIO PROGRAM A REALITY

Aim To Reach Unchurched

New York, N. Y.—On October 1, at 8 P. M. E. S. T., the first weekly national network radio program of the Church will go on the air. It is produced by the National Council, with the enthusiastic and valuable cooperation of the Episcopal Actors' Guild.

This is the first important Church broadcast to be sent out on a weekday evening, when listening audiences are largest, rather than the usual Sunday daytime periods, when listening audiences dwindle to almost nothing. The Episcopal program goes on Friday evenings at 8, with a re-broadcast for the far west. It will be carried by the entire Mutual Broadcasting System network, with a few additional independent stations where Mutual coverage is not complete.

The program is a complete innovation in Church broadcasting. It is pioneering. It is planned to reach the unchurched, who will never, voluntarily tune in on the usual type of religious broadcast. It is hoped to develop some interest and relationship between the Church and many of the seventy million pagan-Americans, who have no Church affiliation whatever.

The program makes no attempt to do the work that clergy and parish church are intended to do. It aims to reach the unchurched, to show them that the Church has help to offer in personal problems, and that its aim, right now, is of special timeliness, in this unsettled world. It is designed to bring people into parish churches, and to have them get acquainted with the rectors. Then the local parishes and missions have the magnificent opportunity of leading these "inquiries" into the Christian fellowship . . . a challenging opportunity indeed.

The unusual nature of the program prompted the Presiding Bishop, in urging the support of Church leaders, to refer to it as "this new, to some daring, and yet essentially sound evangelistic plan."

"Great Scenes From Great Plays" is the title of the program. Fine dramatic works are presented by great artists of both stage and screen. The 800 members of the Episcopal Actors' Guild, with other guest stars of equal magnitude, are eager to do their full share in making the broadcasts truly memorable dramatic presentations. The programs will draw listeners, churched and unchurched, through sheer entertainment value and artistic merit. Following the drama, a lesson is drawn, briefly and pointedly, from the play itself, then comes a closing comment about the Church and what it can do for the needy people of this chaotic age, with an invitation to come to Church, your own Church if you have one and if not, then get acquainted with the local Episcopal Church and its rcetor. Listeners are asked to send for a booklet, **Finding Your Way**, which tells about the Church, simply and directly, in a style planned especially for people unfamiliar with ecclesiastical nomenclature.

The first presentation, Friday, October 1, will be Rostand's famous **Cyrano de Bargerac**, with the distinguished veteran of the stage, Walter Hampden, playing the role of Cyrano, the role which he has portrayed more than a thousand times. Episcopal Churchman Hampden will appear in all the subsequent programs as host, presenting play and players and giving necessary narration to set the scenes.

While not intended for the saints of the Church, who, none the less, will want to hear the programs, every Church member can help make the program fulfill their evangelistic purpose. Already men are organizing telephone groups, women are planning to invite friends to their homes to hear, young people are developing listening groups, and clergy are thinking of sermons based on the lesson taught by the various broadcasts. Every Church member can have a part in building the listening audience of the unchurched . . . that in itself constituting a fine evangelistic service.

A radio producer, not associated with the program in any way, said: "This is a fine and challenging thing. It is bound to succeed. It opens wide a door of opportunity to the whole Episcopal Church, and should, in time, strengthen every parish in the entire Episcopal Communion."

* * *

CATHEDRAL MARKS QUEEN WILHELMINA'S GOLDEN JUBILEE

New York, N. Y.—The Golden Jubilee of Queen Wilhelmina of the Netherlands was observed at the Cathedral of St. John the Divine on Sunday, September 5, at the 11 A. M. service.

The Consul General of the Netherlands in New York, together with diplomatic representatives and other members of the consular corps were present and occupied special seats reserved for them, as were other distinguished guests.

The service began with the singing of the hymn, "We gather together to ask the Lord's blessing," sung to an ancient Dutch folk song.

The Rev. Canon Edward N. West, Sacrist of the Cathedral, made an address. Bishop Gilbert was not present, being still at his country residence at Heath, Mass.

The Rt. Rev. Charles K. Gilbert, bishop of New York, has authorized the service for use in the Diocese of New York.

As part of the authized Service is the following prayer:

"Almighty God, who rulest over all the nations of the earth; we yield Thee hearty thanks for the blessing granted to our brethren of the Netherlands in the person and reign of Thy servant Wilhelmina, their sovereign lady and queen. As Thou hast vouchsafed her to earn the love and trust of her people during these fifty years, so do Thou, the God of mercy, grant her, we beseech Thee, to spend the remainder of her days in quietness and peace. May the faith and steadfastness which she and her people have shown forth in time of trial be fixed in the memory of all mankind and inspire in us all a like determination to serve Thee with singleness of mind and devotion to the duty which freedom involves. Through Him, Who for the winning of our liberty laid down His life, Thy Son, our Saviour Jesus Christ. Amen."

A festival Te Deum was sung by the clergy and choir, and this part of the Service was concluded with the National Anthem of the United States and of the Netherlands. The Service of Holy Communion then followed.

* * *

NAMED TO IMPORTANT COMMITTEES

Amsterdam.—Two Episcopal Church leaders have been named to important committees at the First Assembly of the World Council of Churches.

Presiding Bishop Henry K. Sherrill will serve on the committee that will nominate a president for the World Council, and Charles P. Taft, Ohio layman and president of the Federal Council of the Churches of Christ in America, is serving as chairman of the permanent press committee for the World Council.

Addenda: Received by radiogram following above, is announcement that Bishop Angus Dun of Washington, and Mr. Taft have been elected to member-

ship on the Central Committee of the World Council.

* * *

DIOCESE MAKES SURVEY

Study Reveals Dissatisfaction With Quality of Spiritual Work

Detroit, Mich.—The 30 young people engaged in summer work in the Diocese of Michigan are beginnnig to uncover some interesting facts in connection with their surveys and other labors. One of the recent projects undertaken was a chaplaincy need survey of the health and correctional institutions of Detroit, made by Mr. Louis C. Breitenbach, Michigan State College student, under the supervision of the Diocesan Department of Christian Social Relations. Mr. Braeitenbach was one of the young people doing summer work in the diocese under the Bishop Page Foundation, as part of the project of training seminary students and others fn Church leadership.

The survey reveals a somewhat unsatisfactory state of affairs in the meeting of spiritual needs of people in health and correctional institutions. A glaring fault seems to be that there is little coordination between the activities carried on by various ministers, and that there is also a failure on the part of administrative authorities to recognize the work of the chaplains as a necessary part of the work of the institution.

The study also reveals a general trend on the part of all institutions to be increasingly dissatisfied with the quality of spiritual work undertaken, and their growing alarm over the activities of the more emotional types of religious workers.

The most encouraging part of the survey is that without exception the heads of institutions are eager to have the highest type of chaplaincy service, and assured the Church representative of their willingness to co-operate in securing chaplaincy services which would be a recognized part of staff activities.

The director of the Department of Christian Social Relations, the Rev. G. Paul Musselman, in conjunction with the Rev. Sheldon Rehn, of the Social Service Department of the Detroit Council of Churches, has organized a Chaplaincy Council to co-ordinate chaplaincy services and raise the standard of ministrations.

Worked As Labor Pastor

Another summer worker, Mr. G. Lucian Slone, a student at the Episcopal Theological School, worked for two months on the staff of the Detroit Episcopal City Mission Society as a Labor Pastor. He called on the local offices of the labor unions in Detroit, as a pastor would call on the homes in his own parish. He was warmly received, and many union leaders have commended the Church for her foresight and have made suggestions about the ministry of the Church to the organized worker.

Many union officials have asked that the Church in this area undertake a full-time labor chaplaincy, by adding another clergyman to the staff of historic Mariners' Church. This summer pastoral work was undertaken as a joint project by the Bishop Page Foundation and the Detroit Episcopal City Mission Society.

BISHOP OF HANKOW TO BE CONSECRATED

New York, N. Y.—A letter received by the National Council from the Rt. Rev. A. A. Gilman, retired bishop of Hankow, China, asks that the Church at large be informed that the Consecration of the Very Rev. Stephen Rai-Sung Tsang as Bishop of Hankow will take place in the Church of the Holy Nativity, Wuchang, September 15, at 10 A .M.

Bishop Gilman will be Consecrator and preacher. Bishops Lloyd R. Craighill of Anking and Addison K. S. Hsu, assistant bishop of Kwangsi-Hunan will be co-consecrators, and Bishop Kenneth Graham Bevan of Eastern Szechwan, will read the Litany.

* * *

BROTHERHOOD OF ST. ANDREW

50th National Convention

Oxford, Ohio.—Lt. General John C. H. Leo, executive vice-president of the Brotherhood of St. Andrew, announced that the largest gathering of Episcopal Churchmen of 1948 was called to order on August 30 by President Samuel S. Schmidt of York, Pennsylvania.

The keynote address was given by Bishop Tucker of Ohio who had just returned from the Lambeth Conference in London.

In addressing this 50th National Convention of Episcopal Laymen, it is expected that Bishop Tucker was one of the first of the returning American bishops to give an account in this country of the proceedings and momentous decisions of the Lambeth Conference. He challenged men in America in the crucial months remaining in 1948 to the task of bringing Christian America to array itself firmly for world peace.

President Schmidt of the Brotherhood, who also has just returned from a summer in Europe visiting with Chapters of the Brotherhood of St. Andrew both in England and on the continent, addressed the meeting on the importnce of World Wide Evangelism in our time.

Many former Army and Navy chaplains attended to take over the duty of leading discussion groups. Among them were the Rev. Francis B. Sayre, Jr., grandson of Woodrow Wilson and son of the former Assistant Secretary of State who at the time of Pearl Harbor was United States Commissioner to the Philippines. The Rev. Mr. Sayre was a Navy Chaplain and is now rector of St. Paul's, Cleveland.

Other Church leaders who gave addresses were Bishops Clingman of Kentucky, Barry of Albany, and Heistand of Harrisburg, the Rev. Frederick McDonald and Rev. Dr. John Heuss of New York City.

* * *

CHRISTIAN YOUTH CONFERENCE

New York, N. Y.—Episcopal young people displayed much interest in the Christian Youth Conference of North America held in Grand Rapids, Mich., August 31-September 5. The quota for the Episcopal Church was 100, and by August 24 there were 85 enrolled, with other applications coming in, so that the Episcopal quota was more than filled.

The conference was sponsored by the United Christian Youth Movement, in which the Episcopal UMCY holds membership. About 5,000 young people attended to witness for Christ and to discuss the problems of interchurch cooperation. There were group discussions, worship services, Bible study, pageants, recreation and separate denominational meetings.

A member of the National Youth Commission from each Province served on a general committee, Robert Taylor of Brockton, Mass., chairman. Each afternoon there was a meeting of Episcopal Church delegates, with John Booty as general chairman.

* * *

LOSSES IN JERUSALEM

New York, N. Y.—Writing on the fourth day of the actual suspension of hostilities in Jerusalem, the Rev. Walter C. Klein, Th. D., reported to the National Council that "Jerusalem is her usual sanguine self." "Whatever may be the sentiments of the fire-eaters, the clergy and the ordinary people of the land will be enchanted if there is no more fighting."

Dr. Klein has been trying to gather accurate figures as to losses, and believes that seven priests have been killed, three Latins, one Greek Orthodox, one Russian Orthodox, one Syrian Orthodox, and one Abyssinian. During one phase of the fighting the Anglican Cathedral, St. George's, was pelted with mortar bombs. No serious damage was done, and the only person wounded was a young servant, who is off the danger list. The losses of the Eastern Churches are estimated to be about $1,170,000, with a number of churches and monasteries not yet reported.

The Rev. Prof. Ovid R. Sellers of the Presbyterian Theological Seminary, Chicago, has taken over the duties of director of the American School of Oriental Research in Jerusalem, thus releasing

Dr. Klein, the American Chaplain, for full-time work at the Cathedral. With Bishop Stewart's consent, Dr. Klein had served for three and a half months as director of the school.

* * *

SUCCESSFUL CONFERENCES

Salt Lake City, Utah.—An adult Summer Conference and the second year of "Camp Tuttle" a District Youth Conference, were conducted in the Missionary District of Utah this Summer, and both were highly successful.

The Summer Conference was held at Rowland Hall School for Girls, and the Rev. Kenneth A. Heim, of Virginia Theological Seminary, and Miss Charlotte Tompkins were the headliners. Since such a Conference had not been held for twenty-five years, it was something of an innovation, but the attendance more than justified its meeting, and all present enthusiastically voted to continue it.

Camp Tuttle was held in Ogden Canyon at a Girl Scout Camp, and was both larger and more successful than the previous year. Those attending asked for a larger camp next year if possible. The visiting lecturer was the Rev. Gilbert P. Prince from Ventura, Cal., and the Camp was under the direction of the Rev. J. Burton Salter, of Ogden, the District Youth chairman.

* * *

NIOBRARA CONVOCATION

Indian Field, S. D.—The 77th annual Convocation of the Niobrara Deanery (Indian Field) in South Dakota was held at Lower Brule Agency, August 5-8. Over a thousand Indians were present, and it was one of the best Convocations that has ever been held.

At that Convocation the Rt. Rev. W. Blair Roberts, bishop of South Dakota, ordained one Indian to the diaconate, made one a Catechist, one a Helper, and one a Senior Catechist. At the same time he presented to the Convocation four Indian Senior Catechists, each of whom had spent forty years or more as Catechist and Helper. One, Mr. Allen Last Horse, of the Corn Creek Mission, who is now almost eighty years of age, had served for forty-seven years.

One of the features in Niobrara Convocation is the presentation of the offerings which the Indian people gathered during the year. This year they presented offerings amounting to over $9,300, which was an all-time record through the many years which they have had Convocations. It was $1,000 more than last year's offering, which at that time was an all-time record.

Convocations next year will meet on the Rosebud Reservation.

Personal Notes

CLERICAL CHANGES

The Very Rev. Leland W. F. Stark, dean of Calvary Cathedral, Sioux Falls, S. D., has accepted the call to become rector of the Church of the Epiphany, Washington, D. C., succeeding the late Dr. Charles W. Sheerin, as of October 10.

The Rev. Early W. Poindexter, for two years chaplain at the University of the South, Sewanee, Tenn., has accepted a call to Christ Church Cathedral in St. Louis, Mo. Mr. Poindexter, who received his divinity degree at Sewanee in 1925, returns to a city in which he spent thirteen years as minister.

Mr. Poindexter served in the first World War as a pilot in the Army Air Corps. He was ordained to the priesthood in 1926 after studying at Sewanee, the Universities of Kansas and Wisconsin, Harvard and General Theological Seminary. For a year he was in Grace Cathedral, Topeka, Kansas, and for two years at Trinity Church in Atchison.

In 1930 he became associate at the Church of St. Michael and St. George in St. Louis and two years later was made rector at the Church of the Holy Apostles there. He remained in St. Louis until 1943 when he entered the Navy as Chaplain. He served in the Pacific for approximately two years, being advanced to the rank of lieutenant commander. He came to Sewanee following his separation from the Navy.

The Rev. John E. Daley, formerly rector of Grace Church, Baldwinsville, N. Y., accepted a call as of August 15, to be rector of the Church of the Good Shepherd, Balmont, Cal.

The Rev. Paul F. Hebberger, formerly rector of Holy Trinity Church, Oxford, Md. (Easton), will be rector of Trinity Church, St. James, Mo., with charge also of St. Andrew's, Cuba, and St. John's, Sullivan, Mo., after Oct. 1, 1948.

The Rev. Charles H. Washburn, formerly vicar of the Chapel of the Advent, Grace and St. Peter's Parish, Baltimore, Md., will be rector of St. Stephen's Church, St. Louis, Mo., on Oct. 1, 1948.

The Rev. Lesley Wilder, Jr., formerly assistant of St. Thomas' Church, New York, N. Y., became rector of St. Matthew's Church, San Mateo, Cal., on Aug. 15, 1948.

IN DIOCESE OF MICHIGAN

The Rev. Robert A. Tourigney, formerly of San Mateo, California, became assistant minister in St. Andrew's Church, Ann Arbor, on August 15.

The Rev. Percy D. Jones, since February, 1947, assistant minister in St. John's Church, Detroit, became rector of Trinity Church, Niles, Diocese of Western Michigan, on September 1.

The Rev. Wm. S. Hill, assistant minister in Christ Church, Cranbrook, Bloomfield Hills, since 1944, became rector of St. Peter's Church, Uniontown, Pennsylvania, on September 1.

The Rev. George D. Clark, rector of Trinity Church, Detroit, since February 1, 1947, became assistant minister in Christ Church, Cranbrook, Bloomfield Hills, on September 1.

The Rev. Hugh C. White, formerly assistant minsiter in St. Luke's Church, Ypsilanti, became rector of that parish on September 1, succeeding the **Rev. Robert L. DeWitt,** who became rector of Christ Church, Cranbrook, Bloomfield Hills, on August 1.

The Rev. Wilbur R. Schutze, formerly rector of St. Paul's Church, Palmyra, Missouri, became assistant minister in St. Luke's Church, Ypsilanti, on September 1.

The Rev. Alvin H. Hanson, former assistant minister in St. Paul's Church, Chestnut Hill, Philadelphia, came to Michigan on September 1 as rector of St. Jude's Church, Fenton.

The Rev. Charles May became missionary-in-charge of St. John's Church, Durand, Mich. Mr. May was ordained to the diaconate by Bishop **Creighton in** June, 1946, and became an assistant minister in St. Paul's Church, Flint, at that time, leaving that position to take up the work in Durand. He was ordained to the priesthood by Bishop Creighton in February, 1947.

APPOINTMENTS

The Rev. C. B. W. Maddock has been appointed for missionary services in the Panama Canal Zone, and with Mrs. Maddock and their daughter Dorothy Louise, have sailed for their new field of work.

Mr. Maddock will be priest-in-charge of Christ Church, Colon. At the time of appointment he was dean of Trinity Cathedral, Duluth, Minn., and priest-in-charge of St. Paul's Church, Two Harbors, Minn.

Born in Brigus, Newfoundland, Mr. Maddock came to this country in his boyhood. He is a graduate of Carroll College and of Nashotah House. He has served parishes in Waupaca and New London, Wis.

Sister Daisy Kitchens, a recent graduate of the Church Army Training School has been appointed as a woman worker at St. Elizabeth's Mission, Whiterocks, Utah, among the Ute Indians. She began her work August 1, and is under appointment of the Woman's Auxiliary, assisting the **Rev. Joseph F. Hogben.**

MARRIED

The Rev. J. Robert Nicholas, vicar of the Price Valley Mission in Utah, was married in St. Michael's Cathedral,

Boise, to Miss Barbara Baer, a graduate of St. Margaret's House, and recently woman worker in Trinity Church, Toledo, Ohio. They will live in Kenilworth, Utah.

* * *

ORDINATIONS

Priest

The Rev. Elmer A. McLaughlin was ordained a priest at St. Cyprian's Mission, San Francisco, Calif., on June 19, 1948, by the Rt. Rev. Louis Childs Sanford, D. D., retired Bishop of San Joaquin. The Rev. Keppel W. Hill presented the candidate and the sermon was preached by the Rev. Lewis A. Baskervill, St. Augustine's Church, Oakland, Cal. Mr. McLaughlin will be vicar of St. Cyprian's Mission, San Francisco, Cal.

The Rev. Keith R. Dean, assistant minister in Grace Church, Port Huron, was ordained in that church on July 16. He was presented by the Rev. Austin E. DuPlan, rector of the parish. Preacher, the Rev. George Backhurst of St. Clair, Mich., retired; Litanist, the Rev. Wm. Hall of St. Mark's Church, Marine City; Epistoler, the Rev. Henry H. Firth of St. Paul's Church, Port Huron. Mr. Dean continues as assistant minister in Grace Church, Port Huron.

Deacon

The Rev. Wilbur Charles Woodhams was ordained deacon on June 6, 1948, at Trinity Church, Concord, Mass., by the Rt. Rev. Karl Morgan Block, D. D., Bishop of California. Mr. Woodhams was presented by the Rev. Wm. Bradford Hastings, who also preached the sermon. Mr. Woodhams will be assistant at St. Luke's Church, San Francisco, Cal.

Mr. William Leighton Burgess was ordained deacon by the Rt. Rev. Granville Gaylord Bennett, D. D., bishop of Rhode Island, in the Cathedral of St. John in Providence, on Saturday, August 14, 1948. The sermon was given by the Very Rev. Arthur F. Roebuck, dean of the Cathedral. The Litanist was the Rev. Daniel Bennett, rector of St. Paul's, Malden, Mass., the ordained's home parish; the Epistoler was the Rev. Walter Hotchkiss, of Fulton, N. Y.; The Rev. Canon Albert C. Larned, canon of the Cathedral, was the Master of Ceremonies. The Rev. Mr. Burgess will continue to serve St. Andrew's, Harris, and Christ Church, Coventry, R. I.

Francis A. Hoeflinger was ordained to the diaconate on July 11, at St. Paul's Church, Lansing, Mich. He was presented by the Rev. George R. Selway, D. D., rector of that parish. Preacher, the Rev. Harold E. Towne, rector of St. James' Church, Birmingham, in whose parish Mr. Hoeflinger is now assistant minister. Others participating in the service were the Rev. Shelbert Harris of Wickliffe, Ohio, who read the Preface; the Rev. Wm. A. Clebsch, Episcopal Stu-

"Of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as from the grave."
—John Ruskin.

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Nashotah House,
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Sewanee, Tenn.
Seabury-Western Theological Seminary,
Evanston, Ill.
Virginia Theological Seminary,
Alexandria, Va.

dent Chaplain at Michigan State College, who read the Litany; the Rev. Richard O. Petersen, assistant minister in St. Paul's Church, Lansing, who read the Epistle; and Mr. Robert O. Addy, of the Lansing Parish, who acted as Master of Ceremonies.

DEATHS

REV. EDWARD REINHOLD ROGERS, Ph. D., rector of St. Luke's Church, Hot Springs, Virginia, died on August 26, after an illness of some weeks. The funeral service was held on the afternoon of the 28th, at Christ Church, Charlottesville, Va., with interment in Riverview Cemetery, Charlottesville. The Rev. Richard R. Beasley of St. John's Church, Roanoke, conducted the service, assisted by the Rt. Rev. John J. Gravatt, D. D., bishop of Upper South Carolina; the Rt. Rev. W. Roy Mason, bishop suffragan of Virginia, and the Rev. John S. Wellford of Covington. Also in the chancel were the Rev. W. Carroll Brooke of Staunton and the Rev. G. William Beale of Rocky Mount.

Pallbearers and honorary pallbearers were former students of Jefferson School for Boys, which Dr. Rogers conducted at Charlottesville in his early life.

Surviving are Mrs. Rogers (the former Mary Anne Lile), three sons: Major E. R. Rogers, Jr., of St. Petersburg, Fla., Mr. William Minor Lile Rogers of Marblehead, Mass., and John Lile Rogers of Lynchburg, Va.; a brother, the Rev. George Floyd Rogers of Asheville, N. C., and a sister, Mrs. Francis Rawle Wadleigh of New York City.

Dr. Rogers was born at Petersburg, Va., in 1876, the son of George Jones Rogers and Eleanor Thrower Floyd. He attended the High School at Petersburg, McCabe's School in Richmond and the University of Virginia (B. A. and M. A. 1900, Ph. D. 1902). He became adjunct professor of philosophy at the University of Virginia, and later professor of Psychology and Methods. Following this he was Headmaster and owner of the Jefferson School for Boys until 1917, when he accepted the office of Superintendent of Boys' Home, an institution at Covington, for the care of underprivileged boys, conducted jointly by the Episcopal dioceses of Southern Virginia and Southwestern Virginia. In 1929 he was ordained to the priesthood. He continued in the office of rector of the school until his resignation in 1947, when he accepted a call to be rector of St. Luke's Church at Hot Springs . On account of the state of his health, he recently gave up active charge.

Dr. Rogers was a man of many talents and interests. He was an honorary member of the Raven Society and of Phi Beta Kappa at the University of Virginia. He was President of the Association of Virginia Superintendents of Child-Caring Organizations in 1924 and President of the Virginia Conference of Social Work in 1925. He was Lieutenant-Governor of the Capital District of the Kiwanis in 1930, a Deputy from the Diocese of Southwestern Virginia to the General Convention of the Episcopal Church in 1934.

He had a wonderful command of the English language and was an excellent preacher. Many students who studied under him at Charlottesville, during his period of fifteen years as a teacher there, and many boys who were at Boys' Home

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* * *

BISHOP DARST

The Rt. Rev. Thomas Campbell Darst, retired Bishop of the Diocese of East Carolina, died September 1 in the James Walker Memorial Hospital in Wilmington, N. C. Bishop Darst suffered a heart attack at his home on Greenville Sound near Wilmington earlier that morning.

Bishop Darst was born near Pulaski, Va., on November 10, 1875. He received his early education in that town's public schools and in Salem, Va. Later he enrolled in Roanoke College in Salem and upon graduation entered the Virginia Theological Seminary in Alexandria from which he graduated in 1902. He was ordained priest June, 1903, by Bishop Peterkin of West Virginia. He began his ministry as assistant at Christ Church, Fairmont, W. Va. Then he was called to the Diocese of Virginia where he served as rector, successively, in Upperville, 1903-1905; St. Mark's Church, Richmond, 1905-1909; St. Paul's Church, Newport News, 1909-1914; and St. James' Church, Richmond, 1914-1915.

He was consecrated as bishop of the Diocese of East Carolina on January 6, 1915, in St. James' Church, Wilmington, N. C., and served in that capacity until his retirement on May 1, 1945. He held honorary degrees of Doctor of Divinity from the Virginia Theological Seminary at Alexandria, Va., the University of the South at Sewanee, Tenn., Roanoke College at Salem, Va., the University of North Carolina at Chapel Hill, N. C., and Duke University at Durham, N. C.

During his episcopate Bishop Darst served as chairman of the National Commission on Evangelism and was also the chairman of the Bishops' Crusade. He was a member of the Board of Trustees of St. Augustine's College and of St. Mary's School, in Raleigh; the University of the South, at Sewanee, and Pineland College, in Salemburg, N. C.

He was a member of the Knights of Pythias, a Mason, Kiwanian, and of the Pi Kappa Alpha Fraternity.

Bishop Darst was twice married. First to Miss Florence Newton Wise, of Alexandria, Va., who died January 12, 1914. To that union three children were born: George W. Darst, of Washington, D. C.; Thomas C. Darst, Jr., of Pinehurst, N. C., and Meade C. Darst, of Southport, N. C. His second wife was Miss Lauriston Hardin, of Wilmington. They have one daughter, Mrs. John Clayton Smith, of Raleigh.

The burial service was held from St. James' Church, Wilmington. Bishop Wright, the Rev. Alexander Miller, rector of St. Paul's Church, Wilmington, and the Rev. Stephen Gardner, president of the Standing Committee, officiated. The younger clergy of the diocese, all of whom were ordained by Bishop Darst, acted as pallbearers. The other diocesan clergymen were present. The following Bishops were also present: Bentley, of the National Council; Penick, of the Diocese of North Carolina; Brown and Gunn, of Southern Virginia.

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BISHOP JACKSON, OF LOUISIANA

The Rt. Rev. John Long Jackson, 64, Bishop of the Diocese of Louisiana, died at the home of his sister-in-law, Miss Louisa M. Crawford, at Kernstown, in Frederick County, Virginia.

Bishop Jackson had been at the Crawford home a week. He was taken ill with a heavy cold while attending the Lambeth Conference in London, England, several weeks ago. His illness overtook him toward the close of the Conference. He was under treatment in a London hospital for two weeks.

Bishop and Mrs. Jackson and his chaplain, the Rev. Robert H. Manning, of New Orleans, La., returned to the United States on the Mauretania and went direct to the home of Miss Crawford. He appeared to improve for several days and he died unexpectedly.

His body will be taken to Baltimore, Md., for interment.

Bishop Jackson was a native of Baltimore and a son of the late Edward Thornton Jackson and Helen Long Jackson. He was born in Baltimore, March 28, 1884. He was a graduate of the Virginia Theological Seminary near Alexandria.

He had served as rector of Episcopal churches at Towson, Md.; assistant at St. Paul's Church in Baltimore; rector of Emmanuel Church in Harrisonburg; rector of St. Martin's Church in Charlotte, N .C., for about 25 years and resigned that post to become Bishop of Louisiana in 1940. He resided at New Orleans.

Bishop Jackson is survived by his widow, who was the former Miss Elizabeth Eleanor Crawford, of Frederick County, and one daughter, Mrs. John Ely Burleson, of Alexandria.

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Congregation of The Church of The Good Shepherd, Jacksonville, Florida, After a Sunday Morning's Service.

The Bieth of the World Council of Churches

By REINHOLD NIEBUHR

The World Council of Churches, which held its first official Assembly in Amsterdam, came formally into being by a simple action on the second day of the conference.

The first day was devoted to religious observance, impressive enough because of the presence of the representatives of the 150 churches comprising the Council in the great church in which Princess Juliana was recently crowned queen and because of the religious solemnity of the occasion.

But the actual official act was more thrilling, partly because the action was practically unanimous and accurately mirrored the tremendous desire of the whole of non-Roman Christendom for a larger measure of unity between the churches.

After this first official act, the Assembly was divided into sections in order to deal more effectively with all the problems confronting the Council. There were 450 official delegates, whose deliberations were authoritative. However, the alternates also discussed the same questions in their own sections. Including accredited visitors, there were over two thousand people present from every part of the world. The public meetings were attended by more than three thousand people.

In these sectional meetings one was sometimes left with a complete sense of bewilderment. If the delegates were thrilled by the prospects of a closer unity, they were also frequently dismayed by the difficulties.

Sometimes people from different parts of the world used different words when they meant the same thing. (The language difficulty as such was not great as most of the delegates understood English.) Sometimes they did not mean the same thing.

We may think in America that there are great differences between our denominations. But they pale into insignificance in comparison with the differences between the Anglo-Saxon world on the one hand and continental Protestantism on the other. The latter spoke with a pessimism about this world which Americans find difficult to understand.

There was an equally great difference between all the church primarily Protestant and those which belong to the Catholic tradition. The Roman Church was not in Amsterdam, of course. But other non-Roman Catholic Churches were there.

The political difference between the West and Russia was not so obvious because most of the Church leaders from behind the iron curtain did not espouse the Communist cause. The few who did added considerable spice to the proceedings.

On the whole, discussions gave the impression of a very great confusion of tongues which could only be resolved by a miracle of Pentecost. On the other hand, gradually and slowly common convictions emerged and common concerns were stated.

One realized that the reunion of the churches could not be created by an official act, but must be slowly generated through patience and love. But one also realized that, once the first confusion was overcome, this movement could become a very fruitful exchange of thought, a sharing of life and a mutually beneficial exploration of the deeper meaning of a shared faith.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 38

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

A Man and His Vision

By GILES J. PATTERSON

Former President Florida Bar Association

This is not a history—a history, as a rule, is lifeless. This is the story of a life; of a great personality and of its timeless influence upon a community; of how a young Episcopal rector, amidst the ashes of a small church to which he had been called, dreamed of creating a great institution that should be a center of Christian life in the community—and of how his dream came true.

Milton Worsham was called to the rectorship of the Church of the Good Shepherd at Jacksonville, Florida, in 1916. His predecessor had died shortly after the little Church had been destroyed by fire. There was no building fund; the insurance little more than paid off the mortgage. The Church had been located on a lot in what was at that time a new residential section of the city. But the city had grown rapidly and Riverside had grown even more rapidly. The little Church had almost been left behind. Its Mother Church, St. John's, was miles away—downtown. There was no other Episcopal Church beyond it and Protestant churches in that section were relatively small and few in number. The field was white for harvest.

He first began to build the Sunday School, for children and youth were always his first consideration. Soon the school outgrew its quarters.

Meanwhile, he had made a decision. He would build a new Church of the Good Shepherd that should be more than a neighborhood Church, more than a small Episcopal residential parish. It should be a great institutional Church, a seven-day Church for the people of that section of the city. The small lot purchased by the vestry further out from the city was too small; more room was needed on which to erect the buildings he had in mind. The vestry showed its confidence in the plan by purchasing nearly a third of a city block as a setting for buildings that would provide room to accommodate the men, women and children who were to be brought into fellowship. To design such a structure Worsham, who was himself a student of architecture, employed one of the greatest church architects in America. After a study of the future needs, they prepared a plan for the structure that would house its manifold activities. Funds were raised to build the first unit. The principal room in that unit was designed as a gymnasium, but until other portions could be built, it would—and did—serve as a Chapel, for the Church School, and as a social gathering place.

Long before a second unit could be built the Church School outgrew its accommodations. For a while, additional space was provided by use of the old wooden Chapel as an annex. But the pressing need for more room soon forced a decision to build a second unit. In it is the Parish House, which served as a Chapel and housed the major portion of Sunday School activities, a vestry room, a Women's Guild Hall and a magnificent, all tile, enclosed swimming pool—the gift of a great hearted woman.

Membership of the Church School had increased to nearly a thousand; one hundred men were enrolled in a Bible Class. Membership in the Church had increased proportionately. Gathered round the rector was a group of assistants, including an associate rector, a choir director, a parish secretary, trained Sunday School workers and a full-time assistant in charge of work among the boys and operation of the swimming pool.

Though Worsham helped design the Church proper, he was not permitted to build it. On Good Friday morning, 1924, at the age of forty-four, he died suddenly after only eight years of service. His funeral was held on Easter afternoon at the hour scheduled for annual Easter Flower Festival. They laid their floral tributes on his bier. The congregation sang his favorite hymn: "The strife is o'er, the battle done, the victory of life is won, the song of triumph has begun. Hallelujah."

He had found a vacant lot and a scattered flock. He left one of the largest Sunday Schools in the Protestant Episcopal Church and a large, closely knit, loyal and enthusiastic congregation; but he left more than that. Upon the lives of hundreds, and perhaps thousands, of men, women and children who had come under his influence, he left the imprint of his personality; upon the Church of the Good Shepherd he had stamped the pattern of his life. He had given to that institution a tradition and a character which it has never lost.

Worsham's genius was his great Christian spirit. His success as an administrator was due to the fact that no one could refuse to do that which he asked; he made the job appear easy and worthwhile as well as an inescapable duty.

His sermons were personal and intimate appeals to each listener, designed to bring comfort, hope of a better world, and to share with others the happiness he had found in his own religion. His gospel was one of charity and tolerance, the outpouring of a great heart. So that, great as was his vision of a physical structure, and his plans for the use of it, his accomplishment measured by physical, numerical or financial standards was small in comparison with his contribution to the lives of men and women—particularly to the lives of children—outside, as well as inside, the parish. Death ended his earthly life, but did not destroy the influence of his personality. Man's mind can form no greater concept than that of the everlasting influence of a great life upon the lives of subsequent generations.

Under able and beloved Charles A. Ashby, who succeded him, membership in Church and school continued to increase and a third story was added to the first unit. Under him also the Church building proper was constructed. It is a surpassingly beautiful Gothic structure.

This steady march of progress was rudely interrupted by the collapse of the "Florida boom" shortly after the Church was completed, and by the prolonged national depression that followed. The effect of these upon the financial condition of the Church was to convert the debt incurred in building the Church into a heavy burden that for a time crippled and limited its activities and benevolences. Many another church would have been unable to survive the vicissitudes of that period of the Church's life. But Good Shepherd rested upon a firm foundation. Its members had an enduring faith that Worsham's dream would come true.

Freed from the incubus of debt,—as it soon will be,—the scope of its mission will be broader than ever. Former Church School pupils are now stepping into the places left vacant by those who drop from the ranks, and new faces are appearing, while the training of churchmen and churchwomen of the future continues as a major objective.

The beautiful and commodious building, consecrated to the worship of God, will for generations continue to serve as a center of Christian worship and life. From its portals will flow a spirit of good will toward men, to the end that the Kingdom of God be promoted in the hearts and lives of the people of Jacksonville.

A Program Dissolves a Debt

By EARLE E. JONES

Secretary Jacksonville City Commission

As in the case of any successful project, long range planning must be undertaken by a church if it is to fulfill its mission in the field of God's work. Planning, which involves the use of all of the energies, facilities and potentialities of the Church of the Good Shepherd, Jacksonville, Florida, has been utilized to the fullest extent under the vigorous practical and spiritual guidance of its rector, Dr. L. Valentine Lee, and by the vestry.

To bring the parish up to the highest peak of its possibilities, able leadership has been provided and invaluable teamwork has been effected. The Church program has been organized along broad, comprehensive lines, utilizing the Sunday School, the Good Shepherd men, the Woman's Auxiliary, the senior vestry, the junior vestry, and the parish membership as a whole.

The smooth functioning of all groups in their respective spheres of endeavor paved the way inevitably for the inauguration of the "My Share Plan" campaign, conceived by Dr. Lee as the best and surest method by which the Church could be relieved of its staggering indebtedness. A concrete example of Dr. Lee's ingenuity in attacking the Church debt, the "My Share Plan" spread the Church debt over the entire parish membership on a proportionate, but equitable, basis.

The manner in which these various forces of the Church have been marshaled towards the attainment of the main objective, is to be recited here in a consideration of the various groups and their assigned parts in the over-all planned program.

No resume of the Church's far-reaching influence would be complete without an account of the activities of the Sunday School, which is playing an important part in, and contributing greatly to, the development of a great parish in one of the largest cities of the State.

THE SUNDAY SCHOOL

The Sunday School runs for a period of nine months each year. From the spring of 1944 a total enrollment of 196 pupils and teachers was carried over to the fall opening when the first Sunday attendance reached 234. The enrollment since has reached 596, which does not include any count of the 9:45 service, arranged particularly for the parents of Sunday School children. Attendance at these services, held in the church, ranges from 75 to 80 each Sunday.

The Sunday School attendance, however, is far below its record enrollment of above 1,000 registered in 1926. This can be explained by the fact that there are other parishes, which now serve the same community.

Much of the stimulus of this remarkable re-growth of the Sunday School was due to the able leadership and direction of John W. Donahoo, as superintendent; Charles C. McCubbin, as secretary; Fred C. Hedrick, as treasurer, ably assisted by Eugene Orr, filling the newly-created office of dean of faculty, and the various department heads, together with the large and faithful group of teachers.

For the fall of 1948 a reorganization has been effected, with the installation of the following officers: Clarence G. King, president; Eugene Orr, dean of faculty; Robert M. Sanford, dean of curriculum. Yet to be appointed are a dean of students and a dean of music.

Emphasis will be placed upon teaching. Definite requests are to be made of parents by way of cooperation. Some of the ideas advanced by the Union University experiment, are already being tried out in a practical way, although not on an extensive scale here at the Church of the Good Shepherd.

It is noteworthy to chronicle the fact that there are held annually four services for the children and their parents. Taking the place of the regular 11 o'clock service on Sunday, these joint services frequently bring together 1,000 to 1,200 persons in family units. They are conducted at Christmas, mid-semester, Easter and at the close of the Sunday School year.

THE GOOD SHEPHERD MEN

One of the dominating forces in the program is a group known as the Good Shepherd Men, who convene only when necessity demands, when a matter of real importance and concern to the parish is to be discussed. This group is one of the principal units, upon which Dr. Lee relies for dependable action, as well as counsel. Headed by A. LeRoy Johnson, as president, and J. Ellis Crosby, as vice-president, the meetings have attracted an attendance ranging from 35 to 95, all of them representing the ablest and best energies of the parish.

Typical was a session held July 30, 1948. Brief statements were made by Clarence G. Ashby, who will lead the Every Member Canvass for 1948; by Roy Boling, who is doing an outstanding job as scoutmaster of Boy Scout Troop No. 7; by Ellis E. Shaw, chairman of the Troop Committee; by Valentine Lee, Jr., representing the junior vestry, and by F. W. Brundick, Jr., senior warden, speaking for the Finance Committee of the parish.

The Rev. Dr. Reuben Shrum, associate rector, spoke, and Dr. Lee then outlined the organization for the fall season, defining every phase of the work, which could be planned in advance and already scheduled in detail, ready for implementing in the fall when the working year begins.

This program has been explained in order to give the readers a keener insight into this group, and to furnish a clearer concept of the numerous parish activities.

WOMAN'S AUXILIARY

Some 400 women of the parish of the Church of the Good Shepherd are members of 13 chapters of the Woman's Auxiliary, which has compiled an enviable record of achievements for the welfare of the Church. Meetings are held by each chapter once a month, and in addition there are two general meetings monthly, one being for the purpose of furnishing an educational program and the other for considering business and hearing reports.

The Church, through the Woman's Auxiliary, has furnished outstanding leadership for the diocese throughout the years. No appeal from the community, diocese, or National Council, goes without an answer in the form of constructive work. The organization has a large annual budget and has assumed the principal payments on the Church rectory, purchased in October, 1944. All means and receptions are cared for by this fine group of Church women.

JUNIOR VESTRY

The junior vestry represents a group of carefully chosen and selected young men of the Church. Its members have assumed the tremendous responsibility

of directing the youth activities of the parish. It is organized as follows: Giles J. Patterson, Jr., senior warden; Gray Ramsaur, junior warden, and Valentine Lee, Jr., secretary.

An elaborate swimming program for the summer was completely organized and has been operating efficiently under the direction of this association of outstanding young men, cooperating with the local Y. M. C. A.

Youth activities have been grouped under the following heads: Young People's Service League, regular and senior Boy Scout Troops, Cub Scouts, five Girl Scout Troops, including Brownies, and a Girl Mariner Troop.

All of these various groups serve not only the boys and girls of the Good Shepherd Parish, but those of the community as well. The gymnasium and swimming pool frequently are placed at the disposal of Hi-Y clubs and girls groups of the Y. W. C. A.

Swimming and play periods are regularly scheduled in the various age groups for members of the Boys' Choir. Each group of every organization is under competent supervision in the building at all times.

MY SHARE CAMPAIGN

When Dr. Lee came to assume the rectorship, the mortgage indebtedness stood at $167,000. In 15 years it had been reduced $29,000 from its original total of $196,000 in 1929. There was immediately added the sum of $15,000 for the purchase of the rectory. The two obligations, however, have been held separately and hereafter in this article reference will be made only to the Church mortgage.

Dr. Lee recognized the necessity for tackling the indebtedness as quickly as possible, although he had made a bona fide agreement with Bishop Frank A. Juhan, of the Diocese of Florida, as well as with the vestry that he would be given a period of two years to learn the parish and become acquainted with its personnel before launching a campaign. Events, however, moved more swiftly than anticipated and by the spring of 1945 talk of the campaign was in the air.

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Interior of The Church of The Good Shepherd

Tools With Which To Work

By L. VALENTINE LEE

Rector of the Church Of The Good Shepherd, Jacksonville, Florida

Long years ago an astoundingly energetic bishop said to a green young parson, pointing to a pile of second hand lumber under an old tree, "Here is a field of weeds and an opportunity. Hop to it." That pile of second hand lumber was the total of equipment with which I began my first piece of independent work in the Church. But in my tragic disillusionment and challenge of that moment I could never have dreamed of having the utopian equipment with which to work which I now have here at the Good Shepherd in Jacksonville. Florida.

All of our buildings had the advantage of the over-all planning of the distinguished French architect, J. W. Creswell Corbussier. Only such an artist as he would have insisted upon the huge gothic window for the swimming pool with its Christian symbolism connected with water, fish, a whale, a ship, an anchor! There is one deliberate feature exhibited in these buildings. They are constructed of a mellow, dark tapestry brick with an arresting amount of gothic stone trim. But the church itself is of native and rather colorful Indiana field limestone predominantly of buff, gray-green, and shot through a suggestion of salmon pink. There is a large amount of typical gray-white Indiana limestone trim. This difference in material emphasizes and gives first importance to the church itself. The harmony is secured through design, through line, through the blending of the colors.

Let me give you an over-all picture of the plant. The buildings face east on Stockton Street running the full block from Park Street on the south to Forbes on the north. The block is 275 feet in length. From the south wall of the south transept of the church on Park Street to the north wall on Forbes Street is a distance of 255 feet. On Forbes Street the unbroken north wall of Worsham Hall, the entrance hall, the Guild Hall and the swimming pool runs 246 feet. The exterior dimensions of the church are 168 feet in over-all length, 98 feet across the transepts; while from the pavement to the roof-beam the over-all measurement is 68 feet. Worsham Hall (the parish hall) is 95 feet by 60 feet. The gymnasium, including the passageways, is 74 by 56 feet. The over-all measurements of the swimming pool building are 50 by 120 feet. This gives one a quick picture of the immense amount of space which we have available for our seven-day a week program of activities. Now permit me the privilege of describing these buildings and their use somewhat in detail. I shall name them in the order in which they were built.

The gymnasium, our first unit, was built in 1916. It is an oblong rectangular room, tapestry brick inside and out. It has a passageway gallery around three sides of it. For the first five years the gymnasium and an old wooden Sunday School building served all purposes. Week day activities, Sunday School and church services alike were held here. Club rooms were next built to the north of gymnasium.

Then the swimming pool opened in 1922. An outdoor pool had been planned to serve only in the summer months. Then came Mrs. Wellington Willson Cummer's great gift of the swimming pool as a memorial to her grandchildren. With its abundant use of marble and its wonderful construction, after 26 years of use there is no single break in the tile of the entire pool. The pool has its own artesian well, which has a flow capable of entirely changing the water each three hours on its own pressure. The pool itself is 80 by 30 feet. It has wide sides, locker rooms downstairs for boys, upstairs for girls, together with upper and lower spectator galleries. During the recent war the pool was commandeered for use by the Naval Base in Jacksonville until their pools were built. Thousands of navy men as well as thousands of Jacksonville boys and girls have learned to swim at the Good Shepherd.

While the pool was being built the congregation decided to complete the Guild Halls. These were built on ground that would have been used for the outdoor pool, north of the original club rooms. There are few rooms in any parish house fundamentally more beautiful than these two. The Guild Hall on the first floor is of necessity our utility room, probably receiving harder and rougher usage than any other spot in the whole plant. The Guild Hall on the second floor is this summer being converted into a well equipped library-drawing room. The beginnings of a real library are in hand. This room is being decorated by an appropriation from the Woman's Auxiliary and through special gifts from an interested member of the parish.

But all this building program was as yet incomplete when, because of magnificent growth and unsuspected strength, the congregation launched into the building of the Parish Hall. This is a large gothic structure. There are wide galleries on two sides and a particularly deep gallery at the rear. It is equipped with a commodious stage. This hall, now most appropriately named "Worsham Hall" in memory of its projector, the Rev. Milton Rohrer Worsham, was completed in 1923. It served as the parish hall and as a place of worship for the congregation until the church itself was completed and occupied on Easter Sunday, 1928.

In the meantime a third story was added. Over the entire gymnasium and club room group, extending also over the locker room space of the swimming pool building, this third floor alone has two large assembly rooms together with more than a dozen separate classrooms. It can accommodate up to 300 children in Sunday School. This construction was completed in 1926.

The Church itself was opened Easter Sunday, 1928. You have already gathered some idea of the size of the church. Including the choir and the gallery at the rear it can seat comfortably 900 persons. This building is thought by many to be one of the loveliest of all gothic structures in the entire southland. In spite of its great size for a parish church it gives on the interior a feeling of exquisite delicacy. The wood carvings througout are the work of the younger Lang, of Oberamagau fame. The sanctuary, choir, ambulatories, all aisles and the narthex are paved with mellow colored hand pressed tile, which bear the crests and coats of arms of some ninety-five chapter houses and ecclesiastical foundations of the English Church. There is no room in this article to describe the many beautifully executed pieces of symbolism in stone and wood throughout the church. A plan is now under way to replace the delicately colored pale sea green glass with well designed 15th and 16th century stained glass.

In another article the program of the Good Shepherd will be discussed. This program will reveal in detail many of the uses to which our equipment is put. There are some 50-odd separate rooms in the entire plant; a wonderfully equipped kitchen modernized and engineered to serve 300 persons, Scout rooms, club rooms, assembly rooms and seven Sunday School departments, together with countless other separate facilities. The placement and distribution of rest rooms is noteworthy.

The church is provided with an almost perfect working sacristy. It has one of the loveliest possible choir rooms. Its four manual Skinner organ is probably unexcelled in parish

(Continued on page 15.)

THE GOOD SHEPHERD CHOIR

By Fay Crimminger

One of the outstanding choir groups in Jacksonville is the Good Shepherd organization of interested, hard-working men, women and boys. Under the able guidance of James Womble, church organist and choirmaster, the service music of each Sunday's worship has become as important to the choir as any special service.

Several particularly colorful services are planned during each church year, beginning with the midnight celebration of Holy Communion on Christmas Eve and climaxing with the 7:30 A. M. Holy Communion and 11 A. M. Morning Prayer on Easter. There is an interesting contrast of moods in the quiet, serene beauty of Christmas with its choral procession of lighted white tapers and the glorious rejoicing of "Welcome Happy Morning" when the choir enters to the accompaniment of festival trumpets Easter morning.

The choir is justly proud of its boys' section of thirty-five, which has gained a city-wide reputation. Mr. Womble is doing some very fine work with these boys and has developed some talented voices. Under his direction, the boys are receiving valuable training. Two of the boys, Mac Stenmeyer and Robert Johnson, gained national recognition this past winter and were awarded scholarships for study with a famous national boys' choir.

* * *

THE NINE FORTY-FIVE EXPERIMENT

The Rev. Reuben W. Shrum, D. D.

(Chaplain, U. S. N., Retired)

With the opening of the fall and the winter work last October, we were confronted with the problem of a worship service for the parents who brought their children to the nine-thirty Sunday School. It was noted that these good folks would sometimes sit in their cars or even drive to the home of a friend to await the dismissal of their children. They did not seem interested in an adult Bible class. And there were others who found it impossible to attend the eleven o'clock service, which was frequently crowded.

After some consideration it was felt a parish the size of the Good Shepherd could and should support an additional service. This took the form of a shortened form of morning prayer with address, which gave to those who attended their traditional service. The response was salutary. The attendance rapidly increased from ten to over a hundred. And it further proved helpful by providing for us, a goodly number of candidates for confirmation. It was an experiment, worthwhile in every respect.

THE PEW TAKES A LOOK AT THE PULPIT

By Lettie G. Croom

We at the Good Shepherd feel privileged in the type and caliber of instruction and inspiration that we receive from our pulpit Sunday by Sunday. The preaching that we hear shows a wealth of background, study and preparation. But it is also "up to the minute" in its practical application of Christian principles. This is our steady diet.

Our Lenten programs are outstanding from the angle of instruction. Every age group has a special day. The instruction is planned and directed so that it will be applicable to each of the groups.

The Tuesday evening "United Lenten Services" have brought to our pulpit some of the country's distinguished preachers. Each year at least one outstanding man of another communion is included in this list. This year we had Bishops Ludlow, Newark; Gilbert, New York; Juhan, of Florida; the Rev. Messrs. Murphy, of Alabama; Walthour, Georgia. Bishop Ivan Lee Holt, world churchman-statesman, was our non-Episcopalian.

Lent culminated with an amazingly inspiring Good Friday meditation, "The Watch At The Cross," the theme being "The Broken Body," and was directed at church unity. The crowning glory of the church year rang through the Easter message of resurrection.

A Great Church

We are glad to devote this issue of "The Southern Churchman" to one of the great Churches of the south, The Church of the Good Shepherd, in Jacksonville, Florida. The Church of the Good Shepherd possesses perhaps the most complete group of buildings of any Church in the southeast. That very fact presented the parish with two great problems. The immediately apparent problem was the huge indebtedness the parish faced as the cost of building so lavishly. Under the fine leadership of the present rector, the Rev. L. Valentine Lee, this problem has been courageously faced and is now almost completely solved. It will not be long before the Church of the Good Shepherd is entirely free of all debt.

But there was another problem that fundamentally was more meaningful. It was the question of using this fine equipment wisely, so that it would minister to the congregation and to the community, to the spirit as well as to the body. Quite as significant as the conquering of the financial debt is the way in which the parish has accepted and successfully met this deeper challenge. The buildings of the Church of the Good Shepherd ring to the voices of men and women, boys and girls, three hundred and sixty-five days in the year. In dedicating this issue of "The Southern Churchman" to the Church of the Good Shepherd, we do not honor an impressive group of buildings, but a fellowship in Christ that has had the vision, the consecration and the willingness to place first things first, and use its buildings not as monuments, but as servants of the children of God. To the rector, the vestry and the congregation of the Church of the Good Shepherd, we offer our congratulations. May God lead and guide them ever into greater service, until His Kingdom come!

The Good Shepherd Spirit

It is sometimes said that Episcopal churches appeal too much to the "classes" and to little to the "masses."

The Church of the Good Shepherd furnishes one of the many good answers to such criticism. For more than 60 years past it has represented a cross section of the people of its community.

The Church commenced as a Mission Sunday School for children of working people a few blocks south of the old Street Car Barn on Commercial Street (now Riverside Avenue) in Jacksonville. This Sunday School was started by Col. J. J. Daniel, then Senior Warden of St. John's Church, the mother of the present ten Episcopal Churches in Jacksonville and its environs. It soon expanded and a few years later the first Good Shepherd Church was built at the southwest corner of what is now Riverside Avenue and Stonewall Street.

Some years later it expanded again and its sturdy membership built a commodious red brick church at the northeast corner of Oak and Gilmore Streets. After many years of steadily increasing usefulness this edifice was burned to the ground and the present group of buildings on Stockton, Park and Forbes Streets was constructed, representing a total investment of well over half a million dollars.

From its inception the Good Shepherd has been a children's church. The originating impulse of the Mission was to care for God's little ones living without the influence of any church, and its founder therefore named it for THE Good Shepherd. Its steady growth has been largely due to its continuous sense of responsibility for children, and its all-embracing love for them. Its appeal to children from all denominations and all walks of life was so great, that its Church School became a pressing problem for its adult membership. The response was wisely shown in the erection, as the first unit of the present Parish House, complete in its facilities for their training and recreation. Meanwhile the large auditorium was suitably equipped for church services. The result is a Church School among the foremost in the country.

For more than half a century its membership has been composed of devoted men and women in all walks of life, and has included former Jews, Roman Catholics, Methodists, Baptists, Presbyterians, Congregationalists, and other Protestant denominations who have embraced the Episcopal faith.

Throughout its history this Church has proved a spiritual power house, inspiring its members to give themselves in work for their fellowman. It has steadily maintained a community-wide influence for good among the citizens of Jacksonville. Its swimming pool represents a gift of nearly $150,000 from the late Mrs. W. W. Cummer. This noble woman was not an Episcopalian, but her magnificent gift recognized the broad humanitarian spirit which dominated the Church. The use of the swimming pool and gymnasium has never been confined solely to "members of the Good Shepherd." But the children and grownups of all denominations have always enjoyed these privileges.

The community-wide service rendered by this Church has been fostered and developed by a long line of inspired and godly pastors. No words are too strong to describe the value of the leadership given by the Revs. Lindsey Patton, Milton Worsham, Charles Ashby and last, but not least, its present dynamic rector, Valentine Lee.

Lindsey Patton's sweet personality, entertaining and poetic sermons drew hundreds to the Church while at

Oak and Gilmore Streets. To the inspired vision of Milton Worsham, the Church owes the comprehensive plan for the present group of buildings on Stockton Street. To Charlie Ashby in large measure goes the credit for the construction of the magnificent church edifice which forms the last unit in the Worsham plan.

Dr. Lee came to the Good Shepherd Church just four years ago. He found a debt nearing $200,000 and a somewhat thinning congregation. Through his inspired and militant leadership this debt has been reduced to $42,000. Hundreds flock to the Church every Sunday morning to hear his sermons which are instructive and inspiring. The Sunday School has almost trebled in the last four years and the congregation has doubled. The Tuesday evening city-wide Lenten services have been phenomenally attended and 1,400 were present at last Good Friday's three-hour service.

The congregation at present, as in the past, is composed of busy men and women who are active not only in the Good Shepherd, but who are also members of the various civic, welfare and community activities of Jacksonville. Without them, their rector could have done nothing. Without him, they would have been leaderless.

So the spirit of this Church goes marching on. May it continue to exemplify the life and teachings of Christ when He said: "I am come that they might have life, and that they might have it more abundantly."

R. P. D.

The Rev. L. Valentine Lee, rector of The Church of The Good Shepherd, Jacksonville, Fla., surrounded by some of the participants in the May Fete.

OUR WOMEN AT WORK

Mrs. Robert B. Paul, Jr.,
President, Good Shepherd Branch, Woman's Auxiliary

The Woman's Auxiliary is an active and growing part of our parish. Throughout the years the record of service and financial support shows its strength and importance.

The activities of the Auxiliary are numerous. Each year our "Plan" submitted offers many phases of work of interest to all ages.

There are study courses carefully designed for monthly programs. During Lent our rector and his associate are most helpful in arranging a series of meditations, which are held weekly for the women.

One group interested in sewing has

(Continued on page 15.)

A Page for the Family *Mrs. E. E. Osgood, Editor*

BISHOP AZARIAH ON "GIVING"

By the Rev. E. H. Eckel, S. T. D., Rector, Trinity Church, Tulsa

One of the saints of our generation, and one of the greatest native Christian leaders in the Orient, was the late Bishop Azariah of Dornakal, who died several years ago. He was the first native of India to be consecrated to the episcopate. When he was consecrated on December 29, 1912, he was assigned to a newly created jungle diocese where literacy, much less education, was practically unknown, and where ignorance, drunkenness and dire poverty from within, oppression and corruption from without, combined to keep the outcastes in a state that was almost sub-human. In an area the size of Wales there were six Indian clergy, 172 lay workers and 8,000 Christians.

How this wise and saintly bishop gave of himself for thirty-two years, trained a native ministry, inspired his laity to evangelize whole villages, and built up the native Church until at his death it numbered a quarter million members is one of the most glorious stories in the annals of modern Christian missions.

Bishop Azariah was deeply concerned to develop the spirit of Christian giving among his people. He was not content to think of such giving in terms of self-support, "with all its ugly emphasis on self," since only too often it began and ended with the support of the individual pastor by the individual congregation, leading to a narrow, selfish, parochial outlook, Bishop Azariah taught:

"Christian giving is a religious duty; when man does not recognize God's ownership of his money, he has not fully recognized God's claim upon his whole being. . . . Where God's claim upon our money is ignored it becomes one of the greatest dangers to our spiritual life. . . . Christians must consider it part of their religious duty to give generously according to their power, yea and beyond their power, in order that the cause of their Crucified Lord may not suffer for want of money. If they are desperately poor they must give out of their deep poverty. . . . Christian giving is worship; offerings and all gifts must therefore be the expression of the giver's personal dedication to Him who bought us with a price and must be given in the spirit of worship. Church offerings should always be offered not collected."

Many were the picturesque suggestions, gathered from others and devised by his own fertile brain, which found their way into his talks and writing. The handful of grain, put aside for God by each Christian woman every time she cooks; one chicken out of every brood, earmarked for the Church; special thank-offerings on all family occasions, anniversaries, recovery from illness or confinement, the safe return from a journey, the calving of a buffalo, and so forth.

At every service the offering must hold an important place. Large brass bowls or trays should stand about the church to receive the people's offerings in money or in kind and the act of consecration must be deeply reverent and worshipful.

Visitors to Dornakal Cathedral often remarked upon the solemnity of the moment when the entire congregation stood in silence while their offerings of grain, money and first-fruits of every description, followed by the Bread and Wine for Communion, were carried up to the altar and dedicated to God.—The Episcopal Church Times.

* * *

CANDLES IN CHURCH

By the Rev. William Paul Barnds

Rector, St. Matthew's Church, Lincoln, Nebraska.

Why do we use candles in the Church? Certainly it is not because we need them for light, because we burn them in the day-time, and also when electric lights are on. To be sure there was a time many years ago when Christians were forbidden by law to worship Christ. They had to meet early in the morning when it was dark, and then they really needed torches and lights so they could see.

But now the candles are used as symbols and reminders of Christ. He has been called the Light of the World. That means that He shows people the way to live in the right way and He teaches people through the Gospels, through the Church, and He Himself comes to the faithful in the Holy Communion.

Darkness reminds us of sin and ignorance. Light reminds us of right and knowledge.

The candles on the Altar remind us of Christ the Light of the World. The two Eucharistic or communion candles remind us that He is both divine and human. Seven remind us of the seven days of the week, the seven sacraments, and the seven gifts of the Holy Spirit. Five remind us of the five wounds of Christ. Three remind us of the Three Persons of the Holy Trinity. Six remind us of the six days of creation, and the Cross in the center of them reminds us of the day God rested.

Does the light of the Christian religion shine in your life so that people are attracted to the Church because of the kind of life you live?

* * *

PRAYER BOOK—PAGE BY PAGE

CXXXIX

Prayer of Humble Access.

This approach to the Lord's Table is well named, because it is so essentially "humble," and takes for granted little or no merit in ourselves, but a complete trust and confidence in God "whose property is to always have mercy."

This portion of the service seems to have been taken more from eastern than western literatures, as it does not appear in our service until the book containing the communion that was publisned in 1548, immediately preceding the first publication of the Book of Common Prayer in 1549.

Many feel that the expression "we are not worthy to gather up the crumbs under thy table" is derived from the incident of the Syro-Phoenician woman, recorded by St. Matthews chapter 15, verse 27, but it was not an unusual expression in the day of Christ, and we find it also used with regard to Lazarus and the rich man in Luke 16, verse 21.

We find the wording of the Rubric introducing this prayer in the Scottish Prayer Book of 1637 to be very interesting, and a trifle disconcerting to those who like to emphasize the words priest and altar, for it reads "then shall the Presbyter kneeling down at God's board say in the name of all them that shall communicate, etc., etc."

Although this is usually considered a prayer for the clergyman to say alone, yet occasionally it has been suggested that the congregation say it with the minister, thereby giving it far more importance. This practice might become so universal by usage that it would be embodied as permissive in the Rubrics as has been the case with "The General Thanksgiving." Personally we hope this development will take place, for we feel that the greater part the congregation has in the service the more the devotional interest.

R. CARY MONTAGUE.

* * *

FOR THE OPENING OF SCHOOLS

Bless, we pray Thee, O Father, the children and youth of this nation, returning to their schools and colleges. May Thy Holy Spirit enlighten their minds, purify their vision, and strengthen their wills; that being taught of Thee they may learn to follow in the steps of Him who grew in wisdom and stature, and in favor with God and man; through the same, Jesus Christ our Lord.—From Prayers of the Spirit.

EPISCOPAL CHURCH WILL SHARE IN ADVANCE PROGRAM

Plans Offered to 118 Foreign Mission Boards

New York, N. Y.—The Episcopal Church will share with a large number of other Churches in the program of Advance in Foreign Missions as planned by the Foreign Missions Conference of North America, of which the Church is a member.

The Conference stated that "more Christian people must carry their share of the work of providing sufficient personnel and adequate funds to do the missionary job facing the Church." The program of advance is not a fund-raising effort. It is intended to bring before Church people of all persuasions the Christian duty of going and sending—into all the world—leaving nothing undone that the individual Christian can do, to bring men everywhere to allegiance to the Christ.

The plans offered to the 118 foreign mission boards and related agencies in the United States and Canada were developed after study of reports and requests from the overseas fields; they are not something imposed from this country upon nationals of other lands.

Basis of the plans is a series of regional meetings at which great leaders in overseas missions will speak to vast interdenominational congregations, telling of needs and opportunities in every field.

Each of the Church groups involved is planning its own meeting to precede or follow the great interdenominational meeting. For the Episcopal meetings, teams consisting of a bishop and a missionary, or someone closely acquainted with the Church's missionary work, will tell of Episcopal missions as of this period in the Church's life.

Local committees, both interdenominational and denominational, will organize the meetings locally, and clergy and laity will join in creating interest and assuring large audiences.

Meetings In 32 Cities To Be Held—Oct. 19-Nov. 19

Regional meetings, with the Episcopal meeting as well as the interdenominational meeting, are planned in 32 cities, all to be held within the period October 19 and November 19.

The regional meetings will be preceded by a World Mission Assembly, a three-day meeting to be held in Columbus, Ohio, October 6-8, to be attended by delegates authorized by their respective Churches. Bishop Henry W. Hobson of Southern Ohio opens this meeting with devotions, and the program includes noted missionaries of various Churches and from widely-separated fields. Persons in the Columbus area who would like to attend this great meeting should ask the National Council for registration cards at once, as the number of registrations is limited to 3,500 lay and clerical delegates. It is hoped that these leaders will be so inspired by the claims of the missionary cause that they will return to their homes ready to lead congregations, conferences and Church organizations in the enterprise.

The entire program is planned, frankly, to arouse Church membership as a whole to a sense of the urgency and need for greater participation in the ongoing world mission of the Church. The meetings should focus the attention of the entire Christian community upon the desperate spiritual needs throughout the world and the responsibility of Christian Churches and their people for bringing about a Christian World Recovery.

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CONSECRATION
Diocese of Florida

New York, N. Y.—The Presiding Bishop has taken order for the Consecration of the Rev. E. Hamilton West, bishop coadjutor-elect of the Diocese of Florida, on October 4, at St. John's Church, Jacksonville, at 10:30 A. M.

Presiding Bishop Sherrill will be the Consecrator, with Bishops Frank A. Juhan, Florida, and Middleton S. Barnwell, Georgia, as co-consecrators.

The Bishop-elect will be presented by Bishops Charles Clingman, Kentucky, and Charles C. J. Carpenter, Alabama.

Bishop Juhan will be the preacher and Bishop John J. Gravatt, Upper South Carolina, will be Litanist.

Attending Presbyters will be the Rev. Allen B. Clarkson, rector of the Church of the Good Shepherd, Augusta, Ga., and the Rev. Edward M. Claytor, rector of Christ Church, Augusta, Ga.

The Rev. John H. Fitzgerald, D. D., rector of Christ Church, Brooklyn, and secretary of the House of Bishops, will be Registrar.

DR. PEPPER NAMED EXECUTIVE VICE-PRESIDENT

New York, N. Y.—Church World Service has announced that the Rev. Almon R. Pepper, D. D., has been named its executive vice-president.

Dr. Pepper is director of the Department of Christian Social Relations of the National Council, and executive secretary for the Presiding Bishop's Fund for World Relief. He is in Europe at present for the First Assembly of the World Council of Churches.

He succeeds Dr. A. Livingston Warnshuis, who will continue to serve CWS as chairman of its administrative committee. Dr. Warnshuis has been executive vice-president since CWS was organized in 1945 by combining separate agencies of the Federal Council of the Churches of Christ in America, the American Committee for the World Council of Churches and the Foreign Missions Conference of North America.

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RHODE ISLAND ACTIVE IN MISSIONARY WORK

Providence, R. I.—There is considerable activity in the missionary work in Rhode Island. Among the workers: the Rev. John N. Sinclair has become vicar of St. Andrew's Church, Providence; the Rev. Leighton Burgess (Deacon) is vicar of St. Andrew's, Harris, and Christ Church, Coventry; the Rev. Dudley Tyng, on a volunteer basis, is taking the services at the Church of the Resurrection, Norwood; Mr. Eskil Broburg, a candidate for Holy Orders, is serving on a full time basis under the archdeacon in St. Mark's, Hoxsie, and at the Good Samaritan, Tiogue. Mr. Calbraith B. Perry, lay reader, is a Sunday assistant to the Rev. Arthur Leaker in expanding the work in the South County field. And the Rev. Charles H. Best will come on October 1 from Havana, Ill., to be vicar of St. Barnabas' Church, Apponaug.

In building operation and similar: New rectories have been purchased for St. Barnabas', Apponaug, and St. Andrew's, Providence. Mr. and Mrs. J. Harris Potter have given a parcel of land for St. Mark's Church, Hoxsie; work has begun on the new Church of the Holy Spirit at Shannock; work has started also on the rectory for St. Michael and All Angels, at Rumford. Things are moving!

And not to forget the good work of the Providence City Council, we record that they voted to recommend the granting of a 50-year lease on land in the Scituate Reservoir area as the site for Trinity Church and rectory in that vicinity. The old Trinity Church property was flooded out of existence when the reservoir was built.

A Diocesan School for Christian Education will be held at the Cathedral of St. John, Providence, on six evenings in October and November.

A Conference of Smaller Churches will be held at the Cathedral on Sunday, September 19.

The annual Conference at St. George's School, Newport, for clergy and laity was held September 11-13 inclusive.

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CHURCH DIVINITY SCHOOL OF PACIFIC OPENS

Berkeley, Cal.—The fall quarter of the Church Divinity School of the Pacific will open on September 16, with the usual quiet days before classes begin on September 20. Dean Henry H. Shires has announced that the student body will be the highest in the school's history, with over 50 full-tme students. The facilities are taxed to the utmost, and all married students and some single students will have to live off campus, for rooms provided in Gibbs and Denniston dormitories are already taken.

Anne Elizabeth Shields, M. A., a graduate of St. Margaret's House, has been added to the staff as assistant librarian. Mr. George Daunton, from England, will be tutor in Greek. Dr. Pierson Parker will offer a course in Hebrew in addition to his regular New Testament courses.

During the summer, a mail campaign was instituted throughout the Province of the Pacific to provide funds for the next five years. An attractive brochure told the story of the work of the school, and church people were given the opportunity to become "Friends of the School" by pledging units of $10, $50, $100, or $500 per year for the next five years. The budget has been expanded by $11,000 for 1949, and this is to be met by subscriptions throughout the Province. The clergy have cooperated by providing names of church people sufficiently interested in the Episcopal Church to desire to cooperate in this crucial task of educating ministers of the future.

* * *

FURTHER SHIPMENTS DESPERATELY NEEDED

New York, N. Y.—Charles P. Taft, President of the Federal Council of Churches of Christ in America, has announced the receipt of a cabled appeal from Christian leaders in Palestine on behalf of non-combatant refugees from areas of conflict.

He reported that immediate steps have been taken by Church World Service, the agency through which the Federal Council and other Protestant and Orthodox bodies carry on their overseas relief program, to send an initial shipment of supplies.

The first shipment by Church World Service included 359 bales of clothing for men, women, and children, 25 bales of infant clothing and a quantity of vitamins and other medical supplies.

The relief work of the churches will be carried out in Palestine by an international committee of foreign Christians to whom the supplies shipped by Church World Service are being sent. This committee will work in cooperation with the representatives of the United Nations secretariat who is proceeding to Palestine to work on the problem at the request of Count Bernadotte, the United Nations mediator for Palestine.

In recent reports received directly from representatives in Palestine and from statements made by Count Bernadotte on his recent visit to the United Nations headquarters, it is evident that widespread destitution faces approximately 400,000 who have been dispossessed or driven out by fighting in various sectors of the country.

Further shipments are desperately needed, Mr. Taft said, and those who wish to assist can send money and clothing to Church World Service, 214 East 21st Street, New York 10, N. Y.

* * *

WEST TEXAS SECURES LAY WORKERS

San Antonio, Tex.—St. Mark's Church, the Rev. Harold Gosnell, rector, and the Church of the Good Shepherd, Corpus Christi, the Rev. David Rose, rector, are rejoicing in the fact that they have secured the services of directors of Christian Education. **Miss Dorothy Schemmer,** at St. Mark's, was director of religious education for the Council of Churches in Holt, Michigan. She holds a Bachelor's Degree from Elmhurst College where she majored in religious education. **Miss Sarah Lewis,** at the Church of the Good Shepherd, has been a student at Windham House, N. Y., taking courses at the Union Theological Seminary. She is a graduate of the Florida State University.

* * *

DR. E. H. DUNN ACCEPTS ALASKAN POST

New York, N. Y.—Edward H. Dunn, M. D., has been appointed for missionary service in Alaska, according to National Council announcement. He will be in charge of the Hudson Stuck Memorial Hospital, Fort Yukon. Born in Wilmington, N. C., Dr. Dunn is a nephew of the late Bishop Thomas C. Darst of East Carolina.

At the time of his appointment, Dr. Dunn, a member of Christ Church Cathedral, St. Louis, was a resident physician in internal medicine at the Veterans Administration Hospital, Jefferson Barracks, Missouri.

Dr. Dunn is a graduate of Ohio University and received his medical degree from Washington University in 1943. He served a rotating internship at St. Louis City Hospital and then entered the Army Medical Corps, serving from February, 1944, to August, 1946.

Dr. Dunn expects to take up his work at Fort Yukon about October 1.

* * *

NEW HEADMISTRESS APPOINTED

Salt Lake City, Utah.—Rowland Hull School for Girls announces the appointment of Mrs. Elizabeth T. Corr as Headmistress. She came into residence August 1 from Pasadena, Calif., where she has had a very successful career as counseller and teacher in the Parent Education and Child Development program of the Pasadena City Schools. She is a candidate for Master's Degree at Claremont College, and has done graduate work in psychology at Columbia University and Occidenta College. Rowland Hall, the Church's only school in the inter-mountain country, reopened for its sixty-eighth year, September 8, and already the enrollment is much above previous years.

* * *

MR. BUDD REQUESTS RETURN TO CHINA

New York, N. Y.—The Church press some time ago carried the news that Henry F. Budd, accountant on the staff of the National Council, had been sent to China to help in the treasurer's office there. After a period of efficient and productive service, Mr. Budd returned home, expressing the desire to be sent to China again, to stay.

National Council now announces that Mr. Budd has been appointed treasurer of the Missionary District of Shanghai, and will leave for the field almost immediately. Mrs. Budd and their two small daughters will accompany Mr. Budd.

Mr. Budd was born in Brooklyn, and is a member of St. Andrew's Parish, Astoria, L. I. He was educated in the public schools with special courses in accounting at the College of the City of New York. He came to the National Council in 1929. He served in the U. S. Navy from March, 1945, to March, 1946.

* * *

HOMES FOR THE AGED CONFERENCE

New York, N. Y.—Thirty superintendents, board members, and others interested in the care of older people met for a two-day conference on "Life Within Homes for the Aged" at Seabury House, Greenwich, Conn., in the early summer. Sponsored by the department of Christian Social Relations of the National Council, it was attended by representatives of nineteen homes for the aged in ten dioceses.

The first two sessions of the conference provided opportunities for an exchange of information regarding the program of several homes. During the

latter part of the conference consideration was given to some of the foundation stones which underlie a successful program of group care for older people. These were summarized by the chairman of the conference, the Rev. Robert D. Morris, chaplain of Episcopal Hospital, Philadelphia, as follows:

1. No home for the aged can live unto itself. It must be closely related to the community and willing to consider adaptations of its program to meet community needs. It was suggested that a study of persons denied admission to a home over a period of time might assist the board in determining the services most needed in the community. There was concern over the fact that some homes are not providing care for those most in need of it.

2. Like all of us, older people need warmth, friendliness and understanding. The most vigorous and interesting programs of activities will not meet the needs of the older person unless he senses he is wanted, that he is accepted, that he is regarded as someone of real importance and significance who is still capable of being self-directing in many areas of his life and that he is not patronized, but treated as an equal. This involves, amongst other things, coming to understand what needs to be done for an older person and what the older person can do for himself.

3. The need for clarification of the organizational structure of our homes for the aged. It became clear in the conference that the job of the superintendent or matron is not clearly defined, and frequently the board assumes many responsibilities which could be better carried out by the superintendent. As the conference became aware of the many needs of older people, there was a growing conviction that a superintendent requires many unusual qualifications; the job assumed a new importance and significance. On the other hand, the opinion was frequently expressed that there are more important jobs for the board than caring for administrative details. The board could well spend a considerable portion of its time studying the needs of older people which it should be attempting to meet.

4. The religious services and the work of the chaplain or other religious worker must be related to the particular needs of older people. The Church is particularly interested in older people because in old age we see a confirmation or lack of confirmation of the religious teaching that has been given to them through the years. When a person is old we know whether our religious teaching has been successful or not. The experience of growing old is one to which the Church and religion has special contributions to make.

The members of the conference have agreed to report back to the Department of Christian Social Relations on the progress made in applying new insights gained during the conference. Consideration was given to the possibility of conducting conferences for the boards and staffs of homes for the aged on a provincial basis, but no final decision was reached. On behalf of the Department, the Rev. Arnold Purdie, secretary for health and welfare services, offered to publish an occasional bulletin as a means of sharing experiences and pooling information, but it was emphasized that such a bulletin would be dependent upon the cooperation of the homes themselves.

* * *

JUNIOR CHOIR GIVEN WEEK AT CAMP

Augusta, Ga.—The Junior Choir of St. Paul's Church, Augusta, numbering about 50, boarded a special bus on August 7 for a week of work and fun at the diocesan Camp Reese on St. Simon's Island. The holiday was given the choir by the congregation in appreciation of the splendid service it has rendered the parish in the past year. The work that the choir has done has been an inspiration to the public school system of Augusta in adding music to the school curriculum.

Mr. Carpenter, organist and director of the junior choir, held two rehearsals a day, and between times there was surf bathing, swimming, boating and all kinds of games, not to mention the delicious meals for which Camp Reese is famous.

* * *

CHURCHES SET DAY OF PRAYER FOR ASSEMBLY

Richmond, Va.—Church bells all over Richmond will ring in chorus next Sunday, calling the people of the city to prayer for the success of the General Assembly of the United Nations, meeting in Paris.

Chimes in all Protestant churches will sound the summons at exactly 12:10 P. M. Prayers will be for peace and freedom.

This was the unanimous decision of the Richmond Ministerial Union at the first Fall business meeting.

The request came from the Laymen's Movement, a national interdenominational organization.

Dr. Almer Pennewell, Midwestern director of Spiritual Mobilization, giving the main address of the meeting, made the reason for the action plain.

"The Christian religion," he said, "is the only answer to Communism."

He cited as the basic concepts of Russian Communism the great challenge to human freedom, the denial of God and a moral and spiritual order, hence the denial of the essential dignity and value of human personality.

The clergy also voted unanimously for a concerted city-wide observance of Reformation Day, which this year falls on Sunday, October 31.

Personal Notes

Bishop and Mrs. Frank A. Juhan, of Jacksonville, Florida, who have been attending the Lambeth Conference in London, have now gone to Rome following the adjournment of the conference. They will go to Germany next to visit the chaplains of the Protestant Episcopal Church there, having been delegated by the Church to make such a visit. The last call will be to the grave of their son, Lieutenant Charles Juhan, who is buried in France. Bishop and Mrs. Juhan expect to return home in late September.

The Rev. Appleton Grannis, D. D., is serving as locum tenens in charge of St. Andrew's Church, Clifton Forge; St. Mark's, Fincastle, and Emmanuel Church, Eagle Rock, in the Diocese of Southwestern Virginia, with residence at Clifton Forge. Doctor Grannis took up this work in July on a temporary basis, since he is a retired clergyman.

During the session of 1947-48, Dr. Grannis acted as chaplain and teacher of religious subjects at Virginia Episcopal School, Lynchburg. Previously he had served most acceptably as a supply clergyman in several churches of this diocese, especially at Christ Church, Martinsville, while its rector, the Rev. Charles C. Fishburne, Jr., was chaplain in the Navy.

Dr. Grannis was born in Utica, N. Y., is a graduate of Columbia University and General Theological Seminary; was ordained priest in 1897; served as rector of St. Peter's Church, Essex Falls, N. J.; assistant St. Michael's Church, New York City; Trinity Church, Boston; Church of the Holy Apostles, New York City; St. Anne's Church, Lowell, Mass.; St. Paul's American Church, Rome, Italy, 1939-40; Church of the Good Shepherd, Clinton, Mass., 1941-46.

The Rev. Robert E. Withers, Jr., resigned from the following churches effective August 1, 1948. The Church of the Cross, Bluffton, S. C., Holy Trinity, Grahamville, S. C., and Heavenly Rest, Estill, S. C. He has returned to his home in Farmville, Va., for the present.

CLERICAL CHANGES

The Rev. Thomas van B. Barrett, executive secretary for College Work for the National Council, became the rector of Harcourt Parish and chaplain

of Kenyon College, Gambier, Ohio, September 15.

The Rev. Richard K. Bambar, rector of the parish in Sturgeon Falls, Ontario, Canada, will become rector of St. Mark's, South Milwaukee, Wis., August 16th. Address: 1310 Rawson Avenue, South Milwaukee, Wis.

The Rev. John A. Benton, Jr., is now curate of St. Andrew's, Tampa, Fla. Address: 505 Marion Street, Tampa 2, Florida.

The Rev. Joseph T. Boulet, formerly vicar of St. Peter's, Cass Lake, and St. Matthew's, Bena, Minn., is now associate rector of St. James', Hibbing, Minn.

The Rev. Arthur D. Bridgers, formerly a student at General Theological Seminary, New York City, is now rector of the Church of the Good Shepherd, Wilmington, N. C.

The Rev. Henry H. Chapman, priest in charge of Christ Church, Anvik, Alaska, became priest in charge of St. Peter's-by-the-Sea, Sitka, Alaska, September 1, and may be addressed there.

The Rev. Robert M. Crane, formerly rector of All Saints', Los Angeles, California, is now rector of Christ Church, Ontario, California.

The Rev. Edward Bledsoe Harris, rector of Trinity Church, Arrington; Grace Church, Massies Mill; Christ Church, Norwood, and Christ Church, Schuyler, all in Nelson County in the Diocese of Southwestern Virginia, resigned that charge, effective August 31, and accepted a call to be assistant at St. Alban's Church, Washington, D. C.

The Rev. H. Lyttleton-Zimmerman, rector of St. John's, Huntington, Pa., will become rector of Holy Cross Church, Sanford, and priest in charge of Christ Church, Longwood, Florida, October 1.

The Rev. Louis H. Matheus, rector of Trinity, Ottumwa, Iowa, became rector of Christ Church, Delavan, Wis., September 1.

The Rev. Walter K. Morley, formerly a chaplain in the Navy, is now assistant at Christ Church, Waukegan, Ill., and assistant at the Church of the Holy Comforter, Kenilworth, Ill.

The Rev. S. Patrick A. Murphy, formerly a student at Seabury-Western Theological Seminary, Evanston, Ill., is now deacon in charge of St. Mary's, Hamilton, Texas.

The Rev. Wilfred B. Myll, assistant at St. Mark's San Antonio, Texas, became priest in charge of St. Matthew's, Louisville, Kentucky, September 1.

The Rev. Merrill A. Norton, formerly a vicar of St. Mark's, Downey, Calif., is now priest in charge of St. Paul's, Barstow, California.

The Rev. H. Paul Osborne, formerly rector of the Church of the Epiphany, Kingsville, Texas, has accepted a call to be rector of St. Paul's Church, San Antonio, Tex.

The Rev. Peter H. Paulson, formerly rector of the Church of the Good Shepherd, San Jose, Costa Rica, is now vicar of St. Francis', Los Angeles, California.

The Rev. David McA. Pyle, assistant at St. Thomas', New York City, became a clerical master at St. Paul's School, Concord, N. H., September 1.

The Rev. Albert E. Rust, formerly a student at the General Theological Seminary, New York City, became curate of St. Paul's, New Rochelle, N. Y., September 1.

The Rev. Frank L. Shaffer, rector of St. Alban's Church, Cleveland Heights, Ohio, will become the vicar of St. Luke's Church, Cedar Falls, and St. Andrew's Church, Waverley, Iowa, on October 1, 1948.

The Rev. Edwin S. Shirley, formerly vicar of St. Cyprian's, St. Augustine, Fla., is now vicar of St. Peter's, Key West, Florida.

The Rev. Berry B. Simpson, formerly vicar of St. James' Chapel, Indian Head, Maryland, is now rector of the Esther Memorial Church of the Holy Communion, Washington, D. C.

The Rev. Donald O. Weatherbee, formerly rector of Trinity Church, Lawrence, Kansas, is now rector of St. Andrew's Church, Sequin, Texas.

The Rev. Charles F. Wulf, formerly assistant at Christ Church, Raleigh, and vicar of St. Saviour's, Raleigh, N. C., is now chaplain of the Virginia Episcopal School, Lynchburg, Virginia.

The Rev. Edward A. Groves, Jr., formerly assistant of Trinity Church, San Jose, Cal., became Canon of St. Michael's Cathedral, Boise, Idaho, on July 1, 1948.

The Rev. C. M. Hobart, rector of St. David's, Cheraw, South Carolina, will become rector of Ascension, Hagood, and Holy Cross, Stateburg, on November 1. After that date address Hagood, South Carolina.

The Rev. Robert H. Whitaker has been appointed by the National Council for missionary service in the Philippine Islands. It is expected that Bishop Binsted will assign Mr. Whitaker to the faculty of St. Andrew's Theological Seminary, Manila.

ORDINATIONS

The Rev. G. Alexander Miller was ordained to the priesthood in St. John's Church, Plymouth, Mich., on July 10. He was presented by the Rev. Henry Lewis, D. D., of St. Andrew's, Ann Arbor, who also preached the sermon. The Rev. Hugh C. White, assistant minister in St. Luke's Church, Ypsilanti, read the Epistle; the Rev. Richard T. Brown, missionary-in-charge of St. Augustine's Church, Detroit, the Litany.

The Rev. Charles John Marshall was ordained deacon on August 6 by the Rt. Rev. W. Blair Roberts, at Booth at the Niobrara Convocation, Lower Rule, S. D. Mr. Marshall was presented by the Rev. Paul H. Barbour, D. D. The sermon was preached by the Rev. Sidney Bearsheart. Mr. Marshall will be in charge of All Saints Chapel on the Rosebud Reservation, and may be addressed at Herrick, S. D.

The degree of Doctor of Philosophy was conferred on the **Rev. Richard Hooker Wilmer,** by Oxford University on June 6, 1948.

* * *

RESIGNATION

The Rev. Edward Tanner Brown, D. D., has resigned as rector of St. Clement's Parish, Honolulu, Hawaii, and became rector of St. Mark's Church, Palo Alto, California, effective September 1, 1948.

DEATHS

REV. JOHN W. HYSLOP

The Rev. John W. Hyslop, a retired priest of the District of Utah, died in St. Mark's Hospital, Salt Lake City, August 4. He was 87 years of age. Born in Glasgow, Scotland, he attended the old St. Mark's School in Salt Lake City, graduated from St. Stephen's College, and the General Theological Seminary. He served the Church in Nevada, Ohio, South Dakota, and his last parish was the Church of the Good Shepherd, Ogden, Utah, where he was rector for seventeen years, retiring on his pension in 1934. He is survived by his widow, who lives in Salt Lake City, and by a son and a daughter. Burial services were held in St. Mark's Cathedral, Salt Lake City, August 6, by Bishop Moulton, assisted by several of the clergy of the District. Interment was in Mt. Olivet Cemetery.

* * *

RT. REV. LOUIS CHILDS SANFORD

The Rt. Rev. Louis Childs Sanford, D. D. LL. D., first missionary bishop of the District of the San Joaquin, who retired from active work in 1943, died August 10 at his home on Blossom Hill Road, near Los Gatos, California.

Bishop Sanford, who graduated from Brown University in 1888 and attended the Episcopal Theological Seminary at Boston, came to California in 1893. He was a missionary to churches in Selma and Fowler and later became rector of the church at Salinas. At the time of the earthquake and fire in San Francisco, he was rector of St. John's Church in that city.

He was consecrated bishop in January, 1911, and thus, at the time of his death, was the second oldest living bishop in point of consecration.

Bishop Sanford received many honors

during his life. He served for 16 years as president of the Province of the Pacific and was a member of the National Council for 13 years. In 1927-28 Bishop Sanford, with the late John Wood, visited Episcopal missions in China, Japan, and the Philippines. He also attended, as the church's delegate, an International Missionary Conference held in Jerusalem. In 1930 he went to the Lambeth Conference.

Bishop Sanford is survived by his widow, Ellison Vernon Sanford; three children, Edward N. Sanford, Mrs. Chester Root, and Royal K. Sanford, and five grandchildren.

The bishop's hobby was composing music. His friends will remember his annual Christmas carols.

At the time of his death Bishop Sanford was working on a history of the Missionary District of the San Joaquin and had completed his part of a history on the Province of the Pacific.

Commenting on his passing, the Fresno, California, Bee said: "He was for more than 50 years an outstanding California churchman, ever alert to the spiritual needs of the denomination he served.

"His were a kindly and genial personality which won and retained friends in all ranks and an integrity which commanded universal confidence and trust.

"This would be a better world if among its leaders, clergymen and otherwise, there were more men of the character and caliber of Bishop Louis Childs Sanford."

* * *

WOMEN AT WORK

(Continued from page 9.)

met regularly for the past many years, making garments which are distributed by the Red Cross.

Highlight of the year is the annual May Fete. With everyone working together in the interest of its success, we have been able to assist our Bishop materially for many years in his work with young men preparing for the ministry.

Reaching out still further the Auxiliary assists in many ways with missions at home and abroad, with youth activities and scholarships.

In short nothing is too small or too large for this alert group to undertake and it is through their untiring efforts that so many worthwhile tasks have been accomplished.

* * *

TOOLS WITH WHICH TO WORK

(Continued from page 6.)

churches in the south. Here indeed is equipment which is extraordinarily fine. During the long years of depression and heavy indebtedness much of this plant necessarily fell into a state of disrepair. In the last four years thousands of dollars have been spent in bringing the physical plant to a high state of efficiency. The whole of Worsham Hall has been redone. Many of the classrooms have been modernized. Part of the third floor was completely redone. The equipment is being brought up to a very high standard, and the whole plant is beginning to function. One must recognize that such a plant as this which teems with people; old people, young people and very young people presents a staggering problem in upkeep. When you are told that the normal scheduled parish house activities in 1947 showed a counted attendance of more than 42,000, you begin to get the picture. The great joy of this equipment lies in the fact that it is used 365 days in the year.

A PROGRAM DISSOLVES A DEBT

(Continued from page 5.)

The Prudential Insurance Company, holder of the mortgage, had insisted on dealing with a "permanent" finance committee. This had been set up by the vestry, and four laymen and the rector composed the "permanent" committee. The membership of this permanent finance committee has at various times consisted of the following gentlemen: C. Harrison Mann, Camillus S. L'Engle, Giles J. Patterson, I. Beverly Nalle, and Henry W. Dew. Dr. Lee appropriately enough turned to three younger men of the parish as co-chairman for the "My Share Campaign".

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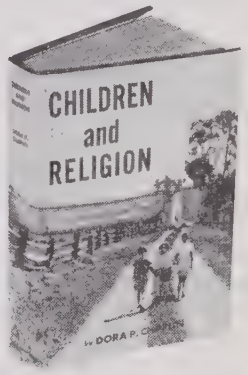

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They were: John W. Donahoo, A. LeRoy Johnson and F. W. Brundick, Jr. They were ably assisted in their work by a fine cross-section of the Good Shepherd men.

Under rather auspicious circumstances, the Campaign was inaugurated July 1, 1945, to run for a period of 24 months, ending June 30, 1947.

It should be recalled here that Bishop Juhan had made a personal agreement with Dr. Lee in three parts:

First. That the Church of the Good Shepherd was to recognize this indebtedness as its own and first responsibility.

Second. That a campaign leading to its liquidation would be launched.

Third. That when payment of the indebtedness had reached a figure within $50,000, the Bishop would act as chairman of a small committee to secure large gifts from friends within and without the parish to complete the project.

With the advantage of three calendar years, the Plan started wonderfully well. Dr. Lee was able to inform Bishop Juhan in the summer of 1947 that the debt would be below $50,000 by early fall. The Bishop was so informed early in October. He immediately responded by letter, and at a meeting with the vestry, whom he warmly congratulated, he announced that he would begin forthwith his own part in the undertaking.

At the annual parish meeting in January, 1948, Bishop Juhan announced five gifts totaling $7,500, and expressed again his great desire and hope to see this task speedily completed.

There are many pressing demands on a bishop, serving a far-flung diocese. But the parish eagerly looks to the resumption of effort on this great undertaking, with the help of his wise counsel and spiritual guidance.

The long-standing indebtedness of the Church has been a source of great concern to the Bishop for many years. When Dr. Lee assumed the rectorship, bringing with him a wealth of experience, he, too, immediately recognized the necessity of freeing this great parish of its heavy burden, in order that its resources and energies, and its facilities, recognized as second to none in the Southland, could be made available for use in promoting the effectiveness of the program of the general Church.

The 1943 total budget of the Church, including $10,000 for debt service, was $26,000, with the quota paid for missions at $2,500. In 1948 the total operating budget, aside from any payment on debt, will reach nearly $50,000, and the quota payment will be above $6,300.

* * *

THE SEVENTEENTH SUNDAY AFTER TRINITY

The Collect

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

* * *

SEPTEMBER

1. Wednesday.
5. Fifteenth Sunday after Trinity.
12. Sixteenth Sunday after Trinity.
15-17-18. Ember Days.
19. Seventeenth Sunday after Trinity.
21. S. Matthew.
26. Eighteenth Sunday after Trinity.
29. S. Michael and all Angels.
30. Wednesday.

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—The Rev. Robert Johnston Plumb

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THE ANSWERED PRAYER

REVIEWS AND RATINGS OF CURRENT FILMS

FAMILY PAGE

NEWS OF THE CHURCH

The Amsterdam Achievements

By REINHOLD NIEBUHR

The great assembly of the World Council of Churches at Amsterdam has ended but I expect to make several more reports upon it. For it is only upon its conclusion that one is able to sort out impressions and gradually detect the dominant trends.

For the moment, I should like to call attention to only one interesting contrast of the Assembly. It is the contrast between the wide diversity of opinion upon the nature of the Church and the tremendous degree of agreement upon its function in society.

Whenever the effort was made to define the nature of the Church, one felt that there never would be a closer unity than now exists, for the simple reason that there is no agreement at all upon the essence of the Church.

Every time some one from the Protestant Churches would declare that the Church must repent of its involvement in the sins of the world the more Catholic-minded members of the Eastern Orthodox Church and of Anglicanism were shocked.

For them the Church is the "extension of the Incarnation" and is therefore perfect and cannot repent. They admit that individual members fall into sin but they hold to a mystical reality beyond all historic and empirical facts. For Protestants this reality is Christ Himself who is the Head of the Church.

On the other hand, the Churches from the most divergent national and social backgrounds arrived at the most remarkable consensus on the place of the Church in modern life. That consensus was, politically speaking, so far left of center, (at least the American center) that it will shock many Americans. It may also do them good.

The reasons for this shift in the social opinion of the Churches, which were once regarded as traditional and conservative, are two:

First, the Asiatic and African churches, fruit of a century of Christian missionary activity, have begun to have a voice in the councils of the Church. That voice echoes the hopes and resentments of the colored peoples of the world against the white man's domination, against the power of money and against western culture in general.

It is a very sobering experience to hear these indictments of our world from these new churches, even though there is a good deal in the indictments which is not just. One man from India, for instance, held us responsible for not permitting them to enjoy their new freedom because we scared them with alarms of a new war. But he said nothing about the blood which has been spilt between Moslems and Hindus.

Second, the holocaust in Europe, which swept away many ancient institutions, has also purged the Church of its quietism and irresponsibility toward the social problems of our day.

Furthermore, it has reduced all classes of Europe to such poverty, as compared with our own wealth, that all classes have something of the radical approach to social issues which was once associated only with industrial classes. Americans and even the poorer Britishers, found this continental radicalism at a great Church council something quite new and stirring.

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THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

101 N. JEFFERSON STREET
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Vol. CXIV No. 39

The Southern Churchman

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CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Liverpool Cathedral

By KENNETH ROMNEY TOWNDROW

British artist and historian, who is a Leverhulme Research Fellow in the History of Art and whose book on the Building of History of the Cathedral is now in preparation.

This article is the script of a broadcast over the British Broadcasting Corporation.

Liverpool Cathedral is the fourth largest of its kind in the world, only surpassed in size by St. Peter's, Rome, and the cathedrals of Seville and Milan; and although Perpendicular in architectural style has no period Gothic pretences. It is, in fact, a modern building, an English building, the logical outcome of monumental construction in previous ages allied in possibilities with methods and materials of today. Its stones are of the ground upon which it stands; hard red sandstone cut from the native Woolton Quarries, and the soaring mass of the building is enhanced by the fact that it is built on the lip of an ancient quarry that became the site of an early 19th century cemetery.

Those who, during the war, first came to the port of Liverpool through the sea defenses of England's Western Approaches, saw the Cathedral as the beacon-crown of a great city at war. They may have arrived before or after a stick of bombs missed the Cathedral by yards but scarred the cliff-like walls and blasted out the great windows of the Choir and South-Eastern Transept. According to the hour, and to the weather, they would have seen at a distance, this single building, raised above a city mass of roofs and chimneys, towers and spires, either as a sun-lit rose colored eminence or as a rain-blackened man-made cliff. If they came by road or rail they wouldn't have been long in the city before they were surprised by the revelation of the Cathedral's sheer tower rising through the maze of buildings still between them and St. James' Mount, a mount that was itself a landmark over the city long before the Cathedral was even contemplated.

For the Cathedral is a modern building dedicated, in the words of Dr. Chavasse, its second Bishop, as "an immense and glorious work of fine intelligence—a Cathedral of the people built by them, loved by them, thronged by them; their pride, their glory, their spiritual home; their protest against the blind materialism of a money--loving age." And so, throughout the forty-four years of its building, it has remained, in inspiration and construction. So it will continue until the last stone of Nave and Western Porch has been laid upon its bed.

At Liverpool the river Mersey, after flowing from east to west from Manchester, turns north and goes into the sea northwards. Alone amongst English cathedrals, Liverpool has that direction—south to north, not east to west. It stands on the ridge of hill parallel to the river and shipping. For the poet, the artist, and the Christian thinker there is symbolism in that. Liverpool Cathedral looks toward the seaport and the ways overseas rather than inland. "O my brave soul, O farther, farther sail," these words of Walt Whitman are often sung in the Cathedral, in memory of "All brave captains, and all intrepid sailors, the sailors of all nations."

And so you will understand something of the link that this immense building effort has provided over the last fifty years for so many men and women of one blood, but separated by the earth's span. The money, time, and actual physical labor that have gone to make this a place of Commonwealth meeting, of world family-worship, was given its architectural form in an age more used to building sports-stadiums and factories, air-fields and super-cinemas than Cathedrals.

The Cathedral is the expression of the genius of one man, Sir Giles Gilbert Scott, who in 1901, when plans were first invited, was an untried student of 21. Two years later, the judging Committee found in his ideas of a cathedral "that power combined with beauty which makes a great and noble building," and recommended the adoption of his design. To accept so young a man as architect of so great a venture, however brilliant his promise, was an act of considerable courage on the part of the Building Committee, for few of its members could hope to see the full result of their choice.

It is an unforgettable experience to stand north of the Cathedral, far below street level on the floor of the chasm made by the ancient quarrying, and, with Lilliputian vision, trace the rich flowering of the Cathedral design rising above the green terraces of trees and bushes grown out of the river walls of native stone. Only Durham can match its spectacle today.

The Cathedral's exterior reflects the simple ground plan: a plan of classical regularity and complete usefulness for the main purpose: that of seating a great concourse of people so that they may all hear the service conducted and feel themselves a part of its ceremony. Nave and Choir when finished, will be of equal length, east and west of a Central Space, 15,180 square feet in area and composed of Under-tower and two pairs of flanking transepts providing, between their arms, two great Porches approached by wide, hospitable flights of steps, these porches standing north and south of the Under-Tower space and giving access to its immensity.

The main fabric is now built except for the Nave, its Narthex or sheltering porch, and the West Front. The Tower, 547 feet above road level and free at last of its scaffolding, is now the center of the landscape and the linchpin of the city's future building plans, plans reborn out of the blitz and the confusion of 19th century lack of planning. Already, on special occasions, thousands fill the Cathedral and many wait outside. With the opening-up of the Cathedral approaches full accommodation will be available. All roads throughout the city, from all directions, lead to this center of poetry, music and visual beauty.

Those who have heard them are not likely to forget the words of the Dean's greeting: "Brothers of the great Dominions, welcome home. The Cathedral is yours and ours. Here we have remembered you in our thanksgivings and in our prayers. Together now we remember the great need of humanity—the victory of peace."

Inside the building one is made very much aware of "A solid mass hollowed out and carved," for the tremendous vaults soar free above the vast enclosed space, unaided by detached piers and

(Continued on page 13)

Preaching At The Philadelphia Divinity School

By The VERY REV. FRANK D. GIFFORD,
Dean Philadelphia Divinity School

A recent report of the Inter-seminary Movement quotes the Traveling Secretary, after visiting 117 theological schools, as saying that "many students for ministry are unable to stand up and speak forthrightly with a contagious sense of conviction."

One of the veteran priests of the Church, the Rev. Archibald C. Knowles, D. D., in his book, "Lights and Shadows of the Sacred Ministry," makes the following statement: "Today, however, preaching has sadly fallen off, especially among the younger clergy. This is very much to be regretted, for the Priest is to minister the Word as well as the Sacraments and preaching is a most important duty, never more so than today."

At the Philadelphia Divinity School great emphasis is being laid on public speaking and an interesting and varied program in homiletics is being carried out under the direction of the Dean.

When a student enters the School his voice is tested by the Instructor in Music and Voice, Mr. Newell Robinson, F. A. G. O. The latest and best recording machine is used to enable a man to hear his own speaking and singing voice so that defects can be corrected. Men are taught individually and in classes the proper use of the voice. Because the number of undergraduates is limited to fifty it is possible to give careful individual attention and frequent practice sessions. Seniors are often amused and amazed when the records of their voices as junors are played over again.

Every Friday at 9:20 the Dean meets with the juniors to study the principles of public speaking as applied to preaching. Men gain confidence in speaking without notes by giving brief addresses in class on things out of their personal experience. Some of these talks have been of great interest, as for example, "Mining Conditions and Problems," by one who had worked as a miner in Pennsylvania; "Banking Frauds," by a student who had served as head teller in the Bank of America in Hollywood; "How the Navy Beat the Submarine Wolf-Packs" by a veteran of the seas.

At 10:15 the class enters the Chapel and becomes a congregation. Two men then preach regular sermons and receive the comments, criticism and suggestions of the Dean and their fellows. Sometimes the topics are suggested by the Dean, as for instance a recent teaching sermon on "The Symbolism of the Church Building." Some sermons are read but a surprising number of men are learning to preach acceptably with only brief outlines or notes.

The Middler Class meets with the Dean at 11:10 for an hour of lectures and discussion. Various methods of sermon construction and delivery are considered. Much attention is paid to expository preaching in which Bible characters and incidents are studied from a homiletic point of view and outlines made by the class.

The noon hour is spent by the Middlers on Fridays in the Chapel or in a neighboring church. Two men preach and listen to the encouraging and critical remarks that follow. The Dean insists that the good points of a sermon should be mentioned before faults are found.

Every Thursday at 5 o'clock there is a guest preacher and many of the visitors remain over for Friday morning with the classes. Veterans of the pulpit can thus impart the results of their own experience and be questioned by the students. Among those who have served thus as visiting lecturers in recent months have been the Rev. James C. Crosson from Pelham, N. Y., formerly Lieutenant Colonel in the Army Air Force; the Rev. Walter H. Stowe, S. T. D., President of the Church Historical Society; and the Very Rev. Hubert S. Wood, D. D., Dean of the Cathedral at Garden City, N. Y.

Tuesday has been graduate student day at the Philadelphia Divinity School and no fewer than 25 of the clergy have been taking courses to improve their knowledge and make their work more effective. A class of twelve has met with the Dean for two hours on Tuesday mornings to study homiletics. Four are rectors from New Jersey who come from parishes thirty to sixty miles distant; one is a former missionary from the Philippines; another is a former Methodist army chaplain. Lectures have been given by the Dean on methods of gathering and organizing sermon material. Essays and reports have been presented by members of the class. The second hour is spent in the Chapel where two sermons are delivered with the comments and suggestions that follow. Many of the men have found this course of training very helpful in improving the quality of their preaching.

Because of the shortage of clergy and the number of parishes and missions that are served by student lay readers, the necessity for such a program as that outlined is evident. It is not enough to give only seniors careful training and practice in preaching, and this is done throughout the senior year at Philadelphia. Many of the juniors and middlers have to be placed in charge of mission churches. Some of the most effective work in Pennsylvania and adjoining dioceses is being done by men who entered the school only last year. In one case average congregations have doubled in numbers since a junior took charge, even though the neighborhood is a discouraging part of the city.

In order to prepare men for the unexpected experiences of parish life, the Dean makes a practice of accustoming men to stand up and speak without preparation on various occasions. At a recent "Speaking and Singing Party" popular songs were sung, names of students were drawn out at random and men were given questions to answer and imaginary situations in which to "say a few words." Judges awarded amusing and interesting prizes to those who best responded in each contest. Hearty singing and "good eats" made the occasion one of the many that make training and fellowship synonomous at the Divinity School.

* * *

To the Rescue

When Bibles were plentiful Korea stood fifth among the countries of the world where the Bible was the best seller. For four years, during the war, there were no Bibles printed or sold. When liberation came and Bible work was resumed the meager stock that remained was soon exhausted. The American Bible Society, through the American Army, sent 50,000 New Testaments in Korean printed on American presses, a free gift to the Korean Bible Society and the Korean people. But what were 50,000 Testaments for thirty million people!

The American Bible Society has again come to the rescue with a second gift of 70,000 Testaments. An unparalleled opportunity lies before the Bible Societies in this day of Korea's emancipation and reconstruction. If we fail to supply the Book, so eagerly sought, one more country will be lost to the Christian world front; one more country will be absorbed into the anti-Christian bloc. Korea must have vastly greater supplies of the Bible than it has now. Once again the Bible Societies must come to the rescue.

* * *

I like the man who faces what he must
With step triumphant and a heart of cheer,
Who fights the daily battle without fear;
Sees his hope fail, yet keeps unfaltering trust,
That God is God, that somehow, true and just,
His plans work out for mortals.

—Sarah K. Bolton.

The Answered Prayer

It was September, 1781. The ragged armies of the Revolution were encamped through Pennsylvania and the New Jersey flatlands. In New York City, General Clinton's British troops were living on the fat of the land. The American forces were badly in need of food, rifles and ammunition. Soldiers were deserting their posts to hunt for game, and discontent was spreading rapidly through the ranks. Now at summer's end, there was no prospect ahead but another terrible winter of privation.

George Washington, tall and gaunt, stroked his strong jaw thoughtfully. Standing outside his tent headquarters, he watched campfires blinking through the trees and heard the murmur of the soldiers who sat around him. Finally, the General turned to his visitor, a heavy-set townman.

"You see our condition here, Morris. The men are unwilling to remain in camp longer without pay and food. Mutiny is in the air! I can't blame them; but the hard fact is that unless something is done to relieve the situation, I will soon find myself a General without troops."

The visitor, Robert Morris, Superintendent of Finance of the Continental Congress, shrugged his broad shoulders. His eyes mirrored a discouraged helplessness.

"I've done all in my power, General Washington. But we have no income, our currency is in a chaotic state, and foreign bills of exchange are dropping every day.

Washington clenched his fists. "Our people must be given confidence! If we can only weather this winter, there'll be a chance to keep Clinton in New York, while we march to the South to attack Cornwallis. But meanwhile we need food, blankets, medicine, guns, bullets! We need money! Is there no one to whom we can turn?"

Robert Morris was silent, his heavy face deep in thought.

Finally he spoke up. "There is a man in Philadelphia, sir, a broker. Men say he is honest and to be trusted."

"What is his name?" the General asked.

"Haym Salomon," Morris replied. "He is a Jew."

George Washington turned toward the other man and gripped his shoulder in a grasp of iron.

"A Jew? He is an American! I've heard of this Salomon. He was a member of the Sons of Liberty in New York, and he was imprisoned twice by the British for aiding our cause. If he can help us, he will. Go to him at once. . . ."

When Morris had mounted and ridden away, George Washington passed a tired hand over his forehead. Entering his tent, hidden in the night shadows, he dropped to his knees. His head inclined forward, and the deep--set, kindly eyes closed. The General's strong hands folded in fervent and humble prayer.

"Our Father who art in heaven, help us, Thy children, to endure this trial . . . to bring liberty and freedom to this new land, for all people."

A day later, a courier galloped along the cobblestoned streets of Philadelphia. Approaching a small brick building, he vaulted from his mount and sprang up the steps. The building was the synagogue where the Jews of Philadelphia has just gathered for their most important holy day of the year. It was Yom Kippur, the Day of Atonement, a time to fast and pray. Here it was that the messenger would find Haym Salomon.

The messenger extended a white envelope toward the old sexton who greeted him at the door.

"I have a letter from the Superintendent of Finance, Robert Morris, for Haym Salomon."

"For me?"

A slender, brown-haired man stepped forward from the prayer benches. His brows drew together as he swiftly read the enclosed letter. Meanwhile, the other worshippers, many in the ragged regimentals of Washington's army, gathered around in curiosity. What did Robert Morris want with Haym Salomon—on Yom Kippur?

Salomon looked up, his face grave.

"That note says that General Washington is in serious distress. He needs money to prevent a mutiny among his men—at once. Secretary Morris has sent us two bills of exchange for $20,000. He hopes that we will be able to let him have that sum, without delay!'

A murmur of protests arose. "But Haym, on the Holy Day?" "We cannot take part in business today." "It would be a sin against God!"

Haym Salomon's brown eyes shot fire and he sprang to the pulpit, holding up his hands for silence.

"Friends!" He waited a moment. "This is part of the battle that all of us are fighting—whether in uniform or out of it. We must raise $20,000 for this crisis—at once!"

The crowd hushed. Then a hesitant voice was heard from the rear. "We have three hundred dollars in the bank, Haym, if that will help. . . ." A burly farmer in homespun said, "We'd been planning to buy a new plow and team of oxen—but they can wait." One by one the members of the congregation volunteered their pledges, large and small. Not ten minutes had passed before the entire sum was raised and the men went back to their prayers. Haym Salomon turned to the messenger and said, "Tell General Washington that he shall have the money he needs!"

In the years that followed, Haym Salomon again and again aided the cause of the American Revolution. Unstintingly he gave, impoverishing his business and family so that he might contribute huge sums to the Continental Congress. These sums were never paid back, and when he died, Haym Salomon was penniless. But he left his children a far greater heritage than money. He left them the prideful knowledge that their patriot father had played a mighty role in the winning of independence for the United States of America.

* * *

RULES FOR SENDING PACKAGES TO FAR EAST

Recent letters from mission workers in the Far East indicate that well-wishers at home are subjecting the missions to expense that can ill be afforded. This arises from the shipment of goods such as clothing and linens, without proper regard for import regulations of foreign countries.

In China, packages addressed to individuals, rather than to a mission institution, are subject to import duty which is hard to pay in present inflationary conditions.

In the Philippine Republic, there is an import duty even on goods consigned to a mission, if the package is valued at $10 or more. There is no use in valuing packages high for insurance purposes, as little is lost, and parcel post cannot be insured any way. At the same time freight shipments are costly and express shipments prohibitive, especially to a mission located on one of the islands which require transshipment by sea from Manila.

Unless your gift has been requested recently by someone in the missions, or is part of a request which has been made through some department of the National Council, it would be well to hold it up until you are sure it is really needed. **If you send it, follow these rules:**

1. Use parcel post except for very bulky objects; if necessary break up into several lots to conform to parcel post regulations.

2. If your shipment cannot go forward by parcel post and you lack instructions as to freight shipment, write to the Shipping Department of the National Council, 281 Fourth Avenue, New York 10, N. Y.

3. Place only a nominal value on packages sent by parcel post and do not try to insure.

4. Address to name of mission, in care of individual, followed by post office address in foreign country.

Apostle Of Unity; A Book Review

By The REV. ROBERT JOHNSTON PLUMB,

Rector of St. Mark's Church, Washington, D. C.

When the dean of one of our leading theological seminaries writes a book about a bishop of our Church whom many remember with admiration and when this book turns out to be not only an accurate chronicle but an interesting biography, a splendid summary of the ecumenical movement and an inspiring meditation on man's relationship with God, it deserves attention. Such is "Bishop Brent, Crusader for Christian Unity", by Alexander C. Zabriskie, Dean of the Virginia Theological Seminary, recently published by the Westminster Press.

In his preface Dean Zabriskie tells of how the Rev. Remsen Brinkerhoff Ogilby, President of Trinity College, Hartford, Connecticut, a close friend and colleague of Bishop Brent's, planned to write such a biography soon after the bishop's death in 1929 but never completed the task before his own tragic death in 1943. Asked by both the Ogilby and the Brent families to complete the story, Dean Zabriskie states that he found it necessary to write an entirely new book, the first two thirds of which is based upon the Ogilby material, the last third being his own. Those who knew Dr. Ogilby's originality of expression and uniqueness of literary style, will understand the dean's dilemma.

The book is beautifully dedicated to the memory of Dr. Ogilby, "who was primarily concerned to lead the boys of his school, the officers and men of his regiment, the students and faculty of his college, to the feet of Christ that they might learn from Him, in his own words, 'that the end of life is a love of beauty, a passion for the truth and the ability to live gallantly.'" Dr. Ogilby died gallantly, saving the life of a servant from drowning while at his summer cottage at Weekapaug, Rhode Island.

But it is about another great Christian that this tale is told, Charles Henry Brent, first missionary bishop of the Philippine Islands; president of the first International Opium Commission; Senior Headquarters Chaplain of the A. E. F., during World War I; Bishop of Western New York and president of the first World Conference on Faith and Order.

Interesting Biography

The author has followed a topical instead of a chronological scheme after the first few chapters which gives several complete portraits of the great enterprises of the bishop's life yet there is an over-all picture of gradually broadening horizons. There is a great difference as there ought to be, between the sophomoric young curate of St. Andrew's Mission, Buffalo, defying his bishop about altar candles and the mature Christian leader presiding at a world conference of one hundred and twenty-seven churches, urging humility, patience, charity and faith. In Boston the influence of both the Cowley Fathers and of Phillips Brooks played a part in the making of "everybody's bishop". Here also came ten years of parish experience among the poor of a great city. Called to be the first missionary bishop of the Philippine Islands, these chapters give an honest appraisal of Bishop Brent as a missionary, administrator and statesman. Had Dr. Ogilby written them they might have been less critical and more colorful.

Apostle of Unity

Dean Zabriskie's interest and enthusiasm centers in Bishop Brent as a great American apostle of Church unity and in this last third of the book which is his own, he "mounts up with wings as eagles". He writes, "Through the discipline of the years Brent was made into an apostle of Church unity. God kindled in his heart a vision of the Church, and sent him with a message to the churches. We shall see how that vision was developed and that message delivered." And we do. The author considers the World Missionary Conference at Edinburgh in 1910 as the real beginning of the modern ecumenical movement. The Bishop of the Philippine Islands came from this conference saying, "I was converted. I learned that something was working that was not of man; that the Spirit of God was preparing a new era in the history of Christianity."

Inspired by this vision he returned to the United States and at the General Convention of our Church at Cincinnati in the fall of that year, was instrumental in the establishment of a joint commission to promote a World Conference on Faith and Order. First to understand and respond to his approach to unity were a group of laymen who performed yeomen's service.

Bishop Brent's war experience increased his desire for unity. "In the A. E. F., proof had been given that the unity of Christendom was not a baseless dream. The fellowship of 1,300 chaplains of every phase of Christian conviction was a living fact and a great symbol. There had been no lowering of fundamental loyalties, but there had been an interpretation of the lesser in terms of the greater, the Church in terms of the Kingdom of God. This could be perpetuated into civil life."

Those who served as chaplains during World War II also felt the warm glow of a greater Christian fellowship and many of them resolved that when they returned to their parishes, they would perpetuate this. It is one of the disappointments and disillusionments of our times that so many of them, unlike Bishop Brent a generation before them, have crept back into their own little branches of Christ's Church and seem completely satisfied to remain there. This book has a message that is needed today!

A Man of God

We are given an insight into the bishop's inner life in the final chapter of the book which is one of the best. We read, "Brent's ideal was to establish and consummate the personal relationship with God which God offered human beings. This, he was convinced, was man's highest conceivable good. Human beings were creatures of a minute, certain to die after a few years, to make mistakes, to be frustrated, to sin. Their lives would be of significance only as they were linked to God's eternal purposes, invested with the dignity of His fellow workers, and raised by His Spirit from the ordinary human level to the level God intended for them. To share in God's activities and to be raised to eternal life depended upon personal relationship with Him."

It was in searching out God's will for him and then doing it that this man of God found peace. He himself had written, "Man's chief vocation is to penetrate through the things of sight and sense, and to establish and consummate relationship of a personal character with God. There is nothing that can take the place of this, and without it life loses such effectiveness as it might otherwise have."

From a careful reading of the bishop's letters and diaries we are reverently told of how he developed his spiritual life, a narrative which is of both inspirational and practical value to the reader.

This is a thoroughly good book and Dean Zabriskie has done a real service in putting before us in such readable form, the story of this servant of humanity who has blazed a trail through the tangled jungles of many creeds and gained higher ground. Those who read this volume will find themselves brought to higher ground.

Clergy And Doctors

One of the evil effects of the increasing secularization of life is the divorce of the spiritual from the material. Disastrous as this is in the realm of economics, it is quite fatal when applied to the human personality. To suggest that the clergy can look after men's souls, while the doctor has responsibility for their bodies is to do violence to the essential unity of body and soul. For it is a fact of experience that the body cannot be healthy unless the soul is at peace with itself, for an unquiet and obsessed soul must, of necessity, affect adversely the body which houses it. In recent centuries the medical profession has claimed and largely achieved complete autonomy from the authority of the Church, and this it was right to do. The error was to confuse ecclesiastical authority with the underlying truth which the Church was attempting to safeguard, namely, the supremacy of the spiritual in the spirit-body relationship. To treat the body as a machine which could be made to work by the administration of drugs or by performing appropriate operations, was to deny the reality about man's nature and was bound to lead to evil consequences. In its constant preoccupation with the duration of life, the medical profession has tended to lose sight of the fact that life is worth prolonging only if it is being lived to some purpose. It is worth reflecting upon the fact that, in an age when the expectation of life is greater than ever before owing to the conquest of disease, the possibility of racial suicide becomes an ever-increasing nightmare to all sensitive people. Medical science, no more than any other science, can help us to discover the secret of purposeful living; it can only postpone death.

New Signs of Co-operation

Furthermore, medical practice based upon a materialistic philosophy corrupts its practitioners. Many letters in recent weeks reveal a sorry state of affairs in a profession which rightly claims to set a high ethical standard. Cases have been reported from different parts of the country of doctors refusing to accept as patients those who need them most. We would hasten to add that this attitude has been condemned, and that it applies only to a small minority. Nevertheless, there is an unpleasant flavor about some of this correspondence which suggests that the means of the patient continue to determine the amount of care and attention he should receive.

The secularization of medicine has created an unhappy breach between doctor and parson. Although in the majority of cases personal relationships between the members of the two professions are cordial enough, the fact remains that there is little real co-operation. There are welcome signs that moves are being made on both sides to break down this isolation. While safeguarding the public against quacks who may do a great deal of harm, doctors now recognize the immense contribution to health that a spiritual ministry can give. In days like those in which we live a great deal of physical disability and nervous exhaustion can be directly attributed to anxiety and other spiritual ills. The symptoms may be cured by drugs, but the disease must be dealt with at a deeper level. Doctor and clergyman may approach the problem of human suffering from different angles, but they will be most effective as a partnership and not as rivals or as strangers. Ideally, where there is a Christian doctor at work in a parish he should be in close touch with the clergy over patients who are being visited by both men. It is really not good enough to call in the priest at the point where the patient is beyond medical aid. It is time, too, that the conspiracy of silence about approaching death was broken. It is a tampering with truth to act as though the patient were recovering when it is known that he is soon to depart this life. If it is the doctor's function to keep the patient alive it is the priest's to prepare him for death.

A Contribution to Prevention

But the partnership of parson and doctor is not only concerned with people who are ill; it must extend into the field of preventive medicine, and must aim at positive health. It is obvious that in such fields as sex education and moral welfare work, as in health education generally, the Church has a vital contribution to make. After all, the greatest incentive to good health is a purpose which demands all the energy and skill of which we are capable. Service to God and man is alone sufficient to bring out all the best that is in us, and those who dedicate themselves to this purpose are far less likely to need medical attention than are those whose thoughts are largely concentrated upon themselves.

In some places there have been arranged regular meetings at which doctors and clergy discuss their common problems and get to understand each other's point of view. In the case of the teaching hospitals a tremendous opportunity exists to make contacts with the future generation of medical practitioners, an opportunity which has been largely neglected in the past. The terrible shortage of medical recruits for the mission field is an index of the failure to win young doctors and nurses for the service of the Church Overseas.

A Task of Infiltration

There is no more important sphere of evangelism in the modern world than that of the professions. It is now recognized that society is being increasingly organized and its standards set by the new class of

technicians and managers, but to this pattern the older professions are having to adapt themselves. The task of the Church is to see that these services are infiltrated by Christians; the alternative will be a soul-destroying regimentation in which the individual is submerged. But in order to do this work effectively a specialized ministry will be essential. It may be best done by clergy who have themselves been trained in the other professions. There is not the slightest doubt that the parish system must be supplemented in this way if it is to meet the needs of these times. The Church must adapt itself to new conditions or become increasingly irrelevant to contemporary life.

—The Record (England), August, 1948.

President Truman Endorses Religious Education Week

President Harry Truman holds that both religion and education are essential to a democratic government.

"American democracy is founded upon a full recognition of the dignity and worth of man and the importance of the individual human personality," the Chief Executive says in his endorsement of Religious Education Week, which will be observed Sept. 26-Oct. 3 in United States and Canada.

"From the days of our fathers, it has been recognized that both religion and education are powerful forces in the preservation of any system of government based upon the rights and the responsibilities of free men."

President Truman's support of Religious Education Week is given in a letter to Dr. Roy G. Ross, general secretary of the International Council of Religious Education, which is sponsoring the observance.

"I am glad to know that this year the observance of Religious Education Week will draw particular attention to the importance of the community and its religious institutions in our national life," the President says.

"At no time in the history of the world has there been greater need for an understanding of the truth that makes men free and for the development of those moral and spiritual resources which must undergird a free society."

Religious Education Week will be observed for the 18th year by tens of thousands of churches of 40 denominations. The theme is "Christ and the Community."

Reviews and Ratings of Current Films

By the PROTESTANT MOTION PICTURE COUNCIL

PICTURE OF THE MONTH

"HAMLET"

In connection with motion pictures, "masterpiece" is a word too loosely employed, by and large. But for once, at least, the word is needed to describe the quality of Sir Laurence Olivier's second cinematic excursion into the drama of Shakespeare. The first, you will remember, was "Henry V," a picture that deservedly drew paeans of critical praise—not the least of which was our own.

In "Hamlet" it seems that Olivier—with a capable assist from J. Arthur Rank as producer—has gone himself one better, if that be possible. If his portrayal of the anguished Prince of Denmark, plus the finesse and skill of the excellent support given him by others in the fine cast, does not redound to the Great Bard's popularity, then nothing will—and the teachers of English literature might as well cash their meager checks and go home.

The teachers, we predict, can stay on the job. One look at the screen version of "Hamlet" should convert any bored sophomore into a Shakespeare zealot, and reward any classrom with a "standing room only" enrollment. Whether the film will appeal to others than the erudite—or those who wish to seem so, or those who are having erudition forced upon them—remains to be seen. There are no few box-office prophets, some of whose forecasts reflect typical sniffishness as to the intelligence of the average movie-goer, who have conceded "Hamlet's" magnificence but are sure it will magnificently fail to bring in the public.

In prophetic mood, we beg to differ. We have a higher estimate of the IQ, as well as the discrimination, possessed by the people who attend movies. We feel that this film, given a broad enough distribution by Universal-International, and not held too strictly to the "selected houses" and the "arty" outlets, will prove to be a pleasant surprise to those gentlemen to whom cash receipts are the only criteria of a successful job of movie-making.

At any rate, we hope so. For "Hamlet" richly deserves recognition—at the box-office and everywhere else. Try it out on the youth and adults of your family and see if you agree! **A, Y.**

OTHER CURRENT FILMS

A DATE WITH JUDY (MGM). A delightful comedy-romance, in technicolor, dealing with the affairs of adolescence. The good cast, clean story, and wholesome depiction of family life and social implications make this excellent family entertainment. **A, Y, C.**

TAP ROOTS (Universal - International). A drama of the ante-bellum South, showing the greatness of a pioneering Mississippi family who are divided in their loyalties and convictions. The story's symbolism teaches that ideals cannot be destroyed, though everything else is, if their "tap roots" have grown deep. The acting is good and the plot, though intricate, can be followed. Unfortunately, there are several confusions in ethical values, and an uninspired and uninspiring Protestant minister will not make you cheer. **A, Y.**

THE LAW AND MARTIN ROME (20th Century-Fox). Abundantly and conclusively, this story proves that "crime does not pay", but that the criminal does pay, as do his family, his friends and the community. Interesting aspects: the incisive quality of the film's photography, excellent New York backgrounds, fine acting, and high social values. **A, Y.**

MR. PEABODY AND THE MERMAID (Universal-International). Pure fantasy, whimsical and witty, makes this as good an "escape" story as one could imagine. Unusual musical effects and beautiful underwater scenes help carry the fanciful plot. There is unnecessary drinking, and one character craves nicotine in an exaggerated manner. The treatment is on the sophisticated side, but the story situations themselves are harmless. **A, Y.**

THE BABE RUTH STORY (Allied Artists). A sentimental but quite entertaining film-biography of America's No. 1 baseball hero. Overly long, the story could have stood more ball-playing and

(Continued on page 14)

A Page for the Family *Mrs. E. E. Osgood, Editor*

CITIZENS OF THE WORLD

By Rev. Geo. Paull T. Sargent, D. D.
Rector, St. Bartholomew's Church,
New York City

The true citizen of today is a citizen of the world. Unless the world is to retrogress, we must deliberately foster a growing consciousness of the oneness and intimacy of human life. Our first loyalty is to God and to God's children everywhere. Patriotism comes as a second loyalty to be checked, disciplined, and determined by the first and greater loyalty.

Christianity is fellowship divine and human—here and hereafter. The Christian Church must clearly and persistently show the way that leads, not to war, but to peace. This can be done only by creating Christian character and by developing God's plan for human brotherhood.

The Church with a definite program must be ready at all times with intelligence and power to meet and confound the forces that would make for destruction.

Our ideological enemy, Communism, is a denial of God and His Christ by man. Its greatest effort is to obliterate the ideal of Christian citizenship which recognizes the brotherhood of man and the constantly higher standards of humanity in modern civilization which have emerged from it.

Therefore, as Christians, we face a tremendously serious task which demands our consecration and absolute loyalty. For Jesus Christ commissioned and empowered His Church to create a conscience in men that will make for mutual understanding and mutual help which, slowly but with determination, shall move the world toward brotherhood and lasting peace.

Our present responsibilities lift us onto the crest of the wave of opportunity. Progress should not control us; with God's help we may and should guide and control progress.

* * *
* * *

But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start in to sing as you tackle the thing
That "Cannot be done," and you'll do it.
—Edgar A. Guest.

EIGHTEENTH SUNDAY AFTER TRINITY

The Collect

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen.

CHRIST THE ANSWER

By Clyde Edwin Tuck

As one by one our shattered idols fall,
And one by one the hopes of youth depart,
In this high moment of world destiny,
Life's hard realities may sear the heart;
But courage, light, and inner peace will come
If we have faith in Christ through all the years,
Whose rod and staff are here to comfort still—
Release us from time's tensions and our fears.

Sustaining strength will come to trusting souls
Poised in His love, and valor for each day,
To free us from the tyranny of hate,
Grim messenger of discord, holding sway
In realms Christ's way of life alone can save.
The love that neutralizes selfishness,
The love He taught amid earth's bitter blight,
Alone can banish chaos and distress.

Christ is the answer to all human needs,
Have faith in Him, and wait, He points the way,
For in this life of change He changeth not.
The Morning Star that heralds a new day
Dissolves the dross of years, the doubts of time,
Shines on and on truth's pathway to disclose—
The path of peace to this bewildered world;
Let nations in its rays their hopes repose.

—Christian Observer.

* * *

A CALL FOR IMAGINATION

"We are in the midst of a revolution far vaster than the military campaigns for the dignity and possession of the human soul. Brotherhood is begotten by sensitizing of the imagination. We must try to see how life looks to the man on the wrong side of the railroad track or along the Burma road or in Stalingrad. We must have imagination enough to catch the viewpoint of those whose racial and religious backgrounds differ from ours. This is essential in building our broken world.—Ralph W. Sockman, in The Churchman.

PRAYER BOOK PAGE BY PAGE

CXL

The Administration of the Communion

The words of administration both for the bread and the wine are divided into two sentences, each of which has its own history and background, both in the Bible and in church history.

A comparison of the words of institution by our Saviour and St. Paul as contained in Luke 22:14-17, Math. 26:26-28 and First Corinthians 11:24-26 will show how accurately our Prayer Book follows the Bible language, except in one respect that in giving the cup both our Saviour and St. Paul used the words "this is my blood in the New Testament; in the New Testament is omitted.

Very early in church practice a distinction grew up between the sacrificial nature of this sacrament, and the fact that it was done "in remembrance" of the death of our Saviour and gradually the former emphasis became stronger than the latter, which more and more led to the idea of the sanctification of the elements, so that the feeling grew that by reason of the consecration of bread and wine it became not only a symbol of the body and blood of Christ but the actual body and blood. This led to such a veneration of the elements as ultimately to become adoration and worship, and almost to separate the sacrament into two distinct parts, the Mass partaken of almost daily by the priest, and the Communion taken by the people not more than once or twice a year.

The two sentences in our present words of administration represent, and combine these two attitudes, so that the participant can emphasize the sacrificial side as expressed in the first sentence, or the memorial phase as expressed in the second sentence.

R. CARY MONTAGUE.

* * *

PRAYERS AND PRAYING

There is a difference between saying prayers and praying. "One-way prayers" in which we ask God for gifts, and do not take time to let God speak to us, have little to do with the kind of prayer that made the disciples say to Jesus, "Lord, teach us to pray". We have **not** done our part when we have spoken to God. Only when we take time to **listen** to God, as well as to speak to Him, do we truly pray. The old Psalmist gave us sound advice, "Be still, and know that I am God". Every service of worship is an opportunity not only to speak to God, but to be still and listen. Every day, in your periods of prayer, you have an opportunity for communion with God. Cultivate, in public worship and in private, the ability to listen as well as to speak.

E. F. K.

News of the Church

COUNCIL OF CHURCH WOMEN WILL MEET SEPT. 30-OCT. 1

Richmond, Va.—With the theme "His Way—Together", the third annual meeting of the Virginia Council of Church Women will be held at Monument Methodist Church, September 30 and October 1. The Council is a department of the Virginia Council of Churches and an affiliate of the United Council of Church Women.

Featured speakers will be Miss Margaret T. Applegarth of the American Committee of the World Council of Churches; the Rev. Dr. John H. Marion, director of Chritsian social relations, Presbyterian Church, U. S., and chairman of the Virginia Council's department of Social Education and Action, and the Rev. Henry Lee Robison, Jr., executive secretary of the Virginia Council.

Miss Applegarth is on the staff of the American Committee of the World Council of Churches, as its traveling speaker on Christian Unity and Ecumenical Education. For ten months she has been traveling around the rim of the United States, speaking in colleges, churches, clubs, and conferences. For nine years she was national chairman of the World Day of Prayer, observed in 68 countries on the first Friday in Lent.

Led by Mrs. Donald W. Richardson, president, the Council of Church Women will open their main sessions Thursday, September 30, at 7:30 P. M.

Mrs. F. R. Crawford, Presbyterian representative on the Foreign Missions Conference of North America, will speak on "His Way—Together . . . through the World Mission of the Church." There will be a film strip on World Day of Prayer projects, Mrs. A. R. Ware telling of the observance in Virginia.

Migrant Work in Virginia will be described by the Rev. Mr. Robison, and the main address of the evening will be given by Miss Applegarth.

Dr. Marion will speak Friday morning on Moral Issues in Civil Rights.

* * *

WORLD COMMUNION SUNDAY OCTOBER 3

World Communion Sunday will be observed around the world on October 3. While Episcopal parishes are certain to have the Holy Communion on that day, as on most other Sundays, yet Episcopal Church members may feel a real sense of one-ness with fellow-Christians everywhere, who on that day celebrate in the way to which they are used, the great Sacrament of the Lord's Supper. In a letter to the Rev. Dr. Jesse M. Bader of the Department of Evangelism of the Federal Council, Presiding Bishop Sherill said, "Many of our churches, as you know, cooperate, and we shall be glad to do everything possible to encourage their doing so. In many of the Churches, October 3 marks the opening of a seven-weeks' Church Attendance Crusade.

* * *

A WARNING

Sir: Please warn your readers concerning an individual named R. B. Ward, who holds a Layreader's license from this jurisdiction, having arrived here with a similar testimonial from another.

He is using this license and his membership in the Church to secure loans. He was last heard of at 281 4th Ave., New York. He has debts across the continent of North America.

Regretfully yours,

ARTHUR B. KINSOLVING, 2nd
Bishop of Arizona.

Phoenix, Ariz.
14 Sept. 48.

BISHOP SHERRILL HONORED BY BIBLE SOCIETY

New York, N. Y.—Upon his return from Europe, Presiding Bishop Sherrill learned that during his absence he had been elected as Honorary Life Member of the American Bible Society. The certificate of election recalls that Bishop Sherill was "sometime vice-president of the Massachusetts Bible Society," and refers to him as "a friend of the cause of effective circulation of the Scriptures."

The letter of transmission expresses "deep appreciation" of Bishop Sherrill's "world-wide service to the Bible Cause."

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LAY READERS' SERMONS FOR OCTOBER ISSUED

New York, N. Y.—The Rev. Charles A. Shreve, rector of St. Edmund's Church, San Marino, Calif., contributes the first sermon for Lay Readers' Sermons for October. It is for use October 3, and is on the topic, "A meaningful Gift."

The Rev. Harold S. Jones, rector of St. Stephen's Church, Chepenne River Mission, South Dakota, contributes the sermon for October 10, on the topic, "The Royal Summons," based on the parable of the Marriage of the King's Son.

For October 17, the sermon is for Youth Sunday, and is by the Rev. C. Harry Tisdale, rector of Holy Trinity Church, Decatur, Ga. The Youth motto is used as a text—"To know the Christ and to make Him known."

"The Keystone in the Arch" is the subject of the sermon for October 24, by the Rev. Canon Ralph H. Hayden, rector of St. Stephen's Pittsfield, Mass., and the final sermon for October 31, is devoted to the Every Member Canvass. It is by the Very Rev. Herald G. Gardner, dean of St. Michael's Cathedral, Boise, Idaho, who has taken for his text, "Where Your Treasure Is, There Will Your Heart Be Also."

The sermons are issued by the Presidnig Bishop's Committee on Laymen's Work, and are widely used throughout the Church.

* * *

CHURCH WORKERS NEEDED OVERSEAS IMMEDIATELY

ALASKA

Priest.—Point Hope, as successor to Bishop Gordon. He should be young and vigorous, willing to drive dog teams, run motor boats, and hike great distances to reach parishioners.

Priest.—Tanacross. Interesting and vital work in central part of great territory, on Alcan Highway. Large Government airport here.

CHINA

Hankow

Priest.—Two priests to help at St. Michael's Wuchang, and other established points.

Teachers.—Teacher of English (man or woman) for Central China College. Two woman teachers of English for St. Hilda's Middle (high) School. Man teacher of English for Boone Middle (high) School.

Shanghai

Doctor.—Doctor for Church Hospital.

Teacher.—Woman teacher of English for St. Faith's Middle (high) School.

JAPAN

Teachers.—Two men teachers of English for St. Paul's Middle (high) School. Man teacher of English, St. Paul's University. Woman supervisor of elementary education. Woman supervisor for primary school. Woman supervisor for high school.

LIBERIA

Priest.—for outstations.

Teacher.—Teacher of Science at Cuttington College.

Agricuturist.—Man to supervise farm, and to assist in teaching agricultural courses at mission school.

PHILIPPINE ISLANDS

Priest.—For rapidly growing work. No language problem.

Teacher.—Kindergarten and primary teacher.

Nurse.—Supervisory experience essential.

HONOLULU

Priests.—Teachers of sacred studies at Iolani School.

Priest.—For established parish work at Kilauea on Garden Island of Kauai.

LATIN AMERICA

Brazil

Priest.—Sao Paulo. Large youth work. Knowledge of Portugese helpful, may be learned in the field.

Cuba

Priest.—A most challenging field for enterprising clergyman. Spanish necessary, may be learned in the field. A good man can obtain remarkable results in Church work here quickly.

Teacher.—Woman teacher of English for rapidly developing Church school in Havana.

Nicaragua

Priest.—Corn Island. New church and rectory. Large percentage of inhabitants Episcopalians. Fascinating place in tropics, of several thousand population.

Puerto Rico

Priest.—For successful missionary enterprise.

Colombia

Priest.—For newly established work in Barranquilla.

Church Workers Needed Overseas In the Future

Rapidly growing missionary work of the Church all over the world, and the retirement of older missionaries, is creating a need for successors and replacements. Priests, women evangelists and Christian educators, doctors, nurses, teachers of secular subjects, financial experts, engineers, builders and other technical experts, and secretaries are among those who will be needed. Young pople in college, seminary or training school, or who are anticipating such study, are urged to write for information about contemplated missionary careers. If you qualify on your graduation, there will be a place for you. Examples of needs follow.

During the next triennium it is anticipated that the following will be among the needed personnel.

ALASKA

Priests.—3.

Nurses.—2.

Doctor.—1.

CONSECRATIONS

Diocese of Springfield

New York, N. Y.—The Presiding Bishop has taken order for the Consecration of the Rev. Charles A. Clough, bishop-elect of the Diocese of Springfield. The Consecration service will be held in St. Paul's Cathedral, Springfield, Ill., September 21, St. Matthew's Day, at 10:30 A. M.

The Rt. Rev. Benjamin F. P. Ivins, bishop of Milwaukee, will be Consecrator, with the Rt. Rev. John Chandler White, retired bishop of Springfield, and the Rt. Rev. Oliver L. Loring, bishop of Maine, as coconsecrators.

The Bishop-elect will be presented by the Rt. Rev. William L. Essex, bishop of Quincy, and the Rt. Rev. Wallace J. Gardner, bishop of New Jersey.

The Consecration preacher will be the Rt. Rev. Lewis B. Whittemore, bishop of Western Michigan, and the Rt. Rev. William W. Horstick, bishop of Eau Claire, will be Litanist.

The attending presbyters will be the Rev. Frederick St. C. Arvedson, Pekin, Ill., and the Rev. Canon Charles E. Whipple, Falsmouth Foreside, Maine.

Deputy Registrar will be the Rev. Raymond M. Gunn, East St. Louis, Ill.

Diocese of Western North Carolina

New York, N. Y.—The Presiding Bishop has taken order for the Consecration of the Rev. M. George Henry, Bishop-elect of the Diocese of Western North Carolina. The service will be held at 11 A. M. on the Feast of St. Michael and All Angels, September 29, at Trinity Church, Asheville, N. C.

Former Presiding Bishop Henry St. George Tucker will be Consecrator, with Bishops Henry D. Phillips, Southwestern Virginia and Thomas N. Carruthers, South Carolina, as coconsecrators.

The Bishop-elect will be presented by Bishop Charles B. Colmore, retired Bishop of Puerto Rico, and Bishop Thomas H. Wright, East Carolina. Bishop Edwin A. Penick, North Carolina, will be the preacher, and Bishop George P. Gunn, Coadjutor of Southern Virginia, will be litanist.

Attending presbyters will be the Rev. Boston M. Lackey, Lenoir, N. C., and the Rev. Wilbur C. Leach, Valle Crucis, N. C.

The Rev. C. G. Leavell, Morganton, N. C., will be Deputy Registrar.

CHINA

Doctors.—2. At Shanghai to succeed Doctors Tucker and Morris, who are now on their last term of service.

Doctor.—1. For Anking.

Doctor.—1. For teaching in the Medical School at St. John's University, Shanghai.

Christian Educators.—2. Women Christian educators to succeed Deaconesses Riebe and Clark in Hankow.

Teachers.—Teachers of English in all schools.

Nurses.—Several nurses for Church hospitals.

Priests.—At least eight priests for various stations.

JAPAN

Teachers, doctors, nurses and clergy for the Holy Catholic Church of Japan. A great and challenging program of rebuilding.

HAWAII

Priests.—Several new clergy will be needed for work in Hawaii.

LIBERIA

Priests, doctors, nurses, teachers and agriculturists.

LATIN AMERICA

Brazil

Priests and women Christian educators.

Canal Zone

Priests.—For colored and white work. One out of every ten now an Anglican in this area. With new personnel the Bishop believes this can be doubled in a short time.

Colombia

Priests.—A team of five clergy to be trained and sent to open this great new field of work. Recruits for this team now being enrolled.

Costa Rica

Priests.—Two priests for densely churched population to win back and shepherd thousands of lapsed Anglicans.

Priest.—A priest for new work among Caucasian population in four hundred year old cities and towns.

Cuba

Priests and teachers.

Nicaragua

Priest.—A priest for the Capital City of Managua.

Priest.—A priest for work in and around the great church center of Bluefields.

Puerto Rico and the Virgin Islands

Clergy, nurses and teachers.

Republic of Panama

Priest.—A priest for the City of David.

Priest.—A priest for rural work.

Teachers for positions in all fields

should have a Master's degree or several years' successful experience, or both. They should possess a State teacher's certificate or its equivalent.

Applicants for positions should be under forty years of age, with the exception of some clergy. The reason for this is the need of youth to face the rigorous life overseas, and the establishment of adequate pension reserve.

The term "Christian educators" as used in this list means Directors of Christian Education or Women Evangelists. Candidates should be graduates of Church training schools for women.

The Church has a definite program of advance for missionary work. It is dependent upon the plans and the program of the bishops in the field, and the decisions of General Convention, the amount of money raised in the home parishes to support it, the recruitment and training of personnel. Responsibility rests not only on "281," but in the largest measure on each home diocese and parish.

Correspondence may be addressed to The Rev. Frank L. Titus, Overseas Department, 281 Fourth Avenue, New York 10, N. Y.

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YOUTH SUPPORTS PROPOSED UNIVERSITY IN JAPAN

Kalamazoo, Mich.—Support of some 10,000,000 Protestant youths in the United States and Canada was placed behind the proposed Christian University in Japan on September 6, 1948, when the Committee on the United United Christian Youth Movement meeting here unanimously endorsed the project.

Miss Ruth Miller, administrative assistant in the Committee for a Christian University in Japan, who attended the Kalamazoo meeting, declared the resolution is a "welcome sign that the nation's youth sees in the proposed internationl university an opportunity for putting the ideals of Christian brotherhood into action."

The resolution adopted by the UCYM follows:

1. Support the actions of the Federal Council of Churches of Christ in America and the Foreign Missions Conference of North America asking, as an expression of good will from the people of America to the people of Japan, and in keeping of the desire of the Japanese for the development of a new and higher type of Christian leadership, the people of the United States and Canada to build an interdenominational, international Christian University in Japan.

2. Support the Committee for a Christian University in Japan by:

(a) Giving it continuing publicity in periodicals and other literature.

JAPAN'S EPISCOPAL BISHOP ON "CHURCH OF THE AIR" SEPT. 26

The Rt. Rev. Michael H. Yashiro, presiding bishop of the Episcopal Church in Japan, discusses "Christian Fellowship" on CBS "Church of the Air" Sunday, Sept. 26 (CBS, 10:00-10:30 A. M., EST). Bishop Yashiro will be in New York on his way back to Japan after attending the Lambeth Conference of Anglican and Episcopal bishops in London and the World Council of Churches in Amsterdam, Holland. The choir of St. Bartholonew's C h u r c h, New York, sings hymns under the direction of Harold Friedell.

(b) By announcements to member bodies.

(c) By active part in the community financial campaign from Easter to Pentecost, 1949.

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INTENSIVE TRAINING CONFERENCES HELD

Boston, Mass.—Laymen from 105 parishes met for their 16th annual conference in St. Mark's School, Southborough, on September 11-12, with intensive training in preparation for the Every Member Canvass as the objective. The Rev. Dr. George A. Wieland, of the National Council's Home Department gave the opening address after Saturday night's supper; and Bishop Nash preached on Sunday morning. This conference, run by laymen for laymen, and sponsored by the diocesan Field Department, had as chairmen of its successive sessions: the Messrs. Everett F. Bowden of St. Stephen's, Lynn; John R. Quarles of St. Andrew's, Wellesley; Byron T. Atwood, Grace Church, Salem; and Llysses S. Harris, St. Luke's, Allston. Canvass technique for missions and small parishes was explained by C. Edwin Benson of St. Mark's, North Easton; that for larger parishes, by Louis E. Dafgard of St. James' Church, Fall River. John W. Prescott, financial secretary of the Episcopal City Mission, spoke on "Care and Maintenance of Church Property." Philip H. Stafford, treasurer of the Diocese and executive of the Field Department, stressed the coming series of nation-wide broadcasts.

During registration hours on Saturday afternoon, a golf tournament was held and the tennis courts used. Attendance at this conference is always prized by each delegate,—of which there are two, including one new man and the canvass chairman for each parish. Before dispersal at 3:30 on Sunday, much constructive training and inspiration has been received, and the incidental good fellowship greatly enjoyed.

A smaller conference for laymen from the Cape Cod area and the Islands of Martha's Vineyard and Nantucket was held on September 18-19 at Briarwood, the diocesan conference centre for youth on Buzzards Bay.

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MEMBERS MAY SHARE IN EVANGELISTIC EFFORT

New York, N. Y.—Mailed from the Church Missions House September 15 is a packet of suggested ways for church members everywhere to share in the evangelistic effort of which the new church radio program is an important factor.

The National Council has made the point from the beginning, that the radio program is intended to do just one thing, viz., arrest the attention of unchurched people and induce them to seek out the Church for the satisfaction of needs that they experience. Then the parish with its clergy and workers, takes over, and people are led to become inquirers, and finally come to baptism, confirmation, and activity in the Church's life.

It has been emphasized that every church member may have a part in building a great listening audience of unchurched people, and in many parishes clergy, organizations and individuals are hard at work interesting people in the idea of listening to "Great Scenes From Great Plays" every Friday evening at eight.

The packet of suggested methods includes a list of all radio stations carrying the program, material for parish bulletins, material for chancel announcements, synopses of the first three plays to be presented, news stories for local newspapers, with mats for illustrations, and a letter of suggestions. This material is sent to clergy and to local parish publicity chairman where they have been appointed.

* * *

COLLEGE OF PREACHERS TO HOLD FALL CONFERENCES

Washington, D. C.—The Rt. Rev. John S. Moyes, Bishop of Armidale, N. S. W., Australia, was the leader at the opening conference of the fall term at the College of Preachers, Washington Cathedral. Bishop Moyes, who is en route to his Down Under diocese after attending the Lambeth Conference, discussed "The Church and Its Educational Task." The conference opened September 20.

The College of Preachers fall schedule, as announced by the warden, the Rev. Theodore O. Wedel, will also include: September 27, Preaching the Old Testament," the Very Rev. H. E. W. Fosbroke, former dean of General Theological Seminary; October 4, "Pastoral Ministry and Preaching," the Rev. Rollin J. Fairbanks, executive director of the Institute of Pastoral Care of the

Massachusetts General Hospital in Boston; October 25, "The Bible Within," the Rev. A. Gabriel Hebert, S. S. M., English author of **Liturgy and Society** and editor of **Parish Communion;** November 8, "Problems in Systematic Theology," Dr. Paul Tillich of Union Theological Seminary; November 15, "The Great Controversy About the New Testament," the Very Rev. William H. Nes, Dean of Nashotah House, Wisconsin.

* * *

BISHOP SHERRILL COMMENTS ON LAMBETH

New York, N. Y.—Comment by Presiding Bishop Henry K. Sherrill on the Lambeth Conference in an interview by Clifford P. Morehouse:

"Two great and significant facts have emerged from this Lambeth Conference —the unity of the Anglican Communion and the fellowship of its bishops. We have been received and treated as brothers. The courtesy and hospitality of the English bishops could not have been greater or more genuine; and we have come to appreciate to a much greater degree than ever before that we are one Church, with one Lord, and one Faith, whether we come from America or Britain, Asia, Australia or the islands of the sea."

* * *

ANNUAL FALL STUDY CONFERENCE HELD

Canton, Miss.—Episcopal clergymen from all parts of Mississippi congregated at Camp Bratton Green near here on Tuesday, September 7, for their annual fall study conference. The principal speaker was a layman, Professor John S. Marshall, Ph. D., professor of philosophy at the University of the South, Sewanee, Tenn. The Rt. Rev. Duncan M. Gray, bishop of the Diocese of Mississippi was host to the conference.

Dr. Marshall's subject was "Our Lord and Society". His five lectures were on announced topics as "Our Lord and the State", "The Christian Church and the Christian State", "The Mischief of Ideologies" and "The Healing of the Nations."

In addition to Dr. Marshall's lectures, the ministers also heard papers on the following titles: 'Roman Concept of Socity of the Democratic School" by the Rev. Louis O'V. Thomas of Natchez; 'Christian Responsibilty in the Political Order" by the Rev. James W. Emerson of Starkville; "Malvern Socialism" by the Rev. William S. Mann of Laurel; "Prospect for Christendom" by the Rev. Willam Mercer Green, Jr., of Oxford; "Theology of Society" by the Rev. Duncan M. Hobart of Meridian; "Maurice to Temple" by the Rev. Charles S. Liles of Grenada.

The conference was held on the grounds of the Episcopal church's statewide conference center and summer camp, the former Rose Hill health resort which was purchased in 1946 and transformed into its present use for church gatherings by the addition of surplus army cabins from Camp Shelby to accomodate over 100 conferees at a time. The clergy conference is the concluding meeting of a summer schedule that included five young people's camps and conferences, a laymen's week end and a women's conference. The Rev. Cecil B. Jones of Columbus is chairman of the committee in charge of the center.

Personal Notes

CLERICAL CHANGES

Rev. John Brett Fort formerly rector of All Saints' Church, Springfield, Mass., and director of Youth of the Diocese of Western Massachusetts is to be rector of St. John's Church, Bangor, Maine. His new address will be St. John's Rectory, 218 French Street, Bangor, Maine, on September 15, 1948. Mr. Fort has been director of Bucksteep Manor, the youth leadership Training Center of the Diocese for the past eleven summers.

The Rev. Norman L. Kellett formerly rector of St. John's Church, Gloucester, Mass., is to be rector of Holy Trinity Church, Southbridge, Mass.

The Rev. Henry B. Moore, formerly in charge of Morenci and Clifton Missions, Arizona, accepted a call effective July 1, to be vicar of St. Pauls', Crescent City, and St. Mary's, Ferndale, Diocese of Sacramenta, Cal.

The Rev. Sidney W. Goldsmith, Jr., is the assistant of St. John's Church, Williamstown, Massachusetts, as of August 1, 1948. Mr. Goldsmith is a recent graduate of the Virginia Seminary.

The Rev. Walter R. Strickland is to be vicar of All Saints' Mission, Whalom, Mass., September 15, 1948. New Address is 33 Wilderwood Road, Whalom, Fitchburg, Mass. Mr. Strickland has just been graduated from Virginia Seminary.

ORDINATIONS

Deacons

The Rev. Howard B. Scholten was ordained deacon on August 1 by the Rt. Rev. Louis Childs Sanford, D. D., at Trinity Church, San Jose, Cal. He was presented by the Rev. Mark Rifenbark, D. D., who also preached the sermon.

Mr. Raymond C. Knapp was ordained deacon in the Missionary District of Wyoming on August 20, 1948, at St. Peter's Church, Sheridan, Wyoming, by the Rt. Rev. J. Wilson Hunter, D. D., bishop-coadjutor.

He was presented by the Rev. Donald G. Smith, and the sermon was preached by the Rev. Marcus B. Hitchcock.

Mr. Knapp goes very soon to the Philadelphia Divinity School for his final year.

DEATHS

MR. JOHN A. CAREY

Mr. John A. Carey, assistant vice-president, Church Life Insurance Corporation, died suddenly in New York City on August 28, 1948, at the age of fifty. He is survived by a widow, and two married daughters of a previous marriage.

Mr. Carey had been associated with The Church Pension Fund and its affiliated companies since 1928.

* * *

MRS. BERNARD MANN

Mrs. Elizabeth Weldon Claiborne Mann, widow of Bernard Mann of Petersburg, Virginia, entered into eternal rest on August 21, 1948, at the home of her son, Col. J. H. C. Mann of the faculty of the Virginia Military Institute.

Mrs. Mann was born in Petersburg, January 14, 1867, the daughter of the late Dr. John Herbert Claiborne and Sarah Joseph Alston Claiborne of that city. She was confirmed and married at St. Paul's, Petersburg, later transferring her membership to St. John's, where her husband was for many years a vestryman and teacher of the Men's Bible Class. Mrs. Mann taught a Bible class at St. John's until ill health prevented her taking an active part in church work.

For the past eighteen years she lived in Lexington, Virginia, where she was a member of the R. E. Lee Memorial Church.

The Rev. Churchill Gibson, rector of St. Jame's Church, Richmond, conducted the funeral service on August 23, at the grave in Blandford Cemetery, Petersburg.

Mrs. Mann is survived by the following children: Mrs. Lewis P. Chamberlayne of Catonsville, Maryland; Miss Catharine F. B. Mann of Lexington; D. M. Bernard Mann of Norfolk, and Col. J. H. C. Mann of Lexington. She also leaves a stepmother, Mrs. J. H. Claiborne and a half-sister, Mrs. S. W. Holden, both of Petersburg; a half-brother, Robert W. Claiborne of Puerto Rico; three grandchildren and five great grandchildren.

* * *

LIVERPOOL CATHEDRAL

(Continued from page 5.)

shafts. Even the aisles seem to tunnel through buttressing walls so wide and solid that they positively assume a symbolic strength that can be felt, matching that material might so obvious to the eye. This, and the stained and painted glass, in itself a creative achievement, are perhaps the first impressions and the most vivid remembrance of the interior. These things are felt, I think, before so much else, before the sculpture, the wrought and

moulded metals, carved wood, embroidered fabrics and Cathedral plate, begin to make one realize that this church, unlike all others, has enjoyed the unifying design of one man—a man who has been allowed to do this by right of a genius dedicated to one great end—a genius not only complete master of its own expression but with the rare gift of being able to use and inspire the work of others—those many creative artists and craftsmen whose individual work has gone to make the detail of the whole and of which should be especially mentioned the sculptor, Carter Preston. This great carver of stone is responsible for a remarkable series of symbolic figures and has worked half a lifetime in the spirit that enthused the sculptors of the Middle Ages, that spirit described as "a contagious impulse," and which, today, has as its avowed end nothing less than the re-establishment in a modern city of a central unifying idea of community. When we speak of Westminster, or Chartres, or York, we think first of their great community centers, their churches, and then of their worldly importance as places of Governments, markets, or provincial administration. So, already to many of us, this city, Liverpool means the place of the rose-red Cathedral, of which the growth and the energy have been drawn for the last fifty years out of the lives of its people.

And the building in this short time has accumulated not only the physical marks of war but a wealth of intimate history, the common man's contribution to the story of the Cathedral. Here there is only time to remember two incidents—the noble singing by an American Negro Choir of the Spiritual: "Nobody Knows the Trouble I've Seen," and, with an equal if different appreciation, the comment by an Englishman who, watching a party of Australian soldiers going round the Cathedral, turned to his friend and said: "Won't it be grand when the war is over and we can welcome the other Australians again!" The love of sport in the very fiber of the British stock is as inseparable from our virtues as from our vices. And now the war is over and "the other Australians"—the cricketers—have come to visit us again, and the Englishman feels once more "clothed and in his right mind."

A living building is so made of the whole of its builders' characteristics, from the sublime to the lowly. And thus we have, in Liverpool, a Cathedral of today, the pattern for all, proof that although a community can exist in the flesh alone, to grow, to be virile, to create, it must have and must care for a spiritual center of its living. A great critic, W. R. Lethaby, has given immortal expression to this truth in the phrase: "A fine architecture is the builded form of noble manners of life."

* * *

REVIEWS AND RATINGS OF CURRENT FILMS

(Continued from page 8.)

less playing to the grandstands. There are some good scenes showing the power of the church (Roman Catholic, in this case) to help children, and the priest is well portrayed—as the Hollywood variety invariably are, thanks to their church's unceasing watchfulness and pressure. But affectionate references to beer are hardly appropriate in a picture planned to appeal to youngsters. **A, Y.**

THAT LADY IN ERMINE (20th Century-Fox). Lavish in costumes and elegant in settings, this Graustarkian fantasy may please both grown-ups and young people. It tells what happens when the portraits of ancestors come alive to participate in more modern affairs. Harmlessly entertaining.

A, Y, C.

THE WALLS OF JERICHO (20th Century-Fox). Romance, drama and pathos combine to make convincing this story of life in a small Kansas town during the 1900s. With situations geared to adult audiences, the film achieves the feeling and spirit of small-town life by skillfully prepared settings and a well-chosen cast. **A.**

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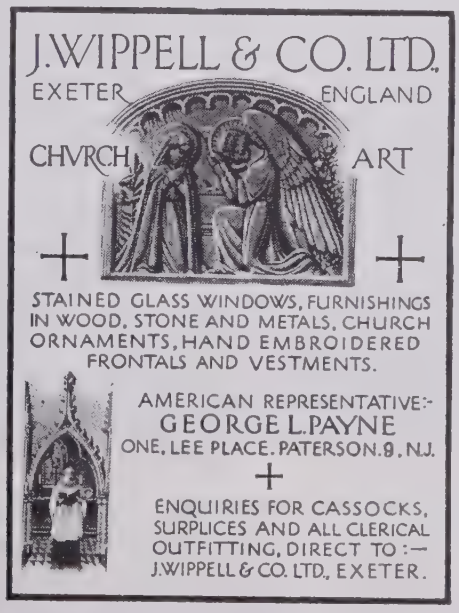
Definitely Not Recommended

SORRY, WRONG NUMBER (Paramount). The fact that this film is well staged and well acted does not excuse such a presentation of unrelieved terror. It dramatizes the case of an invalided neurotic woman who, learning that her husband has arranged her murder, makes frantic and futile attempts to thwart the plan. There is plenty of taut suspense, but the end comes inexorably. Ethically and morally, there is no justification for a vicious and torturous film of this sort.

GOOD SAM (RKO). Our serious qualms about this picture relate principally to the slapstick and satirical manner in which "goodness" is treated. Through the main character, who is so "good" that he is little more than a simpleton, the virtue associated with that term is ridiculed. A Protestant minister preaches a vague sermon on I Cor. 13 at a service during which Sam gets drunk in a saloon, exchanges clothes with a tramp on a dare, and is escorted home by a Salvation Army band, to the tune of a well-known hymn. At the door he is greeted by a grinning pastor and a laughing wife—all this on Christmas Eve. Such lampooning antics offend the most ordinary proprieties, as well as reflect on the evangelical good taste that is part and parcel of Salvation Army procedure. We regret that Gary Cooper was chosen to portray the unfortunate Sam; he gains no stature by the performance.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*IMPORTANT NOTE: In spite of the large number of stations in the Mutual Broadcasting System's national network there are parishes not covered by Mutual stations. Most of these parishes are being specially covered through local stations not part of the Mutual System. In some cases this may mean the "Great Scenes from Great Plays" program will be heard on Thursday or Saturday evening rather than Friday—or at a time other than the times shown above. All clergymen will receive a complete list of stations and times well in advance of this program.

The
Southern Churchman
October 2, 1948

12Aug49
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PLENARY SESSION—Here in the Concert Hall where World Council plenary sessions were held are the delegates from nearly 150 churches from 42 countries. The picture, taken from the platform, shows the six presidents (plus a committee chairman and a speaker) in the big chairs. In the foreground are members of the press and others. The message adopted by this Council appears on page 10. (Noordhoff, Amsterdam.)

Personal Notes

The Rev. Frederick J. Warnecke, editor of The Southern Churchman and rector of St. Mark's Church, Richmond, Va., attended a Clergy Conference in New Orleans September 20-23. Mr. Warnecke has been appointed by the National Council as its representative, to visit Big Spring, Abilene, Midland and Lubbock, Pampa, and Amarillo, in the Diocese of North Texas, to speak and lead conferences there.

APPOINTMENTS ACCEPTED

The Rev. George B. Armstrong, rector of St. Mathew's, Sunbury, Pa., became vicar of St. Stephen's, Peoria, Ill., September 1.

The Rev. Edward Tanner Brown, rector of St. Clement's, Honolulu, Hawaii, became rector of St. Mark's, Palo Alto, Cal., September 1.

The Rev. Eugene H. Buxton, rector of Holy Trinity, Bellefontaine, Ohio, became rector of St. James', Wooster, Ohio, September 5.

The Rev. Lawrence Cantrel, formerly rector of the Church of Our Father, Foxburg, Pa., is now rector of the Church of the Holy Spirit, Gallup, N. Mexico.

The Rev. Charles W. Carnan, Jr., rector of Galilee Church, Virginia Beach, and Eastern Shore Chapel, Oceana, Va., will become canon of Grace Cathedral, San Francisco, Cal., October 1.

The Rev. Arthur G. T. Courteau, formerly rector of Emmanuel Church, Petosky, Mich, is now canon of Christ Church Cathedral, Louisville, Ky.

The Rev. William Friend Day, a retired priest of the Church of England in Canada, became vicar of St. James', Deer Lodge, and St. Andrew's, Philipsburg, Mont., September 1.

The Rev. Albert W. Eastburn, rector of Christ Church, Eddington, Pa., became rector of Trinity, Hoboken, N. J., September 1.

The Rev. Frederick L. Eckel, formerly rector of St. Paul's, Owego, N. Y., is now associate rector of Christ Church, Greenville, S. C.

The Rev. David E. Evans, formerly rector of St. George's, Whitefish Bay, Wilwaukee, Wis., became rector of Trinity, Independence, Mo., September 1.

The Rev. Victor R. Hatfield, formerly rector of St. Luke's, Ada, Okla., is now rector of St. James', Kent, Washington.

The Rev. George H. Jones, rector of St. Paul's Church, Mount Vernon, Ohio, will become the assistant rector of St. Paul's Church, Akron, Ohio, October 1.

The Rev. Theodore E. A. LeVan, formerly rector of Trinity, Garnerville, N. Y., is now rector of Christ Church, Shrewsbury, and St. John's, Little Silver, N. J.

The Rev. F. W. Lickfield, rector of St. Matthias', Wautkesha, Wis., became rector of the Church of the Redeemer, Chicago, Ill., September 1.

OCTOBER

1. Friday.
3. Nineteenth Sunday after Trinity.
10. Twentieth Sunday after Trinity.
17. Twenty-first Sunday after Trinity.
18. St. Luke.
28. Twenty-second Sunday after Trinity.
31. Twenty-third Sunday after Trinity.

* * *

COLLECT FOR NINETEENTH SUNDAY AFTER TRINITY

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our heart through Jesus Christ Our Lord. Amen.

THE SOUTHERN CHURCHMAN

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MRS. R. TATE IRVINE, Assistant Editor, Secretary-Treasurer.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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The Rev. Clark W. McElmury, rector of St. Andrew's, Minneapolis, Minn., became rector of St. Simon's, Buffalo, N. Y., September 15 .

(Continued on page 8.)

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Vol. CXIV No. 40

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Look To Your Parish

THE WAYFARER

Revival, renewal, new life and power, fresh outbursts of spiritual vitality and enterprise shown in quiet or daring projects to match the desperate religious and moral needs of our time—none of these should be looked for from the House of Bishops or the National Council. Nor perhaps from the General Convention at San Francisco in 1949, unless unforeseen developments happen between now and then. If spiritual rebirth and revitalization occur at all in the next few years, the instruments will be converted and consecrated priests, laymen and women in the parishes and missions of this far-flung land of ours—and God's. "The wind blows where it wills . . . so it is with every one who is born of the Spirit." St. John's Gospel records the saying (according to Moffatt's translation), "You must **all** be born from above."

It is true that the Church needs many more men for its active ministry in this country and overseas. Some of them should be found among the tens of thousands of restless adolescents and young adults swarming in our over-crowded colleges and universities, or thronging city streets and busy thoroughfares. How shall they hear any call from God and the Church? Who will present the challenge? Who will counsel with them and stand by them in the valley of decision?

It is true that the Church requires immediately larger and more numerous gifts of generous proportions to galvanize our belated and tentative forward program in religious education, and to recoup the losses in our shamefully reduced budget for missionary advance within our borders and beyond our shores. Surely from the increased wealth of many of our members, and with the evidence of extravagant luxury on all sides, the Church might expect many extra gifts and additional contributions to expand receipts at diocesan and national headquarters. Must we await God's action upon laggard rectors and vestries and timid bishops, and pray for a courageous response from individual churchmen and women who count not their lives dear unto them as they persist in efforts to arouse others to action?

It might appear that our much publicized discussions on evangelism have evaporated. But come to think of it, were they greatly encouraged to continue beyond the stages of discursive talk and pedestrain experiments? What has come from official sources that breathed powerfully the Spirit of the Evangel, carried the sense of an authoritative message, or conveyed an imperative call from the Spirit of the Living God today, speaking out of the ruins of our war-ridden civilization and our pathetically inadequate efforts after peace? If we dare to lead in any venture that can break the bounds of our present horizons of the Kingdom of God, the attacking forces will come from parishes or from little disciplined companies of spiritual storm-troopers who have caught a larger vision and plumbed the depths of religious experience more profoundly than the experts in publicity.

But have we realized how much of the "church work" we are now doing is along the same lines, and at the same levels, as in pre-war days? It is as though the most devastating war in history had never broken out in our corrupt civilization to shake us to the very depths. In spite of all that has happened in recent years, too many are passively content with the state of the Church and its Sunday Schools, with the unpreparedness of teachers, parents and students. Population shifts have left us largely unmoved. Aged and tottering vestrymen hold on to office, without thought of the younger men they are keeping away from the Church, as well as out of the offices into which they might infuse some sorely needed energy, new ideas and vigorous action. Elderly women continue to monopolize women's organizations and succeed in keeping their membership rigidly limited. Few give consideration to young parents, or encourage these and other young adults to launch organizations of their own. In this, as in other respects, other church bodies are forging ahead, leaving us far behind.

Little wonder that a modern Nicodemus wrote during the war years: "I believe that our Church is, in the main, a dead Church, that it cleaves to the security and comfort of its coherence with a corrupt order of society which is itself moribund, the self-centered individualism and mammon-worship of nineteenth century civilization, with its iniquitous doctrines of the 'profit-motive', 'laissez-faire' and the 'skin-game' of competition, that it all too often preaches an emasculate pietism and shirks the fact that it has now no spiritual dynamic to offer to man, that it is in the main a compromising pseudo-Christianity. Its professionalism, its mere 'churchiness', sicken me and the typical 'parson' and his utterance and attitude fill me with despair."

WHAT CAN BE DONE?

What can be done?

Some like Nicodemus of old must gladly welcome and doggedly endure the pangs of spiritual re-birth, though at the cost of many a "midnight hour when all men must unmask". More of us must learn to pray anew, without wavering or doubting, never fainting or losing heart, until maybe because of our importunity an answer comes. Still more can turn afresh to regular reading and diligent study of the New Testament, perhaps using the Revised Standard Version as an aid to being stabbed awake by new approaches, insights and discoveries. All of us need to let ourselves be controlled more and more by the Spirit of the Compassionate Christ and by the self-denying, self-sacrificing love of the crucified and risen Lord and Saviour. Our daily longing and sincere desire can find expression in the psalmist's petition:

"Cause me to hear thy loving-kindness
in the morning,
For in thee do I trust;
Cause me to know the way wherein I
should walk,
For I lift up my soul unto thee."

Any man or woman who is conscious of the spiritual burden of our times can begin by seeking another, and they a few others, until after continuing stedfastly with one accord in prayer and supplication, the miracle of Pentecost happens again.

Already there has arisen a little cloud out of the sea, as small as a man's hand. A young communicant in one section of the country has braved the criticism of his family and friends as he trudges the countryside, preaching and working in the spirit of St. Francis and a greater than Francis. Another young communicant was willing to forsake all as he joined twenty-nine others in a three months' experiment of corporate living and praying, studying and discussing the teaching of Jesus and His relevance to human life and needs in the nation and the world today. Of the thirty, only one has been ordained; the others are young adults from western colleges and universities, unsettled as to their final choice of a life-work or career.

Groups of young adults are reported to have gotten together in various parts of the country. In the June issue of "The Pulpit", Charles Clayton Morrison's thought for the month is his conviction that nothing less than a reconstruction of non-Roman Christendom will "generate the spiritual revival we all profoundly desire. There will never be any more spiritual vitality in our denominational churches than we now have. These churches have long since passed their zenith in spiriual vigor. The attainment of an ecumenical church is in the interest of a profounder, a richer and a more adequate spiritual experience in personal life than our sectarianism is able to evoke. The motive for Christian unity is a double one —not only to bring to bear the full strength of the Christian faith upon the objective scene in America and throughout the world, but also to enrich and greaten the spiritual life of every individual believer."

When a few parish priests in any area agree to meet weekly, or as often as possible, to consider and pray over spiritual concerns and issues, and continue until they find a way or ways beyond anything they have attempted or achieved before, there will be grounds for hope. When small groups of friends among the laity, with or without benefit of clergy, show the courage to congregate in homes or churches for serious conversation, study, prayer and action, there will be reason for further encouragement. When in our theological seminaries there is evidence of deeper regard for spiritual values, for the training of men to do the work of evangelists and teachers, to lead the Church in new ventures to match our times and needs, to go out with informed missionary zeal and self-sacrificing devotion, while remaining ardent followers of the truth in modern scholarship and in the ability to interpret its meaning in life and language "understanded of the people", the prospects of spiritual advance will be brighter.

"When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh."

Some Poems Written By Authors Facing Death

By The REV. ARTHUR B. KINSOLVING, D. D.

I have been struck recently by the contrast I found in verse written by different men as they faced the after life.

Perhaps the most artistic and certainly one of the most familiar poems is R. L. Stevenson's "Requiem." Stevenson, a Scotsman, had fallen victim to tuberculosis and fled for his life to Samoa in the South Pacific. I do not know much about Stevenson's' religious history in his homeland, but the complete absence of any note of faith or penitence in the famous lines he wrote under the title "Requiem" is significant. Here are the lines:

Under the wide and starry sky
Dig the grave and let me lie:
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he long'd to be;
Home is the sailor, home from sea,
And the hunter home from the hill.

Another Scotsman with a very different history but with a genius which fully equaled that of Stevenson wrote a poem in prospect of death which is one of the humblest, most penitential and profoundly moving in the English language. The author is Robert Burns, and this is the poem:

A PRAYER, IN THE PROSPECT OF DEATH

O Thou unknown, Almighty Cause
Of all my hope and fear!
In whose dread presence, ere an hour,
Perhaps I must appear!

If I have wander'd in those paths
Of life I ought to shun;
As something, loudly in my breast,
Remonstrates I have done;

Thou know'st that Thou hast formed me
With passions wild and strong;
And list'ning to their witching voice
Has often led me wrong .

Where human weakness has come short,
Or frailty stept aside,
Do Thou, All-Good; for such Thou art,
In shades of darkness hide.

Where with intention I have err'd,
No other plea I have,
But, Thou art good; and Goodness still
Delighteth to forgive.

I have always felt that words so genuine, so humble and contrite must have elicited from the God Who loved the humble and contrite heart the forgiveness for which he prayed.

Readers will remember that Alfred Tennyson, who met in the Athenaeum Club in London from time to time Huxley, Tyndall, Mill, and the rest of the skeptics of that age, in the year 1889 wrote his immortal poem which has been the solace of so many hearts:

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;
For, though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

No watery grave beside a southern isle might ever have been the goal of Alfred Tennyson's hopes, the man who wrote the majestic declartion of faith in the opening section of IN MEMORIAM. When some of the critics insisted that the word Pilot had been written with a small p, the question was referred to Tennyson, and, as I remember, his answer was in effect, "The word begins with a capital P, and of course there can be only one to whom it refers."

Any worshipper who has been present when Gounod's great setting of the Nicene Creed climaxes in the triumphant strain, "I believe in the resurrection of the dead; and the life of the world to come," must have felt the glory and sustaining power of this article of the Christian religion.

* * *

In Connecticut, it is recognized that diocesan journals may be slow in appearing, and there is ned for Church people, through their clergy or otherwise, to know promptly what took place in the diocesan convention. As an experiment, a mimeographed summary of convention action was sent to all clergy immediately after the convention, with the suggestion that they read it to their congregations and print it in their parish papers. The summary was two pages, single space.

A Holy Communion Meditation

By The REV. ROBERT R. BROWN

Rector of St. Paul's Church, Richmond, Virginia

"This is my Body. This is my Blood. This, do in Remembrance of Me."

The story is told of a Bishop of our Church who in his regular diocesan rounds visited a small church in a rural community. Before the service, as he was vesting, one of the members of the congregation came to him saying, "Bishop, I have some Methodist friends with me this morning. Don't you think it would be nice to ask them to commune with us?" The Bishop answered not a word. A few moments later another communicant approached him, saying, "Bishop, I have a Lutheran visitor with me today. Don't you think it would be appropriate to invite the Lutherans to commune with us?" The Bishop maintained his silence. Then only a short time later, still another church member came to him saying, "Bishop, I have three Presbyterians with me this morning and would like for you to invite them to have Communion with us", still again the good Bishop said nothing.

So the service was begun, the sermon was given, and after that portion which we know as "Prayer for the whole state of Christ's Church", the Bishop turned and broke into the service. He said: "I understand there are some Methodists here this morning. I don't want them to commune. I am told there are some Lutherans here this morning, I don't want them to commune. It has been announced that there are some Presbyterians here this morning, and I don't want them to commune. There may be one or two Episcopalians present, and I don't want them to commune." Then the Bishop took up the words of the Invitation: "But all ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life . . . draw near with Faith."

Now this, for the most part, is the attitude of the Episcopal Church concerning open communion. We do not believe the Communion Service is a denominational service. We do not pretend to think that its strength and comfort are confined only to the valid Episcopalians. On the night in which He was betrayed, our Lord took bread and when He had given thanks, He brake it, and gave it to the Disciples saying, "Take, eat, This is my body. Do this in remembrance of Me". Likewise, after supper, He took the cup; and when He had given thanks, He gave it to them saying, "Drink ye all of this; for this is my Blood. Do this in remembrance of Me." Yes, we believe that Christ's gift of His spiritual Body and Blood transcends every boundary created by man. Therefore the service which is to follow is open to every Christian of any denomination.

But wait a minute! For though this service is an open service, still it is not a service which gives everything and demands nothing. No, there are certain conditions involved: Repentance, Charity, Good Intentions. The Bishop was exactly right. Who we are does not matter, but what we are and what we wish to become; ah, that matters a great deal. Something is given, yes, but something is also required. Down through the ages worshipping Christians have found that the spiritual effects of Holy Communion upon their hearts and souls and minds are dependent always upon the manner in which they have met these spiritual requirements.

I.

Last week at the meeting of the National Council of Our Church in Connecticut, we had the privilege of hearing Dean Steven T'sang, Bishop Elect of the Chinese Diocese, Hankow. He told of the progress of Christianity in his native land and more particularly of the method employed in receiving Chinese who desired to become Christians. Two questions are always asked: "Why do you want to be baptized?" and "What do you think of Christ?" If the petitioner replies that he wants to be baptized because he is a sinner; and that he believes Christ to be God's own Son; then he is enrolled in what is called a "Confessional Class" where he receives further instruction before he is ever permitted to approach the Baptismal Font. How different is this method from our own and how much to be preferred.

Repentance has always been the first requirement for membership in the Church of God and the phrase, "Because I am a Sinner" has always been the password for poor souls who would enter God's Kingdom. Sometimes I wonder whether modern American Christianity truly understands this. In the Episcopal Church we read a General Confession in the Communion Service and in Morning and in Evening Prayer. We say we "acknowledge and bewail our manifold sins and wickednesses," that "we do earnestly repent "and that we seek to serve God "In newness of life'. But do we really understand the meaning of these words? Is the memory of our sinfulness truly grievous unto us or is the burden of them intolerable? Yes, I think it would be well to face the question as to whether we might not have lost, over the years, some of that simple and sincere humility which should attend us as we repent of our sins before Almighty God.

At any rate the Holy Communion Service, as the first portion of the Invitation suggests, is open only to those who "do truly repent of their sins"; to those who regret those sins of omission where they have failed to do things they ought to have done; to those who feel an hearty contrition for sins of Commission wherein they have done the things which Christ and Church and Conscience tell them they ought not to have done. All this involves our little trifling, so-called "venial" sins, which are born out of our innate selfishness. It concerns the tragic weakening mortal sins which make their permanent mark on our immortal souls. Most important of all, it acknowledges Sin with a capital "S" which forbids the good that we would, and forces the evil that we would not. Yes, all these aspects of our natures must be considered individually and collectively until we come to realize the stream of evil which is literally a part of us, and then fall down upon our knees in repentant supplication to a forgiving God. Repentance, yes, but ah, having done this truly and earnestly, then help is given us through the spiritual Body and Blood of Christ.

II.

Still, in the paraphrased words of Shakespeare's "Portia" in the "Merchant of Venice", "Tarry Christian, the service hath yet another hold on you". It is the command for simple loving kindness in all human relationships. A group of Choir boys in England once asked their mentor to explain the Kingdom of God. This wise teacher answered that he was not sure exactly what the Kingdom of God was like, but he was quite sure what an individual had to be like in order to attain it. The individual, he said, had to be a gentleman or a gentlewoman and not in terms of birth or ancestry, but according to the true definition of the words gentle man and gentle woman.

The other day I was re-reading "The Snow Goose" by Paul Gallico. You will remember that it is the story of Phillip, a hideously deformed man who had withdrawn from society to hide his ugliness, and yet who did not hate, but loved very greatly, man, the animal kingdom, and all nature. The story also describes Firth, the young girl who learned to love him, and of course the snow goose, which having been saved and healed by

him, showed its own love by returning each season to his lonely beach. It is a narrative of unbelieveable beauty concluding with Philip's sacrifice for the men on Dunkirk beach. But the whole undercurrent of gentleness and of spiritual love is the thing which makes the story the masterpiece which undoubtedly it is.

Well, love and charity always create a masterpiece either in art or in life. Yet, let us not indulge in the supposition that it is easily created. It involves the consideration which thinks first how a spoken word will affect another. It involves understanding which, while it may not agree, can still recognize another point of view. It calls for thoughtful little acts of kindness which ask for no appreciation or reward. It calls for discipline which resists the temptation to consider another as plain or inferior. Above all, it demands a recognition of that Divine Spark which unites all humanity in a great bond of brotherhood under God. Yes, it is not easy to live in love and charity or to be a gentle man or a gentle woman, yet this is a major requirement for inheritance of the Kingdom of God.

How does the Communion Service put it? "Ye who are in love and charity with your neighbor". It is the same thing, and the same elements are involved. For what doth it profit us to love only those who love us? A mongrel dog will do even the same. Or how does it help to return kindness only to those who have been kind to us. Any beast of the field will do the same. And how does it advance us spiritually when we give out of our plenty? A single seed is not missed in the harvest. No, we must love even the unlovely and even though our love may not be returned. We must do kindness wherever the opportunity affords and regardless of the attitude of the person to whom the kindness is shown. We must give out of our poverty and even though the gift is not appreciated. This is what it means to live in love and charity, this is the thing asked of Christians as they receive the Body and Blood of Christ.

III.

Yes, repentance and love, but there also must be progress, spiritual progress. Calvin Coolidge once said: "We do not need more material development. We need more spiritual development. We do not need more intellectual power. We need more moral power. We do not need more knowledge. We need more character. We do not need more of the things that are seen, we need more of the things that are unseen." That was true in his day and it is increasingly true in our own. Christianity cannot confront a man and allow him to remain unchanged. It cannot face a problem and refuse to meet the problem. It cannot look at sins of the world without setting about to transform the world. Christianity is not a static, do-nothing religion. It is forever reaching outward and upward.

So bring this down to a personal level and see what it means. Each individual Christian must keep himself conscious of the importance of his spiritual as well as his material development. He must look within himself and search out the weakest elements of his life with a view to remedying them. He must consider not merely the broad abstractions of such sins as Pride, Envy, Malice, but he must consider their particular aspects.

"Of what does my pride consist? Do I think of myself more highly than I ought to think? Is my pride bound up in my family or my children? Am I proud because I am intelligent or white or socially acceptable? Of whom and of what am I envious? Is it of the success of another? if so, why? What form does my malice take in giving little stings, in speaking unkindly, in discounting the contributions of others?

You see it isn't enough just to admit the general fault. We must reduce it to the particular and then be after doing something about it. Actually that is what we agree to each time we come to the Altar Rail for our communion. The invitation bids us come if "We intend to lead a new life following the commandments of God". As someone has put it: "we are self-creating beings. We cannot say that God has made us the way we are and hence is responsible for our actions. God did not make us in this sense, rather He placed in our hands the power to make ourselves. There is no such thing as a "naturally high-tempered person". To say that one is born miserly or selfish or proud is equally ridiculous. Our characters are not given to us ready-made. That is true of course. That is why we come to communion with a high resolve to create new lives, new characters, and it is a part of the miracle of the Communion that in this intent, we are given the power through spiritual Body and Blood of Christ.

So in this manner the devout Christian comes to the Communion Rail on such occasions as today. He comes, not as a Methodist, a Lutheran, a Presbyterian or an Episcopalian. He comes, not with the idea that he is participating in some memorial service such as would commemorate any great but mortal man. He comes, not in the belief that he is to receive all and give nothing. Not a bit of it. He comes rather with the understanding that here is a channel through which the Grace of God works. Here

(Continued on page 8.)

The United And Divided Church

By REINHOLD NIEBUHR

The general impression which delegates and visitors had of the Amsterdam Assembly of the World Council of Churches contained contradictory elements. On the one hand they were delighted to find how much the various churches of the world really had in common. On the other hand they were appalled and baffled by the stubborn character of the differences.

One of the reports declared, "We have found God, in His mercy penetrating the barriers of our fundamental divisions and enabling us to speak in the common language of the divine revelation witnessed to in the Scriptures. But wherever we find ourselves thus speaking together of our unity we also find ourselves faced by some very stubborn problems."

The conference was honest enough to admit that these differences are not all due to "diversities of gifts" but are also the result of sin. It declared, "It is because of our estrangement from Him—that the evils of the world have so deeply penetrated our churches, so that among us too there are worldly standards of success, class divisions, economic rivalry and a secular mind. Even where there are no differences of theology, liturgy or language there are churches based upon segregation of race or color, a scandal within the body of Christ."

The most stubborn differences apparent at Amsterdam were of two types. The one consisted of the differences which were due to varying conceptions of the nature of the Church. The other comprised those differences of class, race and nation which the conference attributed to the sinful corruption of the Church by the world. It hoped that the latter would be overcome not so much by specific efforts at unity as by the general renewal of the Church in the spirit of Christ.

"We have so often lived," declared the conference, "in preoccupation with our inward affairs instead of forgetting ourselves in outgoing love and service. We pray for the churches' renewal as we pray for their unity."

The differences due to varying conceptions of the Church, primarily Catholic and Protestant conceptions, may well prove almost insurmountable barriers to a full reunion of Christendom.

(Continued on page 8.)

Parish Communions

In too many parishes, the Holy Communion has become an individualistic service. The entire stress is upon the communicant making his communion. A little band of faithful souls come to the early service, but never join the larger fellowship at a later hour. When the Holy Communion is celebrated at the later hour, tragicly many of the congregation leave before the blessed sacrament is administered. Or there are restrictions unknown to the Book of Common Prayer placed upon reception of the sacrament, so that customarily only the priest makes his communion. We have forgotten that this is the great service of the whole Christian Fellowship! Our customs and habits are making it atomistic and individualistic, rather than the great act of corporate Christian worship.

Perhaps we need a revival of what is sometimes called the "Parish Communion." Such a service is preceded by careful instruction by the rector, not only in the Church services, but in Sunday School, in organizations—yes, even in the vestry meeting. The deep significance of the congregation in the Holy Communion is emphasized. The service is explained not as a ritual act by a priest, attended by the congregation as an audience, in which he alone at the altar does something on their behalf, but as a corporate act in which the congregation and the priest together consecrate the Bread and the Wine.

In such "Parish Communions" we would like to see this corporate meaning emphasized by having the Wardens of the parish carry the Bread and the Wine to the Holy Table. The vestry might well be given a place in the chancel as the representatives of the laity. Congregational participation in the service should be sought at all cost, even if it means the sacrifice of all musical settings. The priest should read the service not only with constant thought to its meaning, but audibly. There should be a "quality of vitality" to the service! It should move and be moving! It should by God's grace, be filled with a sense of the Holy Spirit.

We would stress whole families attending, as well as the whole family of the parish attending. Too much we tend to keep our children away from the Holy Communion because, we say, "It is a long service and they will not understand it!" But they can catch a sense of reverence and awe; of father's and mother's feeling of the Presence of God. Do we keep the children away from our services because we are unwilling to face the responsibility of teaching them to worship with us?

Possibly the sacred hour of eleven is not the best hour for such a Parish Communion. For many Churches will make plans for a time of fellowship after the services which will have been enriched and warmed by the service itself. For in his teaching and in his sermon, surely the rector will stress that the Holy Communion is never ritual in a vacuum. It is a service that dares not end with the benediction. It goes onward and outward. It fills our parish life and our individual lives during the weeks to come. It goes out in ever expanding circles into our community, into our nation, into our world. It binds us in fellowship to the Christians of other communions and other places. It recalls to us our common fellowship in Christ Jesus. It transcends narrow denominational rules and boundaries.

So it reminds us of our task! Until the kingdoms of this world become the kingdoms of our God and His Christ, we can only be uneasy in our communion. Politicians propose their panaceas. Militarists call for force once more. But Christians know that the only solution to the world's ill is the Good News of God in Jesus Christ. On World Wide Communion Sunday, let us make our communion, knowing ourselves parts of the world-wide fellowship but knowing too, the great task which that Fellowship still must face!

The Draft And Candidates For The Ministry

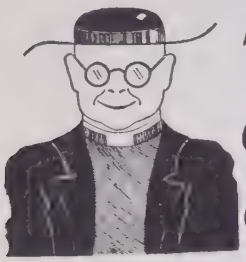
Provisions of the 1948 Selective Service Act as they apply to prospective students for the ministry are apparently closely similar to the requirements of the war-time draft law. The new law requires the registration of all within the ages of 18 and 25, even ordained ministers and seminarians. It then provides for the complete exemption of all regularly ordained ministers, and of "students preparing for the ministry under the direction of recognized churches or religious organizations, who are satisfactorily pursuing full time courses of instruction in recognized theological or divinity schools, or who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools, in which they have been pre-enrolled."

This latter part provides exemption for college students who plan to study for the ministry. But it is to be noted that such students must be "pre-enrolled" in a theological seminary.

During the war, there was an understandable reluctance on the part of young men to avail themselves of the exemption that could be granted to pre-theo-

logical students. Some bishops refused to grant the necessary affidavit to men requesting it. There was a feeling that men would be better ministers if they served in the armed forces during the period of hostilities.

But now the situation is vastly different. We are technically, at least, at peace. The number of men required by the services is a small percentage of that called to serve in war time. The proposed training as described by the military has little to commend it. There is considerable doubt whether this conscription is necessary. Meanwhile, there is a deplorable lack of ministers in the Church. We need men and we need them speedily. It is suggested that bishops should bring the matter of this possible exemption to the attention of their candidates and postulants, and urge them to take advantage of it.



The Curate's Column

Some years ago we had a Great-aunt. She was a grand person, but she had been reared in the strictest Puritan tradition. That sort of raising, you will admit, isn't exactly calculated to make anyone broad-minded. It was Aunt Sue's custom, each Sunday afternoon, to stop at Grandfather's house, collect one of our aunts, and go teach Sunday School in a little mission outside of town. One Sunday afternoon Aunt Sue appeared at the door in a blinding snow storm. She shook the snow from her clothes, stepped inside and said: "Get your things on, Sarah, it's time for Sunday School." Aunt Sarah answered: "I have no intention of going out in a storm like this and catching my death of cold." Aunt Sue drew herself up and retorted: "Nobody ever got hurt doing the Lord's work." "How about Mrs. Thompson," Aunt Sarah replied. "She went to church in a storm, and she caught pneumonia." That stumped Aunt Sue for a minute, but only for a minute. "Oh well," she answered, "she was a Methodist."

That sentiment sounds a little shocking to us, but it wasn't considered especially peculiar a generation ago. It was the generally accepted view of Episcopalians that God looks with favor upon the Episcopal Church and has little use for those "heretics" of other denominations. Of course, every other Church was just as thoroughly convinced that it had an absolute monopoly on the truth of God, and alone represented the will of God.

That position becomes rather difficult to maintain once we realize that other Churches produce as high a type of life as does our own, and produces it in more people. This fact has driven us to the conclusion that God doesn't particularly care by what name we call ourselves, what type of organization we have, or what form of worship we use. We have an increasing conviction that God approves any of these which bring people to understand and love each other better, to treat each other more kindly, and work together in harmony for the good of all. He approves any of these which give us a greater understanding and love of God, and a keener desire to work in His way for His ends.

We find it encouraging that an increasing number of people share that view. We find it more encouraging that many branches of the Christian Church can sit together in Council and speak with one voice on vital questions. The time may still be a long way off, but we believe it will surely come, when Christians can stand together and truthfully sing: "We are not divided; all one body we." We would like that, and we think God would like it too.

The Curate

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THE UNITED AND DIVIDED CHURCH

(Continued from page 6.)

The Roman Catholic Church was, of course, not represented at the Assembly. But many non-Roman Churches, particularly the Eastern Orthodox and the Anglo-Catholics, have a Catholic conception of the Church. For them the Church is essentially Holy.

For Protestants, however, the visible and historic Church, as distinguished from an invisible Church, is subject to sinful corruption as are all historic institutions. It stands under divine judgment and must continually repent. The call to the Church to repent, characteristic of Protestant piety, was regarded as an absurdity by the Catholic-minded.

The greatest points of unity were also two. At the top level was the sense of a single loyalty to a common Lord of the Church and a grateful experience of being drawn by Him into a unity beyond all differences. On another level was the remarkable unity of conviction about the responsibilities of the Church toward society in this critical day of the world's history.

The Amsterdam Assembly spoke more radical words about those responsibilities than any previous church assembly. One had the feeling that the fires of history in recent decades had purged the churches of much of their irresponsibility and irrelevance and had called them to bring the message of Christ's love to the world in actual deeds of mercy and of justice.

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PERSONAL NOTES

(Continued from page 2.)

The Rev. J. Robert Orpen, Jr., vicar of St. Philip's-in-the-Desert, Hawthorne, Nev., is a graduate student at Nashotah House, Nashotah, Wis., and assistant at St. Mathew's, Kenosha, Wis.

The Rev. G. Maurice Ottsen, formerly a student at Bexley Hall, Gambier, Ohio, is now priest in charge of Grace Church, Charles City, Iowa.

The Rev. B. F. Peterson, a recent graduate of the General Theological Seminary, is now priest in charge of Christ Church Mission, Shageluk, Hologochaket, Alaska.

The Rev. James Richards, rector of Grace Church, Merchantville, N. J., will become associate rector of St. Paul's, Washington, D. C., November 3.

The Rev. Bertram E. Simmons, formerly canon of St. Michael's Cathedral, Boise, Idaho, is now vicar of St. Mark's, Starke, Fla., and chaplain of the Florida State Road Deptrtment.

The Rev. William E. Soule, assistant at St. John's, Bridgeport, Conn., is now priest in charge of St. Peter's, Oxford, and Christ Church Quaker Farms, Conn.

The Rev. Frank MacD. Spindler, formerly a student at General Theological Seminary, New York City, is now deacon in charge of All Saints', Crockett, and St. Stephen's, Huntsville, Texas.

The Rev. Warren H. Steele, formerly rector of St. James', Hammondsport, N. Y., is now rector of St. Thomas', Bath, N. Y.

The Rev. Ralph Alla Stevens, priest in charge of St. James', Kemmerer; St. Bartholomew's, Cokeville; and St. Lawrence's, La Berge, Wyo., became rector of Trinity, Lander, Wyo., September 1.

The Rev. Josiah W. Ware, Jr., formerly a student at the Virginia Theological Seminary, is now deacon in charge of the Church of the Ascension, Hinton, W. Va.

The Rev. William Alfred Wilkins, formerly rector of St. Luke's, Houston, Texas, is now rector of St. Cyprians, New Bern, N. C.

A Page for the Family *Mrs. E. E. Osgood, Editor*

THE BIRTHDAY REMEMBRANCE

Each year we have in our Church Schools a chance to return thanks for another year added to our lives. We return it through prayer and offering ourself and "our extension" gift. Every year there is a new project. This is the extension work of the Church. Too often our money is just to keep things going with a little advance. This free will gift is a new project.

This year we are to help provide a Children's Room in a church, at Roanridge, near Kansas City, Missouri. Here is a wonderful opportunity to extend the work in the rural area. But why Roanridge, you ask?

A midwestern layman and his wife have given to the church a fine farm to be used as a training center for rural church work. This has made it possible for the church to provide opportunity for Christian education to several hundred children who would otherwise never have been reached.

During the past several years, the National Council has developed a training project and a ministry to the families in the area surrounding Roanridge. Theological school students have served Roanridge under the supervision of church leaders. This group has also worked on the farm as a part of the training to understand more fully rural people.

Because of the wonderful response it has proven that the center is much needed. The training program operates under the name of the National Town-Country Church Institute. This calls for action, so there will be provided by the boys and girls through their gifts proper facilities for Christian education, worship and community activities.

When the church is erected it will be seen by thousands of persons each year, as it will stand on a hill, above the main national highway on the highest point between Kansas City and St. Joseph, Missouri. When you go west with your family, look for it and be proud of it! It will be a model rural church and rural community center, showing how the church has been successful in becoming a strong Christian influence in this whole area. It will illustrate how the church can best serve the rural community and especially rural children.

The first unit to be built there is the Church School section and Christian education. This is what you are to tell your boys and girls when they return thanks this year with their gift of money on their birthdays.

It is a wonderful thing for those boys and girls and their families to have the place of worship and study and fun.: It is equally as wonderful that young men and women going into church work will have had the training to work in the rural areas. They will learn the joys and happiness in the rural world.

There are picture folders, prayer cards and envelopes available as well as leader's guides from our Department of Christian Education at the Church Missions House, New York. Won't you use this yourself and with your family.

MARTHA C. PRAY,

Consultant of Christian Education, Diocese of Virginia.

* * *

"AND WHO IS MY NEIGHBOR?"

There was a woman of America who stood and said fervently, "Thee, Lord, I love with all my heart and soul and mind and strength." But He answered, "That is not enough. You are also to love your neighbor as yourself." "Who is my neighbor, Lord?" she asked. And the Lord replied:

"There are little children wearing out their lives in factories in every state in your nation." "They are not my children," you say, and you pass by on the other side.

"There is a woman in your town who fell among unfriendly folk who stripped her of her reputation, and lashed her with their tongues, who froze her with scorn and left her half dead in her soul. And all the 'respectable women' went by on the other side.

"There was an intelligent girl trying to get an education in order that she might live more abundantly, and you laughed at her efforts because her skin was different in color from your own.

"There was an industrial girl striking for a living wage for her family and friends, and you yawned over the newspaper account of her efforts and deplored the inconvenience the strike caused you.

"There is a woman in your kitchen who is a human being; a man in your garden; a woman who lives in your street; a church seeking in its way to bring in the Kingdom—but it is not your church!

"There are backward races groping for life and freedom; confused nations great and small, trying dimly to find the way to give their gifts to the common life of the world. Human beings! Neighbors all!"

"And you are to love your neighbor as yourself."

PRAYER BOOK PAGE BY PAGE

CXLI

The Words of Administration

After this preliminary sketch of the use and growth of the Sacrament we shall now turn to the development of the words of administration in our present book of Common Prayer, because they illustrate most excellently the quality of breadth in our church.

In the first prayer book of 1549 the original words of the Mass were retained i. e., "the Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life", and for the cup "the blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life". By the time however that the first revision of the Prayer Book was made, three years later, 1552, the reformers had gone further, and had swung away from the sacrificial idea to that of the Communion as a memorial occasion. So the first sentences were ommitted, and the second clause took their place, i. e, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving", and with the wine, "Drink this in remembrance that Christ's blood was shed for thee, and be thankful". But after the reign of "Bloody Mary" and her persecution of the Church of England, when Elizabeth came into power, the value of both the sacrificial and memorial attitude toward the Lord's supper was recognized. So the original words of the Mass were restored, but the second memorial sentences were retained.

So now we have our present wording which is a happy compromise, giving us the benefit of both ideas about the Holy Communion, and leaving it to the individual conscience to place the emphasis to suit the viewpoint of each communicate, or to do, as most of us do taking it both in the sense of the sacrifice of our Savior, and as a source of strength and support to our souls through the vivid remembrance of His love as shown in that sacrifice with the use of the bread and wine, and the whole sacred service, to bring us into His very presence.

R. CARY MONTAGUE.

* * *

Strive not to banish pain and doubt
In pleasure's noisy din;
The peace thou seekest from without
Is only found within.

—Alice and Phoebe Cary.

* * *

Wise and good men are , in my opinion the strength of a state, Far more so than riches and arms. — Benjamin Franklin.

Message of the World Council

A statement addressed not only to Christians but to all who are willing to hear.

The World Council of Churches, meeting at Amsterdam, sends this message of greeting to all who are in Christ, and to all who are willing to hear.

We bless God our Father, and our Savior Jesus Christ who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are divided from one another not only in matters of faith, order and tradition, but also by pride of nation, class and race. But Christ has made us his own, and he is not divided. In seeking him we find one another. Here at Amsterdam we have committed ourselves afresh to him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfill this covenant in their relations one with another. In thankfulness to God we commit the future to him.

When we look to Christ, we see the world as it is—his world, to which he came and for which he died. It is filled both with great hopes and also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralyzed by division, and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country and no hope. Over all mankind hangs the peril of total war. We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put other loyalties before loyalty to Christ, confused the gospel with our own economic or national or racial interests, and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men.

But there is a word of God for our world. It is that the world is in the hands of the living God, whose will for it is wholly good; that in Christ Jesus, His incarnate Word, who lived and died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of his Kingdom, where alone we shall understand how much God has loved the world. This is God's unchanging word to the world. Millions of our fellowmen have never heard it. As we are met here from many lands, we pray God to stir up his whole church to make this gospel known to the whole world, and to call on all men to believe in Christ, to live in his love and to hope for his coming.

A Voice and a Home

Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the church in a new effort to seek together, where they live, to be his witnesses and servants among their neighbors. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination, to stand by the outcast, the prisoner and the refugee. We have to make of the church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say No and to say Yes in truth. No to all that flouts the love of Christ, to every system, every program and every person that treats any man as though he were an irresponsible thing or a means to profit, to the defenders of injustice in the name of order, to those who sow the seeds of war, and to those who advocate war as inevitable. Yes, to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

Signs of Victory

It is not in man's power to banish sin and death from the earth, to build the Holy Catholic Church, to conquer the hosts of Satan. But it is within the power of God. He has given us at Easter the certainty that his purpose will be accomplished. But, by our acts of obedience and faith we can on earth set up signs which point to the coming victory. Till the day of that victory our lives are hid with Christ in God, and no earthly disillusion or distress or power of hell can separate us from him. As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks which lie to our hands, and so set up signs that men may see.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end.

* * *

OUTDOOR SERVICE MARKED PLACING FIRST STONE IN NEW CATHEDRAL UNIT

Washington, D. C.—The first stone to be placed in the Patriots' Transept since construction of that unit of Washington Cathedral was arrested in the early 1930's swung into position during a brief outdoor service held on the Feast of St. Michael and All Angels, Wednesday, September 29, at 2:30 P. M. The date marked the forty-first anniversary of the laying of the foundation stone of the cathedral. Since that time, 1907, two-fifths of the great Gothic edifice, which when finished will be the sixth largest cathedral in the world, have been completed, although no construction took place during the war years. The September 29 service will be held at the foot of the transept steps in full view of the site of the present construction operations. The Rt. Rev. Angus Dun, bishop of Washington, will make a short address and the Very Rev. John Wallace Suter, dean of the cathedral, will conduct the service, leading the congregation in prayers for God's continued blessing of the work. The boys of the cathedral choir will sing.

Plans to continue cathedral construction were completed in the spring and throughout the summer preparatory work has been underway: scaffoldings built, derricks erected, guard rails and field offices placed, temporary roofing removed, and final drawings for stone work approved so that quarrying could

begin. Now, with all in readiness, actual fabrication will commence.

The unit to be built is the east aisle of the south, or Patriots' Transept, which will be carried to the triforium level. Within it will be the War Memorial Chapel where the National Roll of Honor, recording names and service records of thousands of men and women who have served their country in times of war, will be permanently enshrined. The Chapel will contain three stained glass windows, two in the east wall and one larger one in the south wall, directly over the place where the altar will stand.

Hundreds of the stones which will go into the new chapel have been given in memoriam, or as thank-offerings, by persons from all parts of the country. Many purchase a building stone at the time of a friend's death and a card, signed by the bishop and the dean, is sent to the bereaved family in the name of the donor. It is hoped that as more persons learn of this dignified and lasting remembrance enough stones will be purchased to permit construction to continue across the entrance of the Patriots' Transept, thus adding much-needed seating space, and enabling the work to proceed to the west aisle of the transept. Funds for the latter section are already in hand, but cannot be used until it is possible to build the portion intervening between the work presently being undertaken and the west aisle. To continue building now that equipment and materials are already on the spot would be far more economical than allowing time to elapse between the erection of the two units so that the preparatory work would have to be redone at some future date. For this reason the cathedral plans to conduct a nationwide appeal for the fund $300,000, necessary to carry the work across the transept at the height of the permanent aisle roofs. Mr. William R. Castle, of Washington, is treasurer of the building fund and inquiries regarding building stones should be addressed to him.

* * *

PLAN TO REVIVE MISSION WORK

Lexington, Ky.—The Rev. Pomeroy H. Hartman, formerly Chaplain of Margaret Hall School, has accepted the position of Canon Missionary of the Cathedral of St. George the Martyr. He will live in Beattyville, Ky., until such time as quarters may be provided on the Cathedral Domain, and will have charge of St. Thomas' Church. Plans are being made to revive the mission work around the Cathedral Domain, under Canon Hartman's direction. The Eager School House, in which this congregation previously worshipped, has been torn down by the county and the school closed. As soon as funds are available for the construction of a chapel on the Cathedral Domain, this work will be revived. Canon Hartman and Mr. Glenn Adkins, custodian of the Cathedral Domain, are forming plans to start a Sunday school before the construction of the chapel, making use of some of the already existing camp buildings on the Domain.

Canon Hartman has had a varied missionary experience in a number of places in the home mission field. He is a man of strong faith, and earnest convictions. He likes young people, and they like him. Canon Hartman will take up his residence in Beattyville on October 15th.

* * *

EVERY MEMBER CANVASS INAUGURATED

Stamford, Conn.—St. John's Church, the Rev. Stanley F. Hemsley, rector, is leaving all beaten paths in inaugurating its annual Every Member Canvass this year.

On October 1, there is to be a parish dinner. The timing is such that at the close of the dinner, a radio receiver set up in the dining hall, brings to the people the new Episcopal Church radio program, GREAT SCENES FROM GREAT PLAYS.

After the program has been heard—Walter Hampden in his famous role, "Cyrano de Bargerac," there will be an address by the Rev. Frank L. Titus of the Overseas Department of the National Council. Mr. Titus will speak of the Church's Program, the Every Member Canvass, and the campaign of evangelism of which the radio program is a vital part.

* * *

FALL CONFERENCES

Clergy

Southborough, Mass.—The annual clergy conference of the Diocese of Massachusetts was held in St. Mark's School with Bishop Norman B. Nash giving an address on the Lambeth Conference on the evening of September 16. Earlier in the afternoon, Robert D. Jordan of the National Council's Department of Promotion explained the plan for the series of national broadcasts to begin October 1. The final session on September 17 was devoted to consideration of "The Doctrine of God in the Old Testament," under leadership of the Rev. Dr. Hughell E. Fosbroke, dean emeritus of the General Theological Seminary.

Laymen

Monument Beach, Mass.—Laymen of the Cape Cod area and the Islands of Nantucket and Martha's Vineyard met at "Briarwood," the diocesan conference centre on Buzzards Bay, for a conference on Every Member Canvass interests, September 18-19. The Rev. Frederick A. McDonald, assistant secretary of the Presiding Bishop's Committee on Laymen's Work, spoke on Saturday evening and Bishop Norman B. Nash preached on Sunday. The event was sponsored by the diocesan Field Department under leadership of Philip H. Stafford, diocesan treasurer and field executive, as a corollary of the larger conference held in Southborough on the previous weekend.

Dr. Bowie Lectures On Preaching

Charleston, S. C.—Rev. Dr. W. Russell Bowie, professor in the Union Theological Seminary, gave three lectures on preaching at the autumn conference of the clergy of the Diocese of South Carolina which was held on Pawleys Island September 14-16.

Bishop Carruthers gave a report on the Lambeth Conference. Mr. T. W. Thornhill, a member of the diocesan Department of Promotion, addressed the clergy on the National Episcopal Radio Hour. About 40 clergy of the diocese were in attendance.

* * *

NOTED INDIAN WOMAN ARRIVES

Will Visit Hospitals In U. S. and Canada

New York, N. Y.—With establishment of self-rule in India, the Indian people are assuming increased responsibility for the improvement of their social and economic conditions.

This was the view expressed here by Dr. Hilda M. Lazarus, noted Indian woman doctor, and newly appointed principal of Vellore Christian Medical College in South India, who arrived September 8 at La Guardia field for a three months' visit to medical centers and hospitals in the United States and Canada.

In assessing the new Indian government, Dr. Lazarus told a press conference at headquarters of the Foreign Missions Conference, that marked progress had been made in literacy, and in the abolition of discriminatory practices against untouchables.

She attributed the work of missionaries and the influence of Gandhi as being of paramount importance in the elimination of untouchability, declaring that "it was the missionaries and Gandhi who proved that untouchables could be lifted out of their poverty and degradation, and converted into self-respecting human beings."

In discussing the role of missionaries in India, Dr. Lazarus warned that "missionaries must demonstrate the value of their work in terms of service to humanity, if they are to play an important part in the development of India."

As an example of effective missionary work, Dr. Lazarus cited Vellore Christian Medical College, which, she said, was supported by forty Protestant de-

nominational boards throughout the world.

"Vellore is a concrete case of how the East and West, and people of all races and creeds, can work together harmoniously under the banner of Christian fellowship," she said. "With an enrollment of 1,919 students and a faculty of 84, drawn from Asia, Europe, and the United States, this is a thoroughly international and Christian institution."

While noting improved conditions in Inda, Dr. Lazarus emphasized that India, with a population three times larger than the United States, has less than one-third as many doctors, while the shortage of nurses is especially acute, owing to the women's view of nursing as a menial profession.

"'The result is that India has the highest mortality rate of any country in the world," she stated. "Three and a quarter million children die each year and life expectancy for Indian women is twenty-six, and for men, twenty-seven, as compared to approximately sixty-eight for people in this country."

Dr. Lazarus will be a principal speaker at a number of church conferences in this country, including the Foreign Missions Assembly at Columbus, Ohio, October 6-8, and at the Biannual Assembly of the United Council of Church Women at Milwaukee, Wisconsin, November 14-18.

* * *

WILMINGTON CATHEDRAL APOINTS NEW DEAN

Washington, D. C.—Rev. J. Brooks Mosley, for the past four years director at Episcopal Church House of the diocesan Social Relations Department, has resigned to become dean of the Cathedral Church of St. John, in Wilmington, Delaware.

Like the recently consecrated Bishop William Gordon Jones of Alaska, the new dean is in his early thirties but he enters upon his enlarged tasks with a well rounded background of varied service despite his youth. He was born and educated in Philadelphia, graduating from Temple University in 1937 and from the Episcopal Theological Seminary, of Cambridge, in 1940. That same year he became assistant minister at St. Barnabas Church in Cincinnati. where after two years, he was appointed minister-in-charge. While living in Cincinnati he took a year of graduate study at the School of Applied Religion. In 1942 he was married to Betty Mary Wall of his home town, Willow Grove, a suburb of Philadelphia. They have three children.

Mr. Mosley's special aptitude for personal counseling and work with young people led to his appointment in 1944 as director of Social Relations in the Diocese of Washington. In addition to his departmental duties of giving much personal counsel and advice, he has rounded out his clinical training with two years study at the Washington School of Psychiatry. He also has acted as chaplain at the Episcopal Hospital, been a board member of the Washington Community Chest and Council, and of the Department of Social Welfare of the National Council of Churches.

He has made a definite community contribution as a board member and secretary of the Travelers Aid in Washington and met with outstanding success as a faculty member and lately dean of the last two Youth Conferences of the Diocese of Washington.

His resignation becomes effective November 28. At Wilmington he will succeed Dean Robert M. Hatch who has been called to St. John's Church, Waterbury, Conn.

* * *

BISHOP AND MRS. BLOY HONORED

Pasadena, Cal.—On September 20 Bishop and Mrs. F. E. Bloy were honored at a reception at the home of Mrs. George W. Henderson. The affair was sponsored by the Bishop's Guild, an organization made up of women of the diocese, to assist the Bishop in various phases of diocesan work. This garden party is an annual event, but was held in September, rather than June of this year, due to the recent trip the Bishop and Mrs. Bloy made to London for the Lambeth Conference, and was not a benefit, as is customary, but merely a social event to honor our new bishop and his wife. There was a special playground for young children, attended by young women of the Beneficae and other organizations, and women of many diocesan organizations assisted. There were upward of 1,500 Episcopalians present.

* * *

LARGEST ENROLLMENT AT CDSP

Berkeley, Cal.—The largest enrollment in the 55-year history of the Church Divinity School of the Pacific was greeted at the orientation and quiet hour period on September 16-17. With 51 students, over one-half of whom are veterans on the "G. I. Bill," Dean Henry H. Shires led the meditations on the meaning of the priesthood, stressing its overall requirements, the specific nature of the character of a minister. the preaching of the Gospel, and the care of souls.

Two additions to the staff are Mr. Philip Daunton as lecturer in Greek and Miss Anna E. Shields as assistant librarian. Dr. Daunton received his B. A. from the University of Cambridge and his S. T. M. from Princeton. Miss Shields received her M. A. from Columbia and is a graduate in Christian education from St. Margaret's House.

Besides Dean Shires, faculty members include Prof. Randolph C. Miller, Prof. Pierson Parker, and Prof. Charles F. Whiston, Dr. Henry H. Shires, the Rev. Arthur Farlander, and Mrs. Mary Blaisdell Harris. Miss Katherine Grammer from St. Margaret's House, Prof. Jack Finegan, Dr. Herbert Otwell, and Prof. Ralph Hyslop of the Pacific School of Religion are also offering courses taken by CDSP students.

For the third year, the weekly seminary wives seminar will be taught by various members of the faculty. During the three years, a complete sycle of courses has been worked out on "What a Clergyman's Wife Ought to Know."

The West Coast Interseminary Movement representative for 1948-49 is James L. Jones, Jr., a student at the school.

* * *

ST. PHILIP'S CHURCH CELEBRATES CENTENNIAL

Laurel, Md.—September 21 marked the 100th anniversary of the consecration of St. Philip's Church.

The vestry, minister and members planned a week of events in recognition of this momentous occasion in the history of the church.

The highlights of the week's program announced by the rector, Reginald F. Hall, climaxed Friday, September 24, with Young People's dance and social. On Saturday, September 25, with a banquet to which Governor Lane had been invited. Sunday, September 26, at 11 A. M. a festival service at which the Rt. Rev. George Davenport, former Bishop of Easton preached the sermon.

* * *

BISHOP BENTLEY PLANS VISIT TO ORIENT

New York, N. Y.—About the first of November, Bishop John B. Bentley, vice-president of the National Council and director of the Overseas Department, expects to leave New York en route for the Pacific Coast, thence to the Orient. He plans to spend most of the winter visiting the Church's work in Japan, the three districts in China, the Philippines, and the Hawaiian Islands. Mrs. Bentley will accompany the Bishop on the trip.

* * *

EPISCOPAL HIGH BEGINS 110TH YEAR

Alexandria, Va.—Wednesday, September 15, marked the beginning of the 110th year for the Episcopal High School, with a capacity enrollment of 240 boys. Mr. Richard P. Williams, principal, has assisted him a faculty of eighteen Masters.

New members of the faculty this fall are Mr. Roger A. Walke, Jr., A. B., and Mr. Edward M. Gregory, B. A. Mr. Walke was a student at the High School from 1928-32 and later returned as a faculty member. He will teach the Appreciation of Art and Music, courses which are being added to the curriculum for the first time this year. Mr. Gregory, who is a graduate of the Univer-

sity of Virginia, will teach English.

The student body will consist of 217 boarders and 23 days students. Of the total enrollment 90 are new boys.

Head monitor for 1948-49 is Jon C. Dilweg, of Green Bay, Wisconsin, who is also captain of the 1948-49 track team.

* * *

RESOLUTION

GAY ROBINSON COCHRAN

Whereas, God in His infinite wisdom, on Wednesday, August 11, 1948, took from us Mrs. John T. Cochran;

Now, therefore, we the Woman's Auxiliary of Grace Church, The Plains, Virginia, wish to record the following resolutions:

That the Auxiliary has been blessed with Mrs. Cochran as an officer since its beginning, the Church School (Sunday School) in having her as teacher, the Altar Guild as an officer, and the neighborhood as a dear and understanding friend.

That while we shall always miss her in all these capacities, we thank God for her life of beauty so bravely and graciously lived in our midst;

That we extend our most heartfelt sympathy to her family and wish them to know that we not only sorrow for them, but with them;

That our secretary is hereby directed to send a copy of this testimonial to Mrs. Cochran's family, to the Virginia Churchman and to The Southern Churchman, and to spread it upon the Minute Book of our organization.

CHAMPE EUBANK MEADE,
NANNIE DOWNMAN WEST,
Committee.

THE EVANGELICAL EDUCATION SOCIETY HOLDS ANNUAL MEETING

The Eighty-sixth Annual Meeting of the Life and Contributing members of The Evangelical Education Society of the Protestant Episcopal Church will be held at 3:00 P. M., Thursday, October 21, 1948, in the Board Room, 130 So. 22nd Street, Philadelphia, Pa., for the election of officers and the transaction of such other business as may be presented.

JOHN KNIGHT SHYROCK,
General Secretary.

DEATHS

CANON CLAUDE E. REMICK

The Rev. Claude Elwood Remick, retired senior canon of Christ Church Cathedral, St. Louis, and for many years the secretary of the diocesan Convention and diocesan Council of Missouri, died in St. Louis on September 14 at the age of 72. At the time of his retirement a year ago, Canon Remick was the senior priest in active service in the Diocese of Missouri.

Widely-known for his work with underprivileged boys in the Cathedral parish house, Canon Remick had served at Christ Church for 44 years at the time of his retirement. The Claude E. Remick Fund for boys was launched in tribute to his work by members of the Cathedral parish.

Trained for the law, Canon Remick turned to the study of theology and was ordained deacon in 1903. After short experience at a mission at West Plains, Mo., he had about made up his mind that he had made a mistake in entering the ministry, when he stopped for the night at the Christ Church clergy house. The then dean, the late Very Rev. Carroll M. Davis, convinced him that his vocation was to work with the

"That this may be a sign among you, that when your children ask their fathers in time to come, saying
What Mean Ye By These Stones?
Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.
DAHLGREN
Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—
So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments. SPECIFY
WINNSBORO BLUE GRANITE
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underprilivileged, and he joined the Cathedral staff. He was ordained priest in 1905 by Bishop Tuttle.

Canon Remick was a native of Sharon, Pa. He came to St. Louis in 1900 to be a railroad attorney. He was the son of the late Arthur G. and Nattie (Stitt) Remick. He is survived by a niece, Mrs. Elmer Maurer, of Kirkwood, Mo., and a nephew, Claude Connor, Jr., in California.

The Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral, conducted the funeral services on September 16, with most of the clergy of the diocese in attendance.

REV. GEORGE WOODWARD LAMB, D. D.

The Rev. George Woodward Lamb, D. D., died at the home of his daughter, near Bristol, Pa., on July 31, 1948.

Dr. Lamb was born in Howard County, Maryland, March 19, 1963. He was ordered deacon in 1890, by Bishop Knight, of Milwaukee, and advanced to the priesthood in March, 1892, by Bishop Nicholson. In 1899 he was married to Henrietta Porter, who survives him.

His first work in the ministry was at St. Luke's, Milwaukee, which he served as lay reader, deacon and priest, from 1887-1894, with the added charge of St. Mark's, South Milwaukee, he was also secretary of the diocese. The next five years were spent in the Diocese of Fond du Lac.

In 1899 he became curate at St. Timothy's, Roxborough, Phialdelphia; St. Mary's Memorial Church, Pittsburgh, 1903 to 1907; St. Paul's, Fairview, and St. Luke's, Georgetown, Pa., 1907 to 1910; Trinity Church, Rochester, Pa., 1910 to 1916; Church of the Advent, Jeannette, and St. Luke's, Latrobe, Pa., 1916-1921; Church of the Advent, Hatboro, Pa., 1921-1037, when he retired from parochial work. In 1944 he received the Honorary Degree of Doctor of Divinity from the Philadelphia Divinity School.

In 1922 he became librarian of the Church Historical Society, and during his retirement he devoted his entire time to this work, with the added duties of treasurer.

Besides his widow, he is survived by two daughters, Mrs. David M. Sheerer and Mrs. Clifford Winner, and two grandsons.

Burial was from St. Andrew's Chapel of the Philadelphia School on August 3.

REV. WILLIAM M. KEARONS

The Rev. William Maybrick Kearons, retired, died on August 13, aged 70 years, at his summer home, Dorchester, N. H. Mr. Kearons had made his home in West Bridgewater, Mass., since 1944, after 25 years as rector of parishes in

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Fall River and Bridgewater. He was known throughout the country for his work in solar photography, and was a member of the American Society of Variable Star Observers, connected with Harvard University.

He was born in Liverpool, England; and came to the United States in 1907. After graduation from Seabury Divinity School and ordination to the priesthood in 1911, he served in parishes in Kansas, Minnesota, and Rochester, N. Y. He was rector of St. Luke's, Fall River, 1917-26 and again for 1931-44, serving in the interim as rector of Trinity Church, Bridgewater, 1926-30.

The Rt. Rev. Raymond A. Heron, assisted by the Rev. Dr. George A. Barrow, conducted the service in Trinity Church, Bridgewater, on August 16. Mr. Kearons is survived by his wife, the former Winifred Crosland of Rochester, N. Y., and two sisters and a brother in England.

* * *

REV. ALFRED P. GRINT, Ph.D.

The Rev. Alfred P. Grint, Ph.D., a retired clergyman of Rhode Island, and its oldest living priest, died September 19, at his home at the Bishop McVickar House, in Providence, R. I. He was born in London, England, May 3, 1853. Coming to America as a young man, he graduated from Trinity College in 1881 and from the General Seminary in New York in 1884 and received his Ph. D. from Columbia University in 1889. He held parishes in New York State, Connecticut, and Vermont, coming to Rhode Island in 1922.

* * *

A HOLY COMMUNION MEDITATION

(Continued from page 5.)

is a service requiring a penitent, charitable, good-intentioned heart. Here is an opportunity to come into the presence of Christ Himself and so it is in this sense that I invite you this morning to participate in the service which is to follow and to reap the promise of Christ, "This is my Body, This is my Blood. Do this in remembrance of Me".

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TUNE IN THE SECOND PROGRAM IN

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THE PLAY: "THE CORN IS GREEN" by Emlyn Williams

THE STARS: JANE COWL with RICHARD WARING and a large cast

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On Friday evening October 8, the beloved American star of "Smilin' Through" and "Lilac Time"—Miss Jane Cowl—will play the difficult role of Miss Moffatt in Emlyn Williams famous drama, "The Corn Is Green." A good woman's courageous thought conquers stubbornness and bigotry, overcoming all obstacles so that she is enabled to bring the light of learning to a little coal mining town in North Wales.

The play was selected to dramatize the importance of teachers and teaching, and how, going a step further, teaching the simple truths of Christianity is one of the most important functions of the Church.

*IMPORTANT NOTE: There are still some parishes not covered by the 500 stations of the Mutual Broadcasting System's coast-to-coast network. Most of these parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that "Great Scenes From Great Plays" program will be heard on Thursday or Saturday or at a different time than that shown above. All Clergymen will receive a complete list of stations and times of broadcast well in advance.

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The Southern Churchman

October 9, 1948

Church Divinity
School of the Pacific
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Dean Robert F. Gibson, Jr., Lecturing On Church History to the Wives of Theological Students of the Episcopal Seminary, University of the South, Sewanee, Tennessee.

Post Haste . . .

THE NEED IS URGENT

Sir: We are desperately in need of a parson for a new Mission Field on the Island of Kauai. We have a new church and a new rectory. The people are begging for a vicar, but we have had no success. It is a grand place for a missionary minded young man or couple.

I would be glad to give further information to anyone interested, or they might communicate with the Rev. Frank Titus, 281 Fourth Avenue, New York. The need is urgent.

HARRY S. KENNEDY,
Bishop of Honolulu.

* * *

PERSONAL APPRECIATION

Sir: I would like to express a personal appreciation of THE SOUTHERN CHURCHMAN. We have noted that week after week you have honestly and forthrightly reported the Church news. We have noted how well you have supported the general Church program, and that the criticisms you have had to offer have been constructive.

FRANK L. TITUS, Asst. Secy.,
The National Council.
New York, N. Y.

* * *

ONE OF THE FINEST

Sir: May I congratulate you on the magnificent graduation address of Canon Wedel which appeared in a recent issue of "The Southern Churchman." It is one of the finest things I have ever read and I am writing to ask if there is any possibility of my obtaining two or three copies of this particular issue of "The Southern Churchman."

(REV.) CHARLES L. McGAVERN.
New Orleans, La.

* * *

TIMELY AND IMPORTANT

Sir: Your recent editorial "Converts" is timely and important, and it is unfortunate that those who need it most will not read it and take it to heart. First, it explodes the popular notion that the Roman Caholic Church is sweeping the field by its conversion of Protestants. One of the associate secretaries of the Federal Council recently made the assertion, which he cannot verify by a census, since there is none, that authoritative investigations reveal the fact that for every conversion of a Protestant to the Roman Catholic Church, there are three in the opposite direction. (We have seen in Roman Catholic periodicals complaints that the average pastor makes so few conversions.) And your concluding paragraph is a wholesome and much needed warning against the sacrilegious abuse of the word "Christian." In help wanted ads it is universally used to mean "Gentile." But the last thing that many an employer would tolerate in his establishment is a genuine Christian. Recently **The New Yorker** printed the delightful tale of a man showing his pious mother from the country through his

(Continued on page 14.)

OCTOBER

1. Friday.
3. Nineteenth Sunday after Trinity.
10. Twentieth Sunday after Trinity.
17. Twenty-first Sunday after Trinity.
18. St. Luke.
28. Twenty-second Sunday after Trinity.
31. Twenty-third Sunday after Trinity.

* * *

THE TWENTIETH SUNDAY AFTER TRINITY

THE COLLECT

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul may cheerfully accomplish those things which Thou commandest; through Jesus Christ Our Lord. Amen.

THE SOUTHERN CHURCHMAN

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
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Vol. CXIV No. 41

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

They Practice What Their Husbands Preach

By JOSEPHINE MURPHEY

In the Nashville Tennessean Magazine

The lot of a minister's wife is not an easy one. The learning of Sappho, the charm of Ninon De Lenclos, and the resourcefulness of Lady Godiva are barely sufficient equipment with which to face her day-by-day problems. She must be a lady in the parlor and frugal in the kitchen; if she is also prepared to tie knots for the Girl Scouts, substitute for the church organist, organize a lawn festival, raise money for indigent orphans, and lecture to the book club, she is well on the way toward adequacy in her role. She can speed her husband or contribute to his mouldering, each by the limits of her capacities. She must not make mistakes.

And yet ministers, even as other men, marry for love rather than practicality, and many a pretty young bride, unprepared for her status as the presumed fount of all ecclesiastical and most secular knowledge, finds herself coping with Altar Guild procedure, schisms among the choir sopranos, and clerical protocol without a shred of background training. She learns by trial and error; if her adjustment is swift and her errors are trivial, her husband has a tremendous boost toward popularity in the parish and prominence in the diocese; her failure to meet the demands of her position may hold him back, can ruin his career.

Episcopal churchmen have long been aware of this problem, and many seminaries have attempted to meet it by scheduling occasional lectures, usually delivered by seasoned and successful wives of clergymen, for the brides of theological students. The first organized course of study offered for wives of theological students by an Episcopal seminary, however, was instituted last fall at the University of the South, Sewanee, Tenn. The results of the first study course, which will reach its conclusion with the Sewanee commencement June 14, are difficult to evaluate while the program is still in its formative stage; wives of graduating theologs have not yet had an opportunity to practice what the lecturers preached. But Sewanee officials are pleased with the start that has been made, and the time seems assured when newly ordained benedicts will be accompanied to their parishes by wives as carefully trained as they.

Impetus for the Sewanee project came from the university's new dean of the theological school, the Very Rev. Robert Fisher Gibson, Jr., a handsome young (fortyish) man with an A. B. from Trinity College, Hartford, Conn., and an M. A. from the University of Virginia, who had 10 years in the business world as a public relations expert before he entered Virginia Theological Seminary, where he received his B. D. degree. He served as liaison man for the National Council of the Episcopal Church and as professor of church history at Virginia Theological Seminary before coming to Sewanee last year. A the Virginia school he had seen in operation the casual unorganized provision made for training student wives and he was delighted when several theolog wives at Sewanee approached him with a request for the very thing he had in mind.

"You have taught our husbands a language and a field of thought that is foreign to us," they told him. "We want to be able to talk to them."

Admitting theolog wives to regular seminary classes was clearly not the answer to the problem. Many had children, others jobs, and few had enough hours left from housekeeping to become full-time students. Too, much of the ordinary curriculum was not relevant to the girls' needs; much of what they did need was not included. After consultation with the 20-odd student wives (approximately half of the 45 theologi-

Packing Church World Service duffel bags in the Dean's home; Mrs. W. J. Fitzhugh makes list, as Mrs. D. J. Coughlin, Mrs. H. A. Elebash fill bag.

cal students at Sewanee this year are married), Dean Gibson settled on a tentative special curriculum for what he calls a "miniature theological education."

The six major courses follow those given theological students during the six semesters of the normal three-year seminary study. This means that a different course is offered student wives each year for three years, the girls take the courses in different order of progression, depending on the year in which their husbands enter the seminary. At the end of three years they have completed a condensed version of everything their husbands have studied, although theologs and wives have not necessarily taken the same course in the same year. Courses include church history, Old Testament, New Testament, theology, and the church's life (divided into two parts, the first dealing with corporate and personal aspects of worship, and training in use and understanding of the church's ministrations and sacraments, the second with practical theology, including organizations, activities, pastoral counseling and the role of the minister's wife).

The actual courses offered this year did not follow the projected pattern to the letter. Instead of beginning with church history, as the perfected plan prescribes, the first semester of the current school year was devoted to practical theology and the second to church history. Mrs. Robert M. Grant, wife of the professor of New Testament in the theological school, was in charge of the first term's work, acting as a sort of program chairman and inviting minister's wives and qualified lecturers to speak at the weekly class meetings. Dean Gibson himself is teaching the second semester's course, since his field is church history. In the future, however, each of the six semesters will be in charge of one of the six professors in the theological school, each man assuming responsibility for the wives' indoctrination into his particular field, and, of course, inviting outside lecturers to speak at his own discretion.

The two-hour class meetings are held on Wednesday evenings in St. Luke's Common Room (St. Luke's Hall is the dormitory for single theological students; most married theologs and their wives live either in Van Ness Hall or in Fertile Acres, the campus name for the barracks village set up for all married students, whatever their department). Wednesday was not an arbitrary choice for the meeting night; it happened to be one evening on which all the theologs would be free to mind their offspring while their wives went to school. All theolog wives are enrolled in the course, although, as Dean Gibson puts it, "Everybody comes, but everybody doesn't come every night." The girls use the same textbooks as their husbands and take copious lecture notes; one ambitious lass is recording every word in shorthand.

Fathers keep the children on Wednesday nights while mothers are at class. Here Merrill Stevens, theological student, studies with a twin on each arm, and his German shepherd dog beside them.

There are no tuition fees for the student wives (or for their theolog husbands either, for that matter), and no scholastic prerequisites except marriage to a man with a B. A. degree (a bachelor of arts degree is required for a candidate for the bachelor of divinity degree, men who do not have the arts degree may be given a certificate of Graduate in Theology on completion of the theological course, and may be ordained). At the present the wives are not asked to do outside reading or to stand examinations, and no certificate has been devised to signify their completion of the course, although Dean Gibson feels that these developments may come later.

The theolog wives are an undeniably serious group of young women; as one Sewanee official has said, "A girl has to be pretty serious to marry a preacher." Already they have busied themselves with the doing of good in their necessarily restricted sphere. The entire group meets each Monday night in one of the various apartments to sew for world relief; they send regular shipments of new and used clothing overseas through the Church World Service center in New Orleans. To every class meeting each girl brings a contribution of food to be sent to an Episcopal minister who is trying to rebuild his church in Germany and exchanges the food for materials and labor there. Three of the wives are taking organ lessons from Max Damron, a theological student, so that they can serve as organists in their husbands' future parishes, if necessary, and a number of others are studying piano. Mrs. David Collins, wife of a graduating theological student, spent a year and a half in the Broadway cast of "Carousel," left it because "We decided that the theater and the ministry didn't mix," and is now studying voice with a retired opera singer living on the mountain, so that she will be equipped to do solo work in her husband's future parish at Mariana, Ark. Mrs. Jack DeForest conducts a weekly music appreciation class for some 20 Negro children at St. Mark's mission on the mountain; Mrs. James P. Williamson, English wife of a theolog, teaches a Sunday school class at Otey Memorial parish, in the Sewanee domain. Four or five of the wives are planning to accompany their husbands this summer on field training assignments in hospitals, prisons and churches; wives as well as seminary students will be serving an internship in the ministry.

Wives are a fairly recent innovation in theological schools. Many seminaries frown on married students; Dean Gibson reports that authorities at Virginia looked askance at him when he enrolled for theological training with a wife and two children. It was not until about 1940 that Sewanee accepted married theological students; they were

banned on the theory that a man with home and family responsibilities could not give his full time to the study of the Lord's work, and the ban kept many a good man out of the ministry. After a student had mastered his theology, received his degree and been ordained, it was perfectly all right for him to take unto himself a wife, but a young man who had reversed this procedure got a cold shoulder from Sewanee, which leaned to the idea that drumming up the money for Junior's tonsil operation and filling the grocery list at the university supply store would tend to take his mind off the finer points of, say, liturgics. The number of married veterans applying for enrollment after the war changed the outlook of the seminaries, however, and some of them are even coming to think that a theolog's wife may be an asset instead of a liability. The enthusiasm of the girls themselves and the zeal with which they have applied themselves to the first year's work has been matched by the approval of old ministers' wives, who see in the new project an opportunity by which they would have profited in their earlier, uncertain days. And the church leaders and faculty at Sewanee have discovered that Junior's ailments and the grocery bill are not so distracting as they had supposed. It appears that Sewanee may have pioneered a program which will be of immeasurable value to the ministers and parishes of the future. Believing this, in the far-from-deserted village of Sewanee, the churchmen who came to scoff have remained to pray, with thanksgiving.

The Contest In Europe

By REINHOLD NIEBUHR

Having devoted many columns to a report on the Amsterdam Assembly of the World Council of Churches I should like to devote one to the political conditions as one sensed them from interrogating the delegates.

The first point worth noting is that the European Recovery Program is beginning to take hold and is bringing new hope and encouragement to the whole of democratic Europe. It is also giving our own nation a new moral stature in the eyes of Europe.

Europeans recognize that it required a rather high quality of imagination to initiate such a program of help, even though it will prove of long-range advantage to us.

The reformat of the currency in western Germany is also contributing to a general economic revival. Germany has been a morass of economic stagnation and misery. Under the impetus of the new currency, trade and industry are reviving; and new buildings are actually beginning to appear in the vast sea of desolation of a typical German city.

The second most important point in my observation is that Europeans place a tremendous store on our ability and determination to stay in Berlin. Before going to Europe I had rather supposed that Walter Lippman might be right—that our stay in Berlin was neither logical nor tenable once the quadripartite control of Germany had broken down. But this logic does not seem to work on the mind of the democratic peoples of Europe.

They feel that the Russians will use every kind of pressure, strategic, ideological and political, to advance their force over the whole of Europe and that we cannot afford to yield to them at any point, lest we encourage fears and apprehensions in western Europe; and persuade the timid that they might as well come to terms with Russia now, since they will have to do so in the end.

If one asks people of such convictions how, in their opinion, we can stay in Berlin, since the air-lift is hardly a sufficiently powerful instrument to accomplish that purpose, they are rather vague in their answers.

Some of them think that the air-lift will be sufficient. Others believe that the Russians need so many items from the western economy that a threatened counter-blockade might accomplish the purpose. Their inability to give a clear answer to this question nicely defines the dilemma of America. We do not have the strategic means to stay in Berlin indefinitely; yet we ought to stay, simply to give the European peoples the encouragement of the faith that we will not abandon them.

They are becoming increasingly interested in the federation of Europe. But they know very well that even a federated Europe is not powerful enough to determine its own destiny against the giant of the east, if the giant of the west is not available.

It is not exactly reassuring to find that the whole world has become a power vacuum and that only two centers of effective power exist in the world. But that is the situation for good or for ill.

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We "Feed the Multitudes" .. -4 pt cap

A friendly critic has nicknamed the Good Shepherd the "Church of the Holy Cafeteria." While this is not literally true, yet we do feed "multitudes" annually.

The Woman's Auxiliary has a special vice-president in charge of all meals. She is Lucille Thompson Brown (Mrs. William T.). Two years ago the Woman's Auxiliary "re-did" the kitchen and its equipment. It was engineered by a hotel equipment company. It is the last word. Think of huge ovens capable of cooking or warming 40 dozen rolls at the same time. Coffee can be made at 360 cups a clip. That is as fast as it can possibly be served to a large group. Then there are preparation sinks, cleaning, disposal and washing sinks. Also large preparation tables and racks. Then there are those wonderful double-deck rolling carts. They are a joy.

But, best of all, there are those blessed women who never say no. They plan cover-dish suppers and make the paying customer and food customer come out even in a most remarkable way. Self-service has become the usual mode of serving a meal with us. It simplifies matters greatly. During the past year we have served many, many meals for 200 and above.

The chief thing we try to do at every meal is to create fellowship. For fellowship is one of the marks of the Christian community.

* * *

THE CHURCH AND THE Y WORK TOGETHER

A. Paul Morley, Assistant General Secretary, Jacksonville, Y. M. C. A.

Did you ever hear of a city of approximately 250,000 inhabitants without a central Y. M. C. A. building? Jacksonville had a wonderful building, but it was lost in the Florida "bubble." But that is another story. The Good Shepherd Church, four years ago, invited the Y to use its wonderful facility in its swimming pool and put on a community swimming program.

Here are results. More than 15,000 swim each year. 1,200 children learned to swim. The program follows the progressive tests. A youngster is successively a minnow, a fish, a flying-fish. a shark, a junior, and last a senior lifesaver.

Most popular features: Youth Co-ed Night, Family Night. Various church organizations also have special periods: Y. P. S. L., Choir Boys. Boy Scouts, Girl Scouts, Cub Scouts, etc. Water carnivals are also held monthly. The pool enjoys the highest health test rating. Approximately 7,000 spectators watch the swimming annually.

The community at large watches with great interest this joint undertaking. The Jacksonville Y with a loaned building now reports the most extensive swimming program of any Y in the Southeast.

3% For Salaries!

The problem of inadequate salaries for the clergy has been intensified by the tremendous increase in the cost of living during the past year. There has been real suffering among those clergymen who are in the lowest salary group. In several dioceses, there have been proposals to attack this situation by inaugurating a basic salary plan for all clergy, modified only by size of family or other special circumstances. This plan, though it has much to commend it from the Christian viewpoint, has found little favor. There is no likelihood that it will be adopted in the near future.

A second road of attack has been the establishment of minimum salaries. In most dioceses, these in practice only apply to diocesan aided missions. The small, theoretically self-supporting parish cannot meet an adequate minimum standard. In effect, such Churches are self-supporting at the expense of the minister and his family. Further, in most instances, the minimum established is entirely too low. In any case, a minimum salary plan will only work if new funds are found to supplement present income.

A way to achieve this is seen in a suggestion made by a special committee of the San Francisco Presbytery of the Presbyterian Church, U. S. A. This committee recommends for that Presbytery a minimum salary of $3,000, plus a manse and plus children's allowances. To make this possible, it suggests that all Churches that pay their minister more than the minimum, contribute 3 per cent of the excess to a common fund which would be used to make possible the minimum.

This is an eminently fair plan. Such a method in our Church would help the clergy in the smaller parishes as well as those in diocesan aided missions. It would not burden any Church, and it would immediately help a situation growing desperate. Granted that any increase in giving would ameliorate the need, this plan has the virtue of tying the new sources of income directly to the problem. If we can give 3 per cent of our whole parochial budget for a radio program, we can give 3 per cent—or more!—of the rector's salary above a specified minimum to aid other Christian ministers not receiving a living wage!

Isaac Watts

They had trouble with congregations singing the hymns of the Church two hundred years ago! More than two centuries ago, a young man returning from Church complained to his father about the hymns the parson had selected that morning.

"If you don't like them, perhaps you could write better ones," suggested his parent. Perhaps he could! Isaac Watts accepted his father's challenge, and wrote his first hymn when only 18. At his death in 1748, he had composed 600 hymns!

In recognition of Isaac Watt's great contribution to modern Church music, the Hymn Society of America has declared 1948 to be "Watt's Year." This fall, religious, choral and historical groups are planning festivals and exhibits in his honor.

Watt's work was a radical change from the Church music of his day. For example, his "Psalm of David" paraphrased the original text whenever he felt that passages conflicted with the New Testament teaching of our Lord. This precipitated strong comment in religious circles. Many clergy objected to Watt's "freedom with God's Word!" But, in spite of opposition, Watt's hymns grew in popularity. Church adopted the new form of hymn, and Watts earned his position as the "father of modern hymnody." His fame continues to this day. Such hymns as "Joy To the World," "When I Survey the Wondrous Cross," and "O God, Our Help In Ages Past" are cherished and loved by all Christians.

We Episcopalians are not noted for fine congregational singing. This celebration offers an opportunity to stress the place of the hymn in worship, and to remind our people that while the words are most important in a hymn, yet sturdy congregational singing is not to be despised as an offering to the Lord.

The Community Chest---A Neighbor's Job

It was the custom in pioneer days to share responsibilities. Neighbor helped neighbor . . . or neither survived. When plague swept a community, those who survived took in the orphaned children. Today we do things differently, more carefully, more effectively. We turn our houses into temporary foster homes. We go to an adoption service and take into our home children who need us as we need them.

The spirit hasn't changed. The need hasn't changed. Life still requires the stretching out of our hand to a neighbor . . . and a neighbor's hand to ourselves. The only change has been the translation from pioneer ways to modern living.

A tradition was born with the first roof-raising on American soil—a tradition which became a symbol of a way of life. Then, the community joined forces to

help a neighbor build his home. Today, building is a specialized trade, as are most of the activities to which our forebears lent a volunteer hand. We carry on the tradition of neighborliness in another manner. Helping people has become specialized, too.

The old custom of sharing responsibility has not disappeared. An individual no longer can know the needs and problems of his hundreds or thousands of neighbors, so we have organized social agencies and united them in Community Chests and Councils whose business it is to find out the needs and make provision for attending to them.

The Visiting Nurses, the family societies, the hospitals, clinics and community centers, the settlement houses and day nurseries, the Scouts and Y's and aid for the handicapped—all the Red Feather services of the Community Chest are carrying on the functions formerly assumed by the neighbors. Of course, you will support your Community Chest with generosity.

It's A Crime

By The REV. ROBERT JOHNSTON PLUMB

Rector of St. Mark's Church, Washington, D. C.

The comic books which sell for a dime at the corner drug store are not all funny. We have come down a long road from the "after you my dear Gaston" Happy Hooligan days of the past to the brutal bludgeonings of the present. Parents not in the habit of feeding poisoned candy to their children will do well to examine the reading matter stacked in Junior's room. They may find a hell broth of powerful trouble boiling and bubbling in the nursery which would make the brew in Macbeth's witch's cauldron seem as harmless as jellied consomme.

Not All Bad

The pulps are not all bad. By far the larger portion of them are harmless and many of the animal cartoons are delightful. They have to do with ducks, cats, rats, dogs, pandas, pigs, pigeons, chickens, hawks, bugs, bears, mice, foxes, rabbits, woodpeckers and wolves. (The eight-year-old who supplied me with this list has informed me that it is not complete.) The fantastic unreality of these woodland creatures; the dreamlike quality of their environment and the ridiculous situations in which they find themselves, appeal to all age groups. One of them even goes to the extent of making its script rhyme; a noteworthy achievement in a field where there is little regard for literary merit. Genuine artistic skill is often employed and it is a pity that bolder type is not used in order to prevent eye strain. Although the animals sometimes play shabby tricks on each other, their pigeons do not become stool pigeons; their rats do not become yellow rats and they never stoop to the human level of murder.

Vicious Sadism

It's some of the crime comics that are a crime! It is already big business! Millions of them are on the news stands. The publishers themselves estimate that two million copies of one particular issue will reach twenty million readers because the kids are generous and pass them around. Some of what they will read and see pictured is strong stuff even for beach head veterans.

Woman splits man's head open with a meat axe and drags his body into cellar for burial with words to this effect, "So long, sucker. Hope you stay put. This way you make a cheap boarder." Another murderess bids her husband farewell in this manner as she runs her automobile over his inert body, "Goodbye, George, and don't turn over in your grave when I start to spend the insurance money." Pretty, isn't it? Commando tough gangsters with fingers pressed to triggers threaten with such jargon as "Don't remember what you've seen or we'll hack you into dog meat. We'll spread your rotten brains all over the gutter. Croak, you dirty stinkin' rats, croak!" Child maniac releases baby carriage brake and sends infant to death just to see how fast the perambulator will go. And the hangman tells his fellow mobsters to "lift the rope slowly so she'll know she's croaking'!"

Grapes of Thorns

It's the public that takes the rap because many of these publications have been granted second-class mailing privileges and thus unwittingly tax-paying parents are being victimized by helping to swell the profits of this sordid business. As they vie with each other in sadistic viciousness in their bid for wider markets there is no telling to what further depths they may sink.

"This monstrous thing distorted and soul quenched" put into the hands of children; nourished by the "world's blind greed"; sometimes masquerading as a crime preventive and always posing as innocent, is already having its dire effect in an increase in felonies of maniacal savagery throughout the land. One has only to read the grim headlines. But what else can be expected? "Do men gather grapes of thorns or figs or thistles? God is not mocked; for what a man sows that shall he also reap."

The Lovely Things

Life has loveliness to sell. It is as we recognize and think upon the things that are lovely that we begin at a beginning and work to an end. Our era may consider the poet Whittier old fashioned and out of date but there is good sense in his words, "Close to my heart I fold each lovely thing the sweet day yields." It is every parent's hope to have lovely pictures bloom upon the walls of their children's memories. To bring this about it will be necessary to examine carefully the reading matter in Junior's room—and do it now!

* * *

LAYMEN'S CONFERENCE

Vicksburg, Miss.—A conference of the Diocesan Laymen of Mississippi was held at Rose Hill.

The conference considered essential things related to the Church's work, both diocesan and national, and the program was interesting and instructive.

The Woman's Auxiliary Conference was held July 14 through the 21.

The program planned was instructive and inspirational. Addressse were made by the Bishop of Mississippi, Dr. Vincent Franks, of St. Andrew's, Jackson; the Rev. Mr. Hobart, of St. Paul's, Meridian; the Rev. Mr. Beall, of St. Stephen's, Indianola; Mrs. M. L. Robinson, former President of the Woman's Auxiliary of the diocese, Mrs. Warwick Aiken, the present President, and the Rev. Warwick Aiken, rector of Christ Church, Vicksburg.

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C. D. S. NOTES

The fall term of the Church Divinity School of the Pacific opened on September 16 with a quiet day conducted by Dean Shires. Following registration of the more than 50 students, classes began on September 20. The first social event of the season was an open house at the home of Dr. Randolph Miller.

A Page for the Family *Mrs. E. E. Osgood, Editor*

CHRIST FOR THE WORLD WE SING!

As we look out over the world today and view the unhappy conditions confronting humanity everywhere we feel sad and gloomy. Our beautiful dream of One World, A United Fellowship, Peace on Earth, Good-will to Men, seems to have gone with the winds. Our great World Conferences—Lambeth, Amsterdam, the World Conference of Churches—which have just finished their summer sessions discussed World conditions very broadly and from a religious standpoint—the cause and the cure. We must keep in close touch with these world movements through our Church papers, and cooperate heartily with their magnificant leadership, and join their great Circle of World Prayer for God's guidance and strength and help in this new effort of World Reformation.

It would seem to us that a first important step to this goal would best start with ourselves. Let us seek for the beautiful, the true, the good, in all our neighbors and leaders. Let us beware of the false propaganda so ravashing today. Let us cut out the fault finding, and cold harsh criticism so rampant everywhere, which makes for misunderstanding, and creates bitter feelings. Let us follow the Christ in all we say, and think, and do.

Christ for the world we sing!
The world to Christ we bring
With loving zeal;
The poor and them that mourn,
The faint and overborne,
Sin-sick and sorrow worn,
Whom Christ doth heal.

* * *

BRINGING OTHERS TO CHURCH

By the Rev. William Paul Barnds, D. D.
Rector, St. Matthew's Church,
Lincoln, Nebraska

When we like something very much we are apt to tell other people about it. If we see a picture show which impresses us we tell our friends about it, sometimes at great length. If we have a favorite radio program we are apt to tell our friends about it and urge them to listen to it too.

Now we ought to tell people about our Church. Some of us do, and we all should. The Church means much in our lives. It would be hard for us to imagine what life would be like without the Church.

Suppose you had never heard of Jesus; that you had never seen the symbol of the cross; that you had never heard any of the carols and hymns of the Church; that you had never in your life said a prayer. We are inclined, sometimes, to take the advantages of the Church for granted without stopping to think about how much they really mean to us.

But when we do think about the joys that are associated with our Church, it makes us want to tell other people about the Church. Our Lord sent people out to tell others the good news of the Christian religion. We can tell people about our religion and the Church.

We send missionaries to other countries and that is fine, but there are people right in our own neighborhoods who do not go to Church. They do not appreciate what the Church can really mean in their lives. They need the Church as much as some people in distant lands. You can be a missionary, in a way, by inviting them to go to Church with you. Why not do that?

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GIVING

By the Rt. Rev. R. E. L. Strider, D. D.
Bishop of West Virginia

Once each year during the period from October first to December first our vestries go out on a general campaign, designed to reach each person whose name is on our books in an effort to secure weekly pledges towards the local, diocesan, and national budgets of our Church.

This will be done again this year and I earnestly appeal to you to give more generously than ever.

Two facts should be made clear as to our regular weekly giving for the work of our Church. First, barely more than half of our people make any definite pledge whatever. What of the other half? Are they not Episcopalians? Do they not love the Prayer Book? Do they not claim the services of the Rector? Do they not wish to be baptized, married, buried by the Church? Come forward then and help your more generous brethren who are paying your bills and making possible the work of the Church which is yours as well as theirs. Come forward now and make a pledge.

Secondly, many of us who give are not giving worthily. A recent analysis of giving in a fairly large Parish reveals that the most popular gifts through the weekly envelopes are ten, fifteen, and twenty-five cents. Ten cents per Sunday means five dollars and twenty cents per year! Fifteen cents each Sunday means seven dollars and eighty cents a year! Twenty-five cents a Sunday means thirteen dollars a year!

Such offerings are, for some, generous. But for most of us, they are pathetic. How can we offer them without shame? Will a man rob God? Do we dare give Christ's Church a paltry tip? It is fortunate that God is not as niggardly with us as we often are with Him!

I therefore call upon you every one to make a weekly pledge to the work of the Church which shall bear a worthy proportion to what God has done for you. Thus the Church will go forward and in our hearts will dawn a new peace.

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PRAYER BOOK PAGE BY PAGE

CXLII

These papers perhaps should not include a discussion of possible, or probable changes in our Communion Service, but these alterations are already so prevalent and in such common use that they are no longer theoretical or speculative.

Ever since the terrible influenza epidemic of the fall of 1918 there has been a strong, and growing movement in the church against the use of the common cup at the Communion Service, and now some churches have trays with little individual cups, and more still use some form of intinction.

The latter method is provided for with a shallow silver cup in the middle of the silver plate with a rim around it wide enough to hold the wafers, which are dipped into the wine. By this method the bread and wine are both administered at the same time, thereby shortening the time for administration, because the administrant only has to pass down the altar rail once instead of twice. Also in some small churches rather than have a possible dissension over the procuring of this vessel for the use of intinction some clergymen merely announce that "persons who object to the common cup may hold the wafer in their hand and dip it in the cup when it is passed." Again in some churches the clergyman carries a large cup for those who wish to partake of it, and a small cup for those desiring intinction.

At the present none of these methods has any Rubrical authority, but neither is there any such authority for the variations introduced by the "high Anglicans", such as putting on Eucharistic vestments, elaborate genuflections, and kissing of the chalice and patton.

All of these things will probably come to a head in a revised Rubric inserted by some future general convention, but for the present they are in a very confused state.

R. CARY MONTAGUE.

News of the Church

General Assembly Of The United Nations

PARIS MEMORANDUM NO. 1

Prepared by Walter W. Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, accredited observer of the Federal Council of Churches.

The eyes of the world are fixed upon the Palais de Chaillot, in Paris, where the General Assembly of the United Nations is in session. History will be made here. It will presently be determined whether the tensions which currently threaten the peace are to be relaxed, or whether the "cold war" is to be continued for an indefinite period.

The General Assembly got under way in an atmosphere of hope mingled with concern. There was hope that world public opinion would be able to crash through "iron curtains" and make articulate the desire of millions that a way be found to establish an enduring peace. At the same time, there was concern that the forces making for international disorder might get out of hand. The situation was admittedly critical. Count Bernadotte, United Nations Mediator for Palestine had been assassinated. The UN flag flew at half mast over the Palais de Chaillot. Negotiations in Moscow appeared to be stalemated. The "Battle of Berlin" was still in progress. Even as the Assembly met there was violence in Paris precipitated by communists and the follower of General Charles de Gaulle.

As I sat in the Assembly of the United Nations my mind went back to Amsterdam, where another and different kind of Assembly had met a month earlier. It was there affirmed that God is Sovereign, that each state "must accept its responsibility under the governance of God, and its subordination to law within the Society of Nations." That Section of the Amsterdam Assembly which dealt with world problems derlared that the churches "should support every effort to deal on a universal basis with the many specific questions of international concern which face mankind today, such as the use of atomic power, the multilateral reduction of armaments, and the provision of health services and food for all men. They should endeavor to secure that the United Nations be further developed to serve such purposes. They should insist that the domestic laws of each country conform to the principles of progressive international law, and they gratefully recognize that recent demands to formulate principles of human rights reflect a new sense of international responsibility for the rights and freedom of all men."

Here, at Paris, it will be seen to what extent the United Nations is able to fulfill the expectations of the Churches represented at Amsterdam.

Nearly one hundred items are on the agenda of the Paris Assembly. The Russians are reported as having declined to present a single question for the Assembly's discussions. This may or may not reflect a policy of gradual withdrawal from the United Nations. There is some speculation here as to the action of the Soviet Union if, in this as in past Assemblies, that Government is voted down on all important issues. I do not myself believe that Russia will take so drastic a step. But this is an unpredictable world.

The Christian community will be particularly interested in the Assembly's action with respect to the proposed Declaration of Human Rights; the partition of Palestine and the problems raised by the murder of Count Bernadotte; the disposition of the Italian colonies and questions related to the ongoing work of the Trusteeship Council; the Veto; the Korean and Balkan disputes; the so-called "Little Assembly," the control of atomic energy; the Draft Convention on Genocide; the alleged mistreatment of Indians in the Union of South Africa; and refugees.

This is no time to despair of the United Nations. It is needful to be realistic but realism need not yield to pessimism. It is reassuring to know that as the Assembly meets here in Paris, Christians the world over are fervently praying that divine guidance may be given the statesmen as they come to grips with issues of crucial importance to the peoples of every land.

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RICHMOND CHOSEN A KEY CITY

Regional Interdenominational Conferences

Richmond, Va.—Richmond has been designated as one of 36 key cities where regional interdenominational Foreign Mission Program of Advance conferences will be held this fall.

The Richmond dates are Oct. 21-22, with a United Service in the First Baptist Church, Oct. 21 at 8:00 P. M. and another United service on the night of Oct. 22.

The denominational groups will arrange their own programs during the daytime hours of these two days.

The regional meetings will follow a Foreign Mission Assembly to be held in Columbus, Ohio, Oct. 6-8 when 3,500 lay and clerical delegate leaders from 66 Protestant denominations will gather.

The whole move follows the action of the Foreign Mission Conference calling for the planning for a larger and more effective witness to the Gospel and to Christ's way of life "on the background of the world's chaos and desperation."

By this means, it is hoped by national denominational leaders to enlist interest, prayers and gifts of life and money in increasing amounts throughout the churches, if Christians consecrate themselves anew to the fundamental Christian mission to the world.

Tragic needs in every land, and challenging opportunities awaken interest and response.

The Rt. Rev. H. St. George Tucker, retired Presiding Bishop of the Episcopal Church is General Chairman for Richmond. Others also serving are the Rev. Henry Lee Robison, Jr., executive secretary of the Virginia Council of Churches as Executive Chairman; Dr. Walter C. Gum, Centenary Methodist Church, Program Chairman; Rev. G. Curtis Jones, Seventh St. Christian Church, Radio Chairman; Dr. T. F. Adams, First Baptist Church, Arrangements Chairman; Rev. Robert L. House, First Congregational-Christian Church, Attendance Chairman; Rev. Leland H. Waters, Executive Secretary, Baptist City Council, Finance Chairman; Mr. W. A. Mann, Sec.-Treas.; Miss Arimenta Harper, University of Richmond, Student Chairman; Miss Ethel Smither, Employed Women, Chairman; Mrs. Robert L. House, Richmond City Women Chairman; Mrs. Donald W. Richardson, Virginia Church Women Chairman.

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BISHOP LARNED ACCEPTS ELECTION

New York, N. Y.—The Rt. Rev. J. I. Blair Larned radiogrammed Presiding Bishop Sherrill, with a confirming letter following on September 29 that he has been elected chairman of the Board of Managers of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, and to the administration committee of the board.

Bishop Larned, representing the Presiding Bishop in charge of American Churches in Europe, is in Geneva, where he has been cooperating with the work of the World Council, especially in the program of the Ecumenical Institute.

Bishop Larned has accepted his election, and the Presiding Bishop has notified him of his personal satisfaction. . . . "I think it is splendid from every point of view that you have been chosen to this position and I send you, not only my approval but my warm congratulations."

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BISHOP BENTLEY'S ITINERARY ANNOUNCED

New York, N. Y.—Bishop John B. Bentley, vice-president of the National Council and director of the Overseas Department has announced his itinerary on his forthcoming visit to missions in the Orient. The Bishop, with Mrs. Bentley, will leave Seattle by SS **China Mail** on November 16, arriving in Yokohama November 27.

From November 28 to November 30, Bishop Bentley will be in Tokyo, attending the St. Andrew's celebration of the Holy Communion with the Brotherhood of St. Andrew, inspecting various mission installations in Tokyo, lunching with the Prime Minister, and being received by the Emperor.

December 1 to 4 inclusive will be spent with the Japanese House of Bishops and National Council, with a sermon at the Chapel of St. Andrew on December 5 at Kiyosato. Monday December 6, Bishop Bentley will visit the New Life Sanatorium at Obuse, and on the 7th he will meet with the Mid-Japan diocesan Bishop and clergy at Obuse.

Other visits and conferences are scheduled for the Tokohu Bishop and clergy, similar conferences at Hokkaido, Sapporo, North Kwanto, and a return to Tokyo on December 17.

The Bishop is scheduled for three sermons in Tokyo on Sunday December 19, then will visit the South Tokyo diocese, the Kyoto diocese, followed by conferences at Osaka, Kobe, Kyushu, and departure for China on January 1.

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C. P. C. MEETINGS HELD AT SEABURY HOUSE

New York, N. Y.—The executive board of the Church Periodical Club held its semi-annual meetings at Seabury House, Greenwich, Conn., on October 6 and 7. At this time plans were discussed for the general work and specific projects of the CPC for this final year of the current triennium.

At the Philadelphia meetings in September, 1946, it was decided to undertake a special three-year project of raising at least $5,000 for the library of the Central Theological College, Tokyo, Japan, to replace books destroyed in the war. Mrs. Alexander R. McKechnie, who heads the committee in charge of the Tokyo project, has recently announced that the fund now stands at $3,769.59. With a year left in which to complete it, the board hopes that more than the five-thousand-dollar goal can be realized to help in the work of educating Japanese Christian leaders.

A new extension of CPC work, begun last spring, is the sending of good American periodicals to English-reading individuals and organizations in Europe. This came about as the result of a letter in the New York **Times** asking readers to send their book and magazine sections abroad. It was felt that the analytical articles on world affairs contained in these supplements could constitute an excellent antidote to communist propaganda. The suggestion was so closely allied to the CPC'S long-established work, that the national office in New York has undertaken to put interested donors of good current magazines in touch with interested European recipients.

This year marks the 60th anniversary of the founding of the Church Periodical Club in 1888. Today CPC members send books, magazines and teaching materials to many parts of the world where they are urgently needed. In calling the October board meetings, Mrs. Eliot Moody, national president, has stressed the need to increase the scope of CPC work to meet the many requests from missions, hospitals and schools for educational tools needed in their work.

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SPECIAL SERVICES FOR TEACHERS

San Antonio, Tex.—Three parishes in the Diocese of West Texas held special services for teachers of both public and church schools as the schools opened for the new term. St. Mark's, San Antonio, the Rev. Harold Gosnell rector has pursued this custom for some twenty years. Teachers are present at the service of Holy communion where prayers for educational institutions and for teachers are read and breakfast is served by one of the parish guilds.

At St. Peter's Church, Kerrville, of which the Rev. Henry Getz is rector, teachers of the city, white and negro, were invited to an evening service. The address and the prayers all centered around the responsibility of the teachers for the development of Christian character in their pupils.

The Rev. Joseph L. Brown, rector of Trinity Church, San Antonio, used a special "Litany for Teachers" at the service of Holy Communion at which the teachers of the parish were present.

* * *

OLD VAWTER'S REDECORATED

Loretto, Va.—Vawter Church, of St. Anne's Parish, Essex County, Va., was redecorated during August. White walls, and blue tinted grey pews and woodwork, were chosen for the colors, in keeping with the colonial nature of the structure, erected in 1710-31. The women of the parish provided the means for the work. During their campaign the owners of "Kinloch", "Elmwood", and "Brooke's Bank" opened their homes to the public. The Rev. G. MacLaren Brydon, historiographer of the diocese and author of "Virginia's Mother Church", delivered the historical address on September 19 when the church was reopened for services. The Rev. Wilson M. Stitt is the rector.

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MOTORCYCLE GIVEN GERMAN PASTOR

New York, N. Y.—Thanks for a motorcycle have been received by the Presiding Bishop's Fund for World Relief. The machine was given to Pastor Schniertshauer of the Old Catholic parish of Ratisbon in Germany. The pastor cares for various parish branches located at considerable distances from Ratisbon, and the motorcycle makes it possible for Mr. Schniertschauer to travel rapidly and to work effectively. He sends "heartfelt and joyful gratitude."

"It is pure chance," he added, "or a disposition of Providence, that a French motorcycle, put to the account of a former French prisoner of war and donated by brethren overseas, is to be used for lightening the work of the Kingdom of God and for Jesus Christ in our homeland? Truly God's Providence works for all men."

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MISSIONARY BISHOPS WILL BE SPEAKERS

New York, N. Y.—Participating in the series of regional meetings held under the auspices of the Foreign Mission Conference of North America, are a number of bishops from missionary districts, and clergy who are qualified to speak of overseas missions.

The regional meetings are of two kind; one large interdenominational meeting in each of the selected cities, and this is preceded by group meetings by all the various Church groups participating. The Episcopal Church speakers will address the Episcopal groups.

Among those who will share in the effort are Bishop Y. Y. Tsu, who is in charge of the national offices of the Chinese Church, in Nanking; Bishop Bravid W. Harris of Liberia; Bishop C. Alfred Voegeli of Haiti; Bishop Reginald H. Gooden of the Panama Canal Zone, and Bishop Elwood L. Haines of Iowa, who was formerly a missionary in Liberia. Also the Rev. Edgar R. Neff, rector of Christ Church, Little Rock, Ark., and formerly a National Council Field Officer; the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo; the Rev. G. Paul Musselman, of the Detroit Episcopal City Mission;

and the Rev. A. Ronald Merrix, National Council Field Officer in the 8th Province.

The purpose of the meetings is to rouse Church members of all denominations to awareness of the needs and opportunities in fields overseas, and to secure their heightened interest and increased support of overseas missionary programs.

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TRAVELING SALESMEN SELL EPISCOPAL CHURCH

Camdem, Ark.—William B. Curry, prominent layman of Jonesboro, Ark., has organized some of his travelling salesman friends who are Episcopalians into a band of evangelists. They work by making a list of members of the Church in the communities they visit where there is no Church or Mission station. These isolated church people are then put on the mailing list of the Diocesan magazine and are in course of time made the nucleus of new preaching stations or missions.

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THE CHURCH IN WYOMING

Fall Conference Program

Laramie, Wyo.—Bishop Haines of Iowa took as his theme for five lectures which he gave at the Wyoming Clergy Conference, "An Active Clergy." The addresses were both inspirational and practical and were heard with enthusiasm by the clergy.

The Conference was held at St. Mark's Church, Cheyenne, where the rector, the Rev. Charles A. Bennett, was the host. Twenty-one of the twenty-three Wyoming clergy attended. Of the two who were absent, one could not come because of being enrolled in Seminary for his Senior year.

Woman's Auxiliary

Mrs. David R. West of Minneapolis, provincial representative for the 6th Province, on the National Executive Board of the Woman's Auxiliary, arrived in Laramie, September 21, to speak at a meeting of the women of the southeastern district of Wyoming. It being St. Matthew's Day, Holy Communion was celebrated at St. Matthew's Cathedral. After luncheon, Mrs. Irving E. Corthell of Laramie, state president introduced Mrs. West. Mrs. West stressed the need of urgency in the Church's work. Women must be well informed and lead lives of radiancy and power so that the joy of Christian living may be revealed. She spoke most enthusiastically of the United Offering and quoted Roger Babson as saying, "The United Thank Offering of the Women of the Episcopal Church is the greatest single effort of any group in the world today." During the week of Sept. 21-28, Bishop Hunter, Mrs. West and Mrs. Corthell attended meetings of the Woman's Auxiliary in the other 5 districts of the State.

Laymen's Meetings will be held in Wyoming from October 11-15, the first is scheduled for All Saints' Church, Torrington, on Oct. 11. Mr. Douglas Turnbull, Jr., of Baltimore, will be the leader of these meetings.

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KENYON OPENS 125TH YEAR

Gambier, O.—Bexley Hall, the Divinity School of Kenyon College, Gambier, opened its 125th year with a record enrollment of 35 men including 3 nonresident graduate students. More students are scheduled for the second semester, including a missionary priest from Wuchang, China, and the total year's registration will approximate the forty which the Hall can take care of with present facilities.

Seventeen of the students are married and twenty-one are veterans. The Gambier housing available has been exhausted and men are communting from nearby towns. Thirteen dioceses are represented in the student body including Ohio, Western New York, Minnesota, Rochester, Pittsburgh, Erie, Delaware, Western North Carolina, Newark, Michigan, Western Michigan, Idaho, and Indianapolis.

The year began with Evening Prayer, September 23, at which Dean Roach spoke on the nature and function of a seminary.

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MICHAELMAS TERMS BEGINS AT G. T. S.

New York, N. Y.—Seventy-five new students entered the General Theological Seminary, on September 22,. the opening day of the Michaelmas Term. Of these, 49 were Juniors or first-year men; two were Seniors, who had already done part of their preparation elsewhere; 13 were graduate students; 9 special students; and two, guest students. These new men, added to those already enrolled in the Seminary, bring the total number of students to a high figure.

The Juniors, or entering men, hold degrees from 35 colleges and universities, namely: Adelphi (2), Arizona, Bard, Boston, Brooklyn, Brown (4), Bucknell, Columbia, Dartmouth, Denver, George Washington, Harvard (2), Hobart, Indiana State Teachers, Lafayette (2), Lasalle, Lehigh, Michigan, Monmouth, New York University, North Carolina, Northwestern (2), Oklahoma, Pennsylvania, Princeton (2), Rutgers, University of the South (3), Swarthmore (2), Texas (2), Trinity (2), Virginia, Wagner, Wayne, Wesleyan, and Yale (2).

They come from 24 dioceses, namely: Arizona, Chicago (3), Colorado, Connecticut, Dallas (2), Florida, Indianapolis, Long Island (6), Los Angeles, Massachusetts (2), Michigan (2), Milwaukee, Newark (3), New Jersey (3), New York (8), North Carolina, Oklahoma, Pennsylvania (4), Pittsburg, Rhode Island (2), Texas, Washington (D. C.), Western North Carolina, and Western New York.

JAPANESE PRESIDING BISHOP RECEIVED HONORARY DEGREE

The Most Reverend Michael H. Yashiro, Presiding Bishop of the Nippon Seikokwai (Holy Catholic Church in Japan), preached in the chapel of the General Theological Seminary at Evensong, Monday, September 27. At the same time, Bishop Yashiro received the honorary degree of Doctor of Sacred Theology, voted to him at the May meeting of the Board of Trustees of the Seminary. The Bishop is on his way back to Japan from the Lambeth Conference.

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CHAPLAIN MILLER RECEIVES COMMENDATION

Washington, D. C.—Major General Luther D. Miller, Chief of Chaplains of the Army, was awarded a Certificate of Commendation by the War Assets Administration, Sept. 29, for his outstanding services in connection with the sale of 615 surplus Army chapels. The presentation was made by Jesse Larson, Administrator of War Assets, in his Washington office.

Chaplain Miller was cited for the commendable manner in which the available 615 surplus chapels were disposed of after 2,127 applications for their purchase had been received. Protestant congregations, representing 40 different denominations plus the YMCA and the Salvation Army, were awarded 466 chapels. Catholic congregations were awarded 108 chapels and Hebrew congregations 6. The remaining 35 surplus chapels were sold to 18 universities and schools, 13 States and communities and to 4 Memorial organizations with the proviso that they be used as houses of worship only.

The sale price of the chapels averaged $1,346.65 each and the majority included pews, kneelers, pulpits and two pulpit chairs, lectern, altar, communion rail, lighting fixtures, heating equipment and plumbing. Each chapel has a seating capacity of approximately 300.

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REV. ARNOLD LEWIS LEAVES FOR HAWAII

New York, N. Y.—The Rev. Arnold M. Lewis, director of the Presiding Bishop's Committee on Laymen's Work, is on his way to the Hawaiian Islands,

where he is to help Bishop Harry S. Kennedy organize the laymen's work in the Missionary District of Honolulu. He expects to remain in the Islands for about two weeks.

On his way to Hawaii Mr. Lewis is making a number of stops to confer with laymen's groups. These conferences and in some cases addresses at various types of meetings, include Nashville, Tenn., Los Angeles, Carlsbad, Calif., and on the return trip Mr. Lewis is to address a mass meeting for laymen of the Missionary District of San Joaquin on October 9, at Fresno.

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LARGEST ENROLLMENT IN HISTORY

Alexandria, Va.—On September 21, 1948, the Virginia Theological Seminary, the Church's largest seminary, entered its 126 year with the largest enrollment in its history. The 133 members of the student body are drawn from 46 dioceses, Mexico, China, and the Missionary District of Cuba. One hundred and seven of the students are veterans and sixty-two are married. There are eight candidates working for the degree of S. T. M., five one year special students and 36 seniors.

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BISHOP WEST CONSECRATED COADJUTOR OF FLORIDA

Augusta, Ga.—The Rev. Edward Hamilton West, D. D., was consecrated Bishop Coadjutor of Florida on October 4 in St. John's Church, Jacksonville, Florida.

Since 1941 Dr. West has been rector of St. Paul's Church, Augusta.

The Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, was the consecrator; co-consecrators were the Rt. Fev. Frank A. Juhan, bishop of Florida, and the bishop of Georgia, the Rt. Rev. Middleton S. Barnwell. Bishop Clingman, of Kentucky, and Bishop Carpenter of Alabama were the presenting bishops. Bishop Juhan was the preacher.

Corner Stone Laid

Valdosta, Ga.—On Friday, September 10, at 10 A. M., the corner-stone of the new Christ Church was laid by Mr. A. W. Goodin, vestryman and former parish treasurer, acting by appointment of Bishop Barnwell as his deputy.

The church and part of the parish house are being built when more money is in hand the assembly hall will be constructed.

St. Simons Island, Ga.—Camp Reese closed its series of summer camps and conferences the middle of August. It was a very successful year. In eleven weeks 6,787 attended services, in Barnwell Chapel, on the beach, near the Marshes of Glynn, or on the porch of Chapin Hall.

Savanah, Ga.—St. Michael's Church observed its Patronal Festivale on St. Michael's and All Angels Day and at the same time celebrated its fifty-eighth anniversary. Christ Church which was recently renovated and redecorated, both inside and out, reopened with a brief rededication service conducted by Bishop Barnwell on Sunday, September 12.

The Rev. F. Bland Tucker, D. D., rector, took as his text "Ye as living stones are built upon a spiritual house."

Savanah, Ga.—The Rev. Theodore Porter Ball, who arrived in Savannah recently to become rector of St. Paul's Church on September 12, was tendered a reception on Friday, September 17, in the parish house in order that all members of the parish and the local clergy and his neighbors might have an opportunity to meet him.

Albany, Ga.—The Rev. G. Ralph Madson, rector of St. Paul's Church, who was so critically injured in an automobile accident last April 13, writes in "Parsons", of which he is editor, that he will resume his rectorial duties October 1st.

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CONFERENCES AT CAMP WINGMANN WELL ATTENDED

Daytona Beach, Fla.—The Rev. Bonnell Spencer, OHC, will be the conductor of the annual clergy retreat in South Florida during the last week of September. His meditations will center about "The Spiritual Life."

The plans for the annual convention of the Young People's Service League and the all-youth conference have been completed for October 16-17 at Camp Wingmann, the diocesan conference center, according to the Rev. J. T. Urgan, chairman of the Youth Commission. A feature of the conference will be the dedication of the chapel at Camp Wingmann. The chapel was erected by the youth of South Florida as a memorial to those who died in World War II.

Approximately 1,000 persons have attended the various conferences and activities at Camp Wingmann during the summer months.

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GREATEST STORY EVER TOLD ON AIR AGAIN SEPTEMBER 12

"The Greatest Story Ever Told," the radio program sponsored by the Goodyear Tire & Rubber Company as a public service program, was back on the air again beginning Sunday, September 12, after a brief summer vacation. As before, the program was aired over the American Broadcasting Company network, at 6:30 P. M., Eastern Daylight Saving Time.

The resumption of the program followed the first brief break in its continuity since it started in January, 1947. The marvelous reception which the program received when it was first put on the air convinced the sponsor that it should be carried on through the summer period. After such an unbroken period of effort, however, it was felt that a brief vacation for writers, directors, and cast was necessary this summer.

As before, the program will continue to dramatize the teachings of Christ. The production will continue on the same large scale, with the symphony orchestra and full voice choir to add the background music.

The policy of not using any commercial announcements on the program will also be continued, since the purpose of the Goodyear Tire & Rubber Company in presenting it is to make it a public service offering. Only the mention of the sponsor's name, as required by Federal Communications Commission ruling, will be used.

Much of the success of the program can be attributed to the whole-hearted support of church and educational groups in this country. Announcements about the program from pulpits has added a tremendous listening audience to it. Listening to the program in class groups, and making it part of Sunday School discussion and study, has likewise helped tremendously.

Recordings of some of the programs, suitable for public address systems and for use in school, church, and other educational groups, are still available. They can be secured by writing the Recording Division, American Broadcasting Company, 30 Rockefeller Plaza, New York City.

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BISHOP PHILLIPS OBSERVES 10TH ANNIVERSARY

Roanoke, Va.—The Executive Board of the Diocese of Southwestern Virginia, at its meeting on September 23, adopted a resolution expressing its appreciation of the way the Diocese has been administered by the Rt. Rev. Henry Disbrow Phillips, D. D., in the ten years of his incumbency. After sixteen years as rector of Trinity Church, Columbia, S. C., and years of useful ministry prior to that, he was consecrated Bishop of Southwestern Virginia in St. Paul's Church, Lynchburg, on September 27, 1938. The same date marked the retirement of his predecessor, the Rt. Rev. Robert Carter Jett, D. D., LL. D., who had served since his consecration on March 24, 1920, as the first bishop of this diocese.

In the discussion of the progress of the diocese during the past ten years, the Executive Board took note of the fact that in forty mission churches of the diocese the total number of confirmed members had risen from 2,009 to 2,525. The contributions to the Field Department (missions) had risen from $4,277 to $8,660 . Contributions by the churches themselves to the salaries of their clergy had inceased from $15,678 to $36,948.

Also of particular interest in the meeting of the Executive Board were reports of the activities of certain departments along Convocational lines. For a number of years the diocese had been divided into two Convocations, until the last Council reduced the size of the areas by setting up four Convocations instead, under the names of Augusta, Lynchburg, Roanoke and Abingdon; these containing respectively 5 counties, and 4, 10 and 13 counties.

The Rev. Van Francis Garrett, chairman of the Department of Religious Education, described a series of "Teacher Training Institutes" that are being conducted in the several Convocations—two in the Abingdon Convocation on account of its larger size. These are being led by Mrs. Mary deG. Rogers, the diocesan director of Religious Education, and Mr. Garrett paid high praise to the work she has done since she accepted her office on September 1st, 1947.

The Rev. Frederick Griffith, chairman of the Field Section of the Department of Promotion, spoke of a series of meetings to be held in each of the four Convocations in preparation for the coming Every-Member Canvass. Bishop Phillips will be one of the speakers at each of these meetings and the Rev. Edgar T. Ferrell, Jr., of Marion, will speak at Lynchburg, the Rev. G. William Beale of Rocky Mount at Lexington and Roanoke, and the Rev. George T. Welsch of Big Stone Gap at Abingdon.

Mr. Earl S. Mattingly of Lexington, chairman of the Finance Department, reported to the Board that a vacant lot has just been purchased adjoining the Episcopal residence, and the addition will contribute much to the attractiveness of the property.

Mrs. Richard H. Lee of Amherst, Mr. John M. Goldsmith of Radford and the Rev. Cornelius R. Dawson of Martinsville were elected by the Board as associate members of the Department of Christian Social Service, and Mrs. Tench Tilghman of Blacksburg was elected as associate member of the Department of Religious Education. "Associate Members" are persons from outside of the Executive Board nominated to the Board by the Chairman of the respective Departments to assist in their work. Incidentally Mrs. Lee and Mrs. Tilghman are Vice-Presidents of the Diocesan Woman's Auxiliary in charge respectively of Christian Social Relations and Religious Education.

Recognizing the value of a number of excellent editorials which have appeared in one of the most important newspapers published in the diocese, the Board unanimously adopted the following:

Resolved: The Secretary is requested to address a leter to Mr. H. Powell Chapman, the Editor of the Roanoke Times, and express to him the appreciation of the members of this Executive Board for the ways in which he is promoting the Christian faith as it is understood in this Church.

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SEABURY—WESTERN SETS NEW RECORD

Evanston, Ill.—Seabury-Western Theological Seminary set a new record with this year's enrollment—the total is now seventy-one students. This total was reached with the addition of twenty-seven new men in the incoming Junior class.

The Seminary began the new year with a three day orientation program for the Junior class. This program arranged by the officers of the Student Convocation was planned to introduce the new students to the details of Seminary life. A new feature this year was a week program given by the faculty to all the new students. The purpose of this was to give them a survey of the school program in all of its aspects. The first week was devoted to a series of all-morning lectures by the faculty.

Thirty dioceses are represented by students in the present student body. These are: Alabama, Atlanta, California, Central New York, Chicago, Colorado, Dallas, Fond du Lac, Harrisburg, Indianapolis, Iowa, Kansas, Long Island, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Hampshire, North Carolina, Northern Indiana, Pittsburgh, Olympia, Rochester, Salina, South Florida, Springfield, and Western Michigan. There are two students from the Armenian Church, one from the Greek Church, and one from the Philippine church, and two Negro students.

Two additions have been made to the faculty. The Rev. Jules L. Moreau is an Instructor in New Testament Literature and Languages. The Rev. William Maxwell, a graduate of Seabury-Western, has returned as a tutor.

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PHILADELPHIA DIVINITY SCHOOL OPENS

The Philadelphia Divinity School held its opening Services and sessions on September 23. The enrollment shows an undergraduate body of 42 with 30 graduate students, making a total of 72 persons receiving instruction. This compares with 33 undergraduates and 28 graduates, a total of 61, for the previous year.

New members of the Faculty include the Rev. Thomas A. M. Barnett, A. M., from Yale University and the Berkeley Divinity School, who has become Instructor in Old Testament; the Rev. Danold J. Parsons, Th. M., Philadelphia Divinity School and Temple University, Instructor in New Testament; the Rev. Joseph H. Hall, III, Th. M., General Seminary, University of Pennsylvania, and the Philadelphia Divinity School, Instructor in Ecclesiastical History; the Rev. Maurice A. Riseling, B. A., B. D., Chaplain of Norristown State Hospital, Instructor in Pastoral Theology.

St. Mary's House, 42nd and Locust Streets, has been purchased for the Department of Women and will be opened as a residence early this Autumn. Miss Maude Cutler is serving as Director of the Department of Women and Instructor in Religious Education. A two year course is being offered for women who are college graduates to be trained as directors of religious education, and to receive the degree of Master of Religious Education.

One new feature of the instruction this year will be a course in clinical pastoral training for seniors, given by the Rev. Maurice A. Riseling in conjunction with Dr. Robert Bookhammer, Psychiatrist of the Philadelphia General Hospital. This course will include lectures on Friday mornings and conferences at the Hospital with the opportunity for case work. This will give the Seniors the best training without interfering with the regular courses or making it necessary for them to spend a summer at some institution.

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COOPERATION OF CHURCHES

New York, N. Y.—The Rev. Jordan C. L. Liu, who is taking special work at the General Theological Seminary in New York City, wrote recently to Bishop N. Victor Halward of the Church of England, expressing the thanks of the team of Chinese visitors who traveled through the United States recently.

Said Mr. Liu, "This is really the first time in the history of our Church that such a team of different kinds of Church workers, supported by the diocese of Hongkong and South China, has come together to America, since June 2, 1835, when the first American Missionary Bishop Boone sailed for China.

"We recall with great pleasure and appreciation the sincere hospitality of all our hosts or hostesses in Episcopal families in the dioceses of California, Los Angeles, Texas, Southern Ohio, Washington, Pennsylvania, New York, Massachusetts, Albany, Dallas, and other districts, and of the Church members in the different clubs, hospitals, societies or institutions. We are especially grateful to the College of Preachers, Holy Cross and St. John's monasteries, the convents of the Transfiguration and St. Mary's, the Church Army, Calvary House and other organizations under diligent, holy, workers.

"This 'Bishop Halward's Team from China' and its tour of America showed the importance of the real cooperation of the Chinese Church with the missionaries of both the American and the English Anglican Churches."

Personal Notes

APPOINTMENTS ACCEPTED

The Rev. J. Earl Gilbreath, formerly rector of Trinity Church, Clarkesville, Tenn., became rector of Emmanuel Church, Athens, Ga., on October 1.

The Rev. Clarence W. Sickles, formerly a student at General Theological Seminary, New York City, became assistant in the western counties mission of the diocese of Newark, September 1.

The Rev. Gerard W. Rubino, formerly associate rector of St. Gabriel's, Hollis, N. Y., is now priest in charge of St. Michael's, Bridgeport, and the Church of the Nativity, Bridgeport, Conn.

The Rev. Cyril B. Russell, rector of St. Paul's Warsaw, Ill., became rector of All Saints', Saugatuck, September 1.

The Rev. Jay G. Seacord, formerly rector of St. Peters', Livingston, N. J., and chaplain of the New Jersey State Hospital, is now rector of St. James', Winsted, Conn.

The Rev. John G. Shirley, associate rector of St. Mary's Church, Daytona Beach, Fla., will become rector of St. Philip's Church, Coral Gables, Fla., effective November 1.

The Rev. William M. Weber, formerly rector of Trinity, Arlington, N. J., is now rector of All Saints, Littleton, N. H.

The Rev. Edwin E. West, rector of St. James', Pullman, Wash., will become vicar of Christ Church, Oswego, Ore., October 15.

NOTICE OF DEPOSITION

Notice is hereby given that on this day, September 30, 1948, in the Bishop's Chapel in the Church House, 202 South Nineteenth Street, Philadelphia 3, Pennsylvania, acting in accordance with the provisions of Canon 60, Section 1 of the General Convention of 1946, and with the advice and consent of the clerical members of the Standing Committee and in the presence of the Rev. Charles Henry Long, D. D., and the Rev. Henry Stuart Paynter, Presbyters of this Diocese, I formally accepted the renunciation of the Ministry of this Church made to me in writing by the Reverend

HARRY RALPH MORGAN
Presbyter

who is therefore released from the obligations of the ministerial office and deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his ordination. This action is taken for causes which do not affect his moral character.

OLIVER J. HART,
Bishop of Pennsylvania.

The Rev. Dr. Richard H. Wilmer, Jr., is now Acting Chaplain of the University of the South, Sewanee, Tenn.

The Rev. Francis Campbell Gray, assistant at St. Paul's, Peoria, Ill., will become rector of St. Michael and All Angels', Cincinnati, Ohio, October 1.

The Rev. Hugh F. Hall, formerly priest in charge of Christ Church, Grand Rapids, and the Church of the Good Shepherd, Coleraine, Minn., is now priest in charge of St. Philip's, Wrangell, Alaska.

The Rev. Harold E. Holder, formerly of the Church of England in Canada, is now priest in charge of the Church of Our Saviour, Milford, and the Church of the Transfiguration, Wilton, N. H.

The Rev. C. Edward Hopkin, formerly priest in charge of St. Paul's-on-the-Hill, St. Paul, Minn., is now Twin City missionary of the Diocese of Minnesota.

The Rev. Harry R. Ziegler, Th. D., formerly in charge of St. John's Church, Au Sable, and Christ Church, East Tawas, Mich., is no longer in charge of this field. He is at present non-parochial and living at East Tawas.

A new Mission at Rose City, named St. Andrew's Memorial, is under the care of the **Rev. Eric J. Whiting,** in addition to his work at Trinity, West Branch, and St. Thomas', Omer.

The Rev. Harry L. Nicholson, formerly of Niles, Mich., became rector of Christ Church, Henrietta, Mich., on October 1.

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ORDINATIONS

The Rev. Johnson Hagood Pace was ordained deacon on September 26, 1948, at St. Paul's Church, Augusta, Ga., by the Rt. Rev. Middleton S. Barnwell, D. D. The candidate was presented by the Rev. Hamilton West, D. D. and the sermon was preached by the Very Rev. Robert Gibson. Mr. Pace will be assistant rector of St. Paul's Church, Augusta, Ga.

The Rev. Henry Haskell Righter, Jr., was ordained priest on July 25, 1948, at All Saints' Church, Atlanta, Ga., by the Rt. Rev. John Moore Walker, D. D. The Rev. Matthew M. Warren presented the candidate, and the Very Rev. Alexander C. Zabriskie preached the sermon. Mr. Righter will be assistant rector of All Saints' Church, Atlanta.

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RESOLUTIONS

MR. EDWIN GRAY LEE

Be it resolved by the Vestry of Christ Church, Charlottesville, Virginia, that in the passing of Edwin Gray Lee from this life, the Church has suffered a heavy loss. As a Vestryman for many years, and as Junior Warden and Senior Warden at different times, he has served Christ Church faithfully and well.

Son of a former Rector, he grew up in it, and all his life bears witness to his devotion to his church and the service of his God. No task was too small or too large for him to undertake for them.

An ardent supporter of its activities in every field, his place will be hard to fill, and in all his relationships he had well earned the title of a Christian man and Churchman.

We who have known him so well and worked so long with him in the Vestry shall miss him and his cheerful, kindly spirit. Charitable and generous, he was considerate in all his dealings, and to those in his employ, most kind and helpful.

To his family goes our very deep sympathy in their greater loss.

Resolved, further, that a copy of these resolutions be sent to his family, and published in the "Southern Churchman."

M. H. URNER, Senr. Warden,
JAMES F. MINOR, Junr. Warden,
Committee of Vestry.

September 20, 1948.

DEATHS

MRS. JOHN MOORE WALKER

Mrs. Julia Benedict Walker, 58, wife of Bishop John Moore Walker, of the Diocese of Atlanta, died in a private hospital, September 28, after a short illness. Funeral services were held September 30 in St. John's Church, Atlanta, with the Rev. J. Milton Richardson officiating. Interment was in Riverside Cemetery, Macon, with the Rev. Raymond E. Fuesale officiating. Clergy of the Episcopal Churches in the Atlanta area served as pallbearers. Mrs. Walker, who was born in Athens, Georgia, was the daughter of the late Dr. Samuel Benedict and the late Anne Bloomfield Benedict. She was educated at the Lucy Cobb Institute in Athens and at the University of Michigan. She is survived by her husband, Bishop John Moore Walker; a daughter, Mrs. Blake Tyler Newton, Jr., of Richmond, Virginia; a son, John Moore Walker, Jr., of Richmond, and two grandchildren.

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POST HASTE

(Continued from page 2.)

exclusive golf-club. "And the members are all Christians," he said, to her delight. "Isn't that wonderful," she said. "Show me the room where they hold their prayer meetings."

REV. WILBUR L. CASWELL.
Yonkers, N. Y.

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HOLY COMMUNION

Sir: As I look back on my forty-one years as a priest who made frequent use of the altar, it is interesting to recall some of the spiritual experiences I enjoyed. The strange fact is that they came with the chalice in my hands and

I have no explanation for these happenings.

I shall never forget the first person to whom I administered the Holy Communion after my ordination to the priesthood. She was a young girl and I cannot describe the sensation that came to me when she received the chalice. This was in Abingdon Church, Gloucester County, Virginia, June 25, 1906.

At the National St. Andrew's Brotherhood Convention in St. Louis, in 1920, it was my privilege to administer the chalice to one known to many as "Daddy Hall." The reality of the Presence was so strong as he and I held the chalice that I came very near letting it fall from my hands. Later, when I asked him about it, he said, "My son, could you not see I was praying with all my might for you to receive the Holy Spirit." There was no doubt about the gift.

On August 3, 1924, I preached a sermon on Holy Communion in Christ Church, Chicago. When I started down the chancel rail for the second time with the chalice there appeared to me a light as a glow of fire and it was all that I could do to finish communicating the people. Quiet inquiry was made but no one had been conscious of this experience except myself and I could only identify the source as one full of spiritual power.

There is also an interesting experience that has always come to me as I consumed the elements. I have been confronted with upstretched hands of lay workers in far off lands, seeking the crumbs that were left.

I could recount other experiences but I do not wish to leave the impression that these things are peculiar to me or that they are particularly outstanding for no doubt many priests have had far wider and deeper experiences at Holy Communion. I have written this just to testify what can happen in such a limited priesthood as mine has been.

(REV.) ROBERT Y. BARBER.
Laurel, Delaware.

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CONSCIENTIOUS OBJECTORS

Sir: As you know, the suggestion was made by a group of Christian leaders in America, including a bishop and a seminary dean of our church, that August 22 be set aside as a day of Mourning and Repentance. The observance was recommended in connection with the institution of the first peacetime draft in the history of our country. There are many of us of military age who are planning to register as Conscientious Objectors. Because some might be tempted to come under this classification as the easy way out, I would like to suggest some of the angles of the question which must be considered.

If one is interested in beating the draft by a C. O. registration he is only cheating his own conscience. If he cannot get along with other fellows and feels that the service would cause him moral or physical pain, then I should think that he had better see a priest and perhaps a physician. But— If he is a normal, healthy young American, able to think straight (for himself), able to cooperate with others of all ages, in possession of some intelligence and devout in his religion, then I believe that he is on the right track in following out his convictions.

The next thing to do is to insure himself against defeat from outside attack and to strengthen his position. First: He should consider himself alone from the beginning, regardless of any assistance or sympathy from such persons as his priest and others who plan to take a similar stand. He must remember that he is a part of a small group. Can he weather the storm of public opinion, the sneers of his friends, the possible loss of family assistance and the ridicule of his own churchmen? If he is sincere he cannot turn back, once he has come out in the open as a C. O.

He who plans to register must be clear in his own position. Each person has a different problem. During the past war I permitted myself to be guided by my parents and a sense of what I then considered to be patriotism and registered for the draft. Now I will register as a C. O., but the Draft Board (composed of veterans of both World Wars) will find it difficult to understand my position. Now I am determined that all war for any cause is wrong. I am willing to go to any peaceful end to support my conviction and vigorously oppose in any way, including the receipt of work camp punishment, prison, disenfranchisement by imprisonment, the training required by the government for war.

In order to think this thing through (and it does require a tremendous amount of thought, meditation and prayer) a man of draft age who intends to qualify as a Conscientious Objector should confer with his own rector and with the General Secretary of the Episcopal Pacifist Fellowship—the Rev. Sidney Temple, Essex, Conn. He can get valuable advice from both, but his own conviction must determine his action.

NORMAN C. LEAMY, JR.
M. C.
S. Mary's Wayne, Pa.

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RECOMMENDING THREE BOOKS

Sir: "Those of us who reject the doctrine of the Church and the ministry set forth in **'The Apostolic Ministry'** reject it, not on grounds of minute differences on points of archaeological interpretation, but because we cannot recognize as Christian the doctrine of God, which seems to underlie this imposing theological edifice." The above statement was written by Bishop Stephen Neill, assistant to the Archbishop of Canterbury, in the little book he edited, **"The Ministry of the Church."**

Because the Episcopal Evangelical Fellowship shares Bishop Neill's convictions, our reaction to the recent recommendation by the retired Bishop of New York that everyone study **"The Apostolic Ministry,"** edited by Dr. Kirk, the Bishop of Oxford, is to point behind these alleged issues of scholarship to the area of religious convictions. In a recent letter to the Church press, Bishop Manning suggested that everyone read **"The Apostolic Ministry"** and Dr. Cirlot's **"The Apostolic Succession—Is it True,"** as a means of understanding the ecumenical issue. We believe these volumes confuse the issue, not just because of differences in theory about the early Church but because they misunderstand

WANTED: Settled white woman as cook. References required. Address "Z," care Southern Churchman.

WANTED—Practical Nurse for semi-invalid; Christian home with all modern conveniences. Must be able to drive a car. Address communication to Box 216, Halifax, Va. Phone 42, Halifax, Va.

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the issue of faith. It so happens that the authors of the books concerned and Bishop Manning were in general agreement in this area before the books were written. One canot separate between presuppositions and findings.

In order that Episcopalian readers may realize that there is a wide variety of literature available today on this subject of the Church and the ministry, and that not all scholarship comes out at the same place, no matter how able and conscientious it may be, the EEF would counter Bishop Manning's recommendation by suggesting three other books, the work of competent scholars and authorities: **"The Ministry of the Church,"** edited by Bishop Neill, and including an article by the Rev. Frederick W. Dillistone of the Episcopal Theological School; **"The Reunion of the Church,"** by the Rt. Rev. Lesslie Newbiggin, Bishop of Madura, the United Church of South India; and **"The Coming Great Church,"** by Canon Theodore O. Wedel. The presuppositions of these volumes on the nature of the encounter of God and man are thoroughly evangelical, and in the Anglican tradition. They are also works of great and recognized scholarship.

The Episcopal Evangelical Fellowship believes these three books to state pretty well what we believe to be the real tradition of our Anglican Communion in the area of Church and ministry with particular reference to our relationships with other churches.

(REV.) CHARLES D. KEAN,
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The
Southern Churchman
October 16, 1948

12Aug49
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A Message

**To The Workers' Conference
Of The Archdeacony Of The
Blue Ridge**

I have got hold of a new idea that I want to work on. This is that we are living in the Spiritual World and this is more important than the fact that we are in the physical world as well. This means that we have the angels as fellow-workers and they are backing us up in what we are trying to do. (Hebrews 1:14). Also there is a spiritual power available to make our work more effective.

Another important thing is that we must have the faith to expect that things will happen to make manifest the presence and cooperation of the spiritual beings and the forces of the unseen world as they are just as much a part of our environment as the merely physical.

I am going to try and believe that I can use each day to do something really worth while for Christ, even though I may be entirely unconscious of what it may be. But I want to expect things to happen which I cannot account for except that they come from my spiritual environment. In other words, Christ is really using me to do things which cannot be accounted for by merely natural means. This, it seems to me, is the way by which we can help to bring in His Kingdom.

F. W. NEVE.

Post Haste . . .

BRAINS NEVER MENTIONED

Sir: Please try to have less of education, so called, and more about the separated LIFE in Christ. Do you know that two of the most remarkable Presiding Bishops never attended High School, College or Seminary? Too much emphasis now on the head instead of the heart. Some do not know that brains are not mentioned once in the Bible, but a surrendered life is everywhere urged and emphasized. Rubrics and canons consume so much space and the things that can change the whole face of the world are so rarely mentioned.

Isa. 58:1 and 61:1.

J. J. D. HALL.

New York, N. Y.

* * *

MISLEADING—INACCURATE—?

Sir: Your "Summer Paragraph" concerning the revision of the rubric appearing at the end of the Confirmation service in reference to the proposed new Canons of the Church of England (Southern Churchman, July 17, 1948) is misleading and inaccurate. After reading the "Churchman" for nearly a year I am convinced that you have little regard either for historical or theological facts.

The editorial paragraph says in part: "In recent years, there have been some who would interpret our rubric ["And there shall none be admitted to the Holy Communion until such time as he shall be confirmed, or be ready and desirous to be confirmed", B. C. P., p. 281.] to forbid the Lord's Supper to communicants of other churches (italics mine) who attend a service of the Holy Communion in our Church. Such an interpretation is clearly against the historical context of this rubric. . . ."

First, may I point out that what you condemn as an "interpretation" is not an interpretation, but the observance of the rubric as it appears in every copy of the Book of Common Prayer. The rubric says "None", you say that it doesn't mean "None" but something else which is not mentioned. The Rev. Bernard Reynolds makes this comment upon the rubric: "The first part of this rubric ["And there shall none be admitted to the Holy Communion, until such time as he be confirmed . . ."] dates from 1549. The words 'or be ready' etc., were added in 1662 at the wish of the Presbyterians. We may be glad of the alteration; it takes us back to the rule of the Medieval Church, that no unconfirmed person should be admitted to Communion except in the hour of death 'unless he had been reasonably hindered from receiving confirmation' ". [Reynolds, **HANDBOOK To The BOOK OF COMMON PRAYER**, p. 404, fn 3.] In 1662 at the Savoy Conference (between bishops of the Church of England and several presbyterian ministers), the presbyterians urged "that Confirmation may not be made so necessary to the

(Continued on page 15)

OCTOBER

1. Friday.
3. Nineteenth Sunday after Trinity.
10. Twentieth Sunday after Trinity.
17. Twenty-first Sunday after Trinity.
18. St. Luke.
28. Twenty-second Sunday after Trinity.
31. Twenty-third Sunday after Trinity.

* * *

TWENTY-FIRST SUNDAY AFTER TRINITY

The Collect

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ Our Lord. Amen.

THE SOUTHERN CHURCHMAN

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 42

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Education For Living

By The REV. RANDOLPH CRUMP MILLER

Professor of Religious Education at the Church Divinity School of the Pacific, Berkeley, California

"It doesn't matter what a man believes, as long as he does what is right." This is a common saying among good people who do not go to Church. And there is a certain amount of truth in it, for the man who does what is right is acting in accordance with truth even though the "top of his mind" does not accept it.

But usually such a statement is a cover-up for hedging on responsibilities of full Christian maturity, for refusing to think things through, for failing to worship God.

It is furthermore a poor bit of psychology. When a man acts, it is the whole man which is involved. His mind and emotions and will are combined in any good or bad act. It may be a poor combination, but all three functions of the personality are involved.

Beliefs are guides to action.

Emotions are consents to action.

Will is action itself.

A chicken with its head off runs around the yard following reflex actions, but it does not know why. It doesn't matter what it believes. It doesn't even matter how it feels. It just runs.

It is of great importance that we should know the truth, that our emotional resources should be properly attuned, and that both should be consistent with our actions.

Education for living must seek to present truth in such a way that men will desire to do what is right with all their hearts and souls and minds.

I.

Our first educational task, then, is to make truth real to those whom we teach. As Christians, we have received a great heritage of revelation as recorded in the mighty acts of God summarized in the Bible and in history.

Our Christian beliefs tell us that we live in a certain kind of world. It is a universe in which moral values are real, in which ethical decisions have significance, in which God is working his purpose out. It is a society in which God is showing us his nature by the ways he acts. God reveals himself as a loving person. He loves what he has created. He loves all men, even you and me. Christian history reveals this in the life and death and resurrection of Jesus Christ, and in the Church which resulted, but it is also evident in our own Christian experience.

But God's love is not indulgent. God is absolutely moral, and he acts according to the moral laws which he expects us to follow. If the New Testament shows us anything, it is that no longer do we think of God as a capricious monarch. A moral God, no matter how loving, must also sit in judgment on us, for God acts through justice. It is only as the Mind behind the universe is both loving and just that history can make sense.

Christian truth tells us one other thing about God which we cannot afford to forget: God values every person. God does not show partiality. No matter how different our endowments, no matter how simple or complex our minds, no matter how skillful or bungling our hands, no matter how far we stray from his way or remain within his will for us, we know this: God loves you and me.

This is not the whole of the Christian Gospel, but within the fellowship of the Church we can be sure of these things. And it makes a difference in our behavior if we know that God is loving and just, that we live in a moral universe, and that God values us as individual persons. It does matter what we believe.

II.

It also makes a difference how we feel. It is the man who does not know and accept Christian truth who is at lose ends with himself. We know what happens to a child who lacks love and security in the home. He is nervous, fretful, suspicious, and on the defensive. His environment brings out his worst emotional reactions and his worst behavior.

It is not strange that adults also are more likely to have emotional upsets, to give in to their appetites and impulses, to seek for recognition, and to satisfy their ambition on their own terms—when they lack the security which Christian faith provides.

The way of our emotions is determined by our knowledge of Christian truth. If Christian truth gives us a world in which men can feel at home, then men can be expected to behave according to God's requirements.

It makes a difference what we believe, because that determines how we feel, and when these are established the results in our patterns of behavior are significant.

Jesus taught that only a good tree could bring forth good fruit. A tree grows in a certain direction, it needs the constant resources from the good earth to keep growing, and its good deeds are the fruit. Take away its pruning and it loses its upward direction, take away its roots and it withers, try to produce the fruit without pruning and roots, and nothing happens. Yet men try to produce good acts without properly developed beliefs or emotions.

III.

Now there are men who believe right and feel right, whose deeds are stillborn. Without will, belief and emotions do not result in Christian living. It is this half-truth about will which leads to the even more dangerous half-truth with which we began.

Just as will cannot be dependable without right beliefs and sound emotions, so right beliefs and sound emotions by themselves cannot save a man. We need all three. The Biblical way of putting it refers to loving God and our neighbors with heart and soul and mind, and we remember that heart was the source of the emotions and soul of the will. It is the whole man who reacts to God and thus to his neighbor.

IV.

This brings us to our topic: **education for living.** Christian education is for everyone. It is an ongoing process essential for mature persons as well as for children. Perhaps it is more important

for adults, because little children cannot possess truth in the same way as adults, and surely adults need to out grow their childish religious concepts and to know mature ones.

One of America's foremost leaders in Christian education, the late Professor Adelaide Case, has described our purpose as follows: "Christian education is the effort to make available for our generation—children, young people, and adults—the accumulated treasures of Christian life and thought, in such a way that God in Christ may carry on his redemptive work in each human soul and in the common life of man" (quoted by Dora Chaplin, **Children and Religion,** Scribners, p. 136).

This strikes deeper than merely trying to be good. If a man cannot maintain the fruits of good deeds without the roots of religion, surely when it comes to the fundamental meaning of living, he cannot find the answer to the riddle of the universe without beliefs about God.

When we turn to our primary belief that God is love, we discover that God seeks to draw men to himself. This redemption which the Christian religion offers means that we are able to turn from sin, from evil, from impotence, from weakness, from unhappiness, from insecurity, from all that hinders us from the fullness of joy. Through the release which faith provides, we come into a new life.

It matters greatly what we believe if we are to inherit this gift of God to men. It makes a difference if we know the truth that makes men free. It changes our perspective if we have faith in God, who through Christ offered his love to and for us on the Cross.

Our whole intellectual and emotional response to life depends on whether we have been educated for living, or whether we behave without reference to our beliefs.

The educational policy of the local congregation should be to provide this kind of information, guidance, and worship on a distinctively religious level, and to make it available to everyone through a comprehensive program—in church school, in organizations, in sermons, and in every other activity. The local church should cooperate with the parents in order to make education for living a daily rather than a Sunday experience, for our beliefs are related to the whole world and not to the walls of a church building. As the church's program spreads its influence throughout the community, reaching home and school and playground on every age-level, the organic connections between mind and feelings and will can be established on the horizons of all ethical decisions.

This places a severe responsibility upon the teaching staff, for our teachers are not parcelling out knowledge, not giving ethical advice, and not running children through disciplines in either classroom or worship. They are not running a Bible school, but a school in Christian living.

They are using all the heritage of Christian truth, relating it to the level of experience of their particular pupils, and leading them in the direction of the power of God to turn them into the right path. They are making possible the pruning, placing the roots in solid ground, and then waiting for God to provide the good fruits. They are praying:

"O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart."

This same responsibility lies on every teacher, every parent, and every Christian who has Christian truth to impart.

"It doesn't matter what a man believes, as long as he does what is right." Can we any longer take these words with equanimity? Is there not a challenge to expose the ignorance of ethical living so implied? The fruits without the roots, the spreading without the pruning, and the result is death.

A whole man needs all the resources which God has given him, which means using his mind, training his emotions, and directing his will, so he will desire to know and do God's will. For then the universe has meaning, his emotional reactions are unfathomed sources of serenity and power, and his actions are consistent with the mind of Christ. It matters that a man believe the truth, or else he cannot ultimately do what is right.

The Religious Life Of Europe

By REINHOLD NIEBUHR

One interesting aspect of the religion of continental Europe is that it seems much less creatively related to the events of history today than it was in the recent past.

The heroic opposition of many churches and churchmen to Nazi tyranny gave many people outside of the church a new respect for the spiritual resources of the organized churches. Many people returned to the churches, seeking for the strength which enabled Christian people to defy malignant power with such abandon.

It would be nice to record that this represents a net spiritual gain. But that would not be true to the facts. One has to admit that evidence is piling up of a less hopeful development. Sometimes the churches affront the more sophisticated members of the European nations for a return to Biblical literalism and obscurantism.

This is a rather curious development because continental Europe did not have our type of fundamentalism before the war. Its literalism is a postwar development. It seems to give the Christians who have always belonged to the Christian community a new sense of security. But it is an affront to those who are seeking for truth in Christianity for the first time.

While Karl Barth is himself not a literalist, most of his disciples on the continent are. One has the feeling that Barth has his tongue in his cheek when he makes interpretations of Biblical stories which seem to assume their literal meaning. He cannot quite believe this because he writes very sophisticated chapters in his books, distinguishing between the meaning of "saga" and "legend" in Biblical lore. But the disciples do not note that the tongue is in the cheek. They are, at any rate, bent upon literalism; and they have driven many searching youngsters away from the church.

The other development, which has a similar effect, is that the postwar church so frequently indulges in a new religious fatalism. It assures the faithful that nothing they can do will change the course of history which God has determined. In a day in which the most discriminating ethical and political decisions must be made the German church seems particularly intent upon persuading men that all of these decisions are of no avail.

Barth warned the Assembly of the World Council of Churches against anything like a "Christian Marshall plan" or any suggestion that Christians had an ethical answer for the world's problems. That might be wholesome advice to many American Christians who seem to think that it is Christian to dream up ideal but irrelevant answers for present perplexities. But it is not such good advice for continental, particularly German, Christians, who are already overwhelmed by the tragedies and frustrations of life. It tends to give a religious sanctification for inaction. It is in fact a kind of religious version of mass shell-shock.

It must be gratefully recorded that all continental Christians do not follow along these lines. Sections of the church are in the most creative relationship with cultural and political tasks. It is nevertheless disturbing that so many are looking for a way to flee from the perplexities of history into a premature eternity. (Copyright, 1948, by Religious News Service)

The Earthquake At Fukui

By SAKAMOTO SAN, Layman

A Devoted Member of the Episcopal Church at Fukui

In a 42 second period all the efforts of the three long years after the war devastation in Fukui came to ashes and debris again.

On June 28, our Sei San-Ichi Gakuen (Holy Trinity School) was opened at five in the afternoon as usual, and about 70 boys and girls were attending their English classes. Rev. Uda, our minister, was teaching the Beginners' Class, Mr. Yamamoto, the Middle Class, and I was to take care of the Higher Class. As I had something to do for the kindergarten on my way home, it was a little after five when I got home. I was in a hurry, but to come to the class, I had to get my textbooks, which had been left at my study. With the textboks I was passing my children's room where my children and their friends were playing. Just when I was leaving the house for the class, there came a sudden earthquake, which was, I thought, a very severe one. The first thought of mine then was the terrified children; they must be taken outside. When I returned to their room, some of them had already fled out of the room by the door open to the garden, and two of my children Yoshiko and Yukiko, were groping on all fours on the rolling floor for the way out; we could hardly stand on our feet. The moment I tried to push them out of the door, all the sliding doors facing the garden fell down all of a sudden, and we found ourselves rolled out in the garden covered by the dust caused by the fall of the kindergarten building closeby, which must have made a great noise, but we heard nothing, I imagine.

My wife and Sunada-san, a kindergarten teacher, were standing pale and terror-striken with two of my children at their feet only three feet apart from the collapsed building; they had been in the kitchen of the kindergarten preparing for the supper and had had a narrow escape. Taking my daughters, Yoshiko and Yukiko, to my wife and telling her to take care of them, I asked her, "Where is Takashi?" My question made her remember that Takashi, our oldest son of 12, was in Rev. Uda's class. Takashi might have been buried under the fallen building together with other pupils; my heart was aching. The earth was still quaking so severely that we could hardly stand. "Take the children to the center of the cabbage garden with you, and wait there till I come back!" I was just about to run away, when my wife held me by the arm and said, "Wait! You must put on your shoes!" I had never noticed that I had been wearing socks alone and no shoes. It is a Japanese custom not to wear shoes when we are in the house.

When I got to the front gate of the kindergarten there were some ten boys and girls standing there pale and terrified gazing at the fallen building. "Where is Takashi? Haven't any of you seen him?" "No!" was their answer. He must have been killed. "Are you all that have escaped?" "No, some have run home!" By now they had restored their usual state of mind. "Come boys, and help me save them! And you, girls and little boys, go home! Don't be afraid; no more severe quakes'."

Cries for help from under the fallen porch! A girl of my class is making her desperate efforts to free her head, her arms, and her body out under the heavily pressing roof. "Sensei (teacher)! Help! I'm dying!" "Wait, be a little patient, and you shall live! Come, boys, and hold this up!" But the roof was too heavy. "Some lever! Bring that pole there!" A dislocated broken pole was brought. Mr. Nonome, our neighbor and church member, had joined us by the time; when he came to the spot, he was pale and half naked: his chiefest concern was his daughter Toyoko, who had left home for her class five minutes before the earthquake. When the first quake attacked, he was in the bath tub and could not come out of the bath room.

The levers of the poles worked, one after another they were saved from under the fallen porch. But I could not wait until all had been saved. My class was upstairs. I must know the safety of them all. When I got around the corner of the crushed building, there came cries for help from the holes of the fallen roof. They were the cries of my students, they are living: the thought of the death of some boys and girls squeezed under the heavy beams had been clinging to my mind, with Takashi among them. "Fukuzawa, bring the axe and the saw! We must save them!" Fukuzawa was a fortunate boy who had been thrown out of the window of the upstairs when the building fell down and was a good helper to me then. The hole of the roof was widened, and there appeared some three girls heavily pressed between a big beam and the staircase. "Sensei! Save us quickly or we shall die!" "Lift the thing on my head a little and I can be out!" "My legs are aching! My body will not move!" Each voice cried out from under our feet. The beam seemed too big to saw off, and too heavy to lift up. "Be patient, my girls! You shall not die! Saw off the board of the staircase, Fukuzawa! It may be the easiest way." I shouted.

"Takashi is here, Sensai! "Some cried from my back. Takashi was standing there bleeding from his forehead. "Is Mother safe?" was his first question. "Yes, she is quite safe, and all your sisters are okay. Come with me to Mother!" Taking him to his mother I thought, he must have got some hard blow on the head, so he must be kept calm."

When I took Takashi to my wife, I said, lest she should be terrified at the sight of the blood, "Only a scar and nothing else. He seems to have been surprised. Apply some medicine to his wound and keep him quiet. I have some more to save, I must go!"

Mr. Yamamoto who had just been brought out was lying on a door on the ground exhausted and pale. His daughter who had been buried but saved was attending him. "I thought I should perish", said he, weakly smiling at me; he was very glad to be able to breath the pure outdoor air again. Fukuzawa and some others were working where the staircase was, and the other group were making their desperate efforts to save those under the destroyed porch, while I walked on the fallen roof tapping the tiles with a stick. Then there came a cry of "Help me out, Sakamoto-Sensi!" from right under my feet. "Who is it?" "It's me, Chieko. I'm dying, Sensi; so much pressed! "No, Chieko-san, you shall not die! But have you got some injury?" "No Sensei! but so dark and pressing." Fear caught hold of me that those succeeding minor quakes might make the heavy burden squeeze the little life out of this lovely 14 years girl. How could I bear it if she would die calling my name! I began to make my desperate efforts to make a hole in the roof. But to reach her first the tiles must be removed, then the boards of the roof, next the ceiling of the upstairs, the floor of the upstairs, and last by the ceiling of the first floor. How long did it take we did not know. All the while she was crying. So some time we had to cheer her up and other times we had to scold her purposely to make her bear her pains a little longer. How glad she and her mother were who had anxiously come there a little time before her rescue in search of her, when Chieko was saved with no injuries! She was handed to her glad and grateful mother to return to their homeless family; Chieko's house had been burnt down by the fire which had broken

out nearby soon after the earthquake.

By the time Chieko was brought out all the six teachers and students who had been caught under the porch and the five girls who had been pressed between the beam and the staircase had been saved out all safe and sound; some got only scars and nothing else. As for my son Takashi, his was nothing but a scar on the forehead, but he lost his voice for about a week since the day.

Fukuzawa checked all the students of my class in accordance with his memory, and found that all had been saved safely to our great joy. Of the other two classes we had no clue to ascertain of their safety. Rev. Uda was not with us yet. I could not get rid of my thought of his pale dying face. While others were saving Chieko out, I tried the other side of the roof wondering some ones might have made for the back door. As I walked, I shouted, "Isn't there anyone under here?" "Me!" "Whose me?" "Kobayashi, Help me out, Sensei! How painful! I cried and cried, but no one responded. Oh, I'm dying!" "Be patient a little more, Kobayashi-san! I'll bring some hands to help you out. Is there anyone besides you?" "Yes, Uda-Sensei is at the back of me." "Is he living besides you? Oh, glad I am!" "Yes, Sakamoto-san, I am living here, but how unbearable it is! Be quick and help us out!" He groaned weakly from the innermost part of the fallen building. "Be patient and wait a minute! Sensei, and be praying God for the safety of all! Kobayashi-san, worry no more, for Uda-Sensei is praying for you! And you shall be saved!"

Our efforts were concentrated for the relief of these two persons. First we tried to make a hole in the roof, but Kobayashi-san opposed to it, saying, "Please, don't stand there. Your weight is making the pressure the harder, and it will squeeze my life out." So we had to make a horizontal hole to reach her. With a saw the boards, rafters, and the wall were cut through, and after a long effort she was reached and all the pressure on her was taken away, but she could not make herself out by her own hands and legs, for the long pressure had made her arms and legs benumbed. She was helped out and laid on a board to rest herself for a while. To reach Rev. Uda the hole had to be made 6 feet longer. I crept in on my belly, sawing off the boards, rafters and walls again. Then there I found him lying and praying, safe and sound. Fortunately the floor under him had been broken and made him a cavity. His benumbed legs would not move. With his hands in mine I crawled back in the hole with my legs first.

More than two hours already had passed when Rev. Uda was saved, who was the last person to be helped out. By the time the fires broken out soon after the earthquake in the various parts of the city of Fukui had been spreading to the west and the south, making the sky red and black. All the boys and girls of our school must have been saved from under the fallen building; no parents, nor brothers, nor sisters came to us in search of their missing ones. It was a great relief to our aching hearts. Then all the Christian families around the kindergarten—the Nonomes, Yoshidas, Sunadas, Odas and mine—parents and children all gathered together with the minister in the center and offered our hearty thanksgivings to our Heavenly Father who had saved us all from the horrible death.

Though it was dislocated from the foundation, my house was standing inclining greatly to the south, and so was Mr. Nonome's. The three families of the kindergarten teachers who had their homes upstairs of the kindergarten lost their homes, so they have come to live with us for the time being. But as minor quakes shook us continuously and it seemed very dangerous to stay in the inclinging houses, we built a shack in the playground for the common use of the five families.

No houses in Fukui and around the city were sound. The business centre of Fukui city was reduced to ashes and debris again only three years after the war devastation. And of course there were lots of casualities. The wife of the fishermonger on the opposite side of the kindergarten fell in the ditch in front of the kindergarten when she tried to escape from her falling house, and as no one knew it, she was drowned there squeezed by the stones from both sides.

With the collapse of the kindergarten all the church works which had been performed there have gone to naught. In the building there were Holy Trinity School, where English, Mathematics and Architecture were being taught, Holy Trinity Children's Library, Holy Trinity Mission, which had been for the gospel preaching through correspondence and Holy Trinity Children's Health Consultation Bureau, which had been open to the public on free charge; all of them have gone.

* * *

It was in September, 1945, that I was demobilized after the surrender and returned to my homeless Fukui, and was standing where a pile of broken tiles and ashes which were showing the site of the kindergarten and my house, when I was at a loss to know what to do. But when I saw some children playing among the debris besmeared with dirt and mud, my first thought was the reconstruction of the kindergarten which had been founded by Miss Cecilia R. Powell in May, 1928. She was very kind to us Fukui people and loved the children of Fukui very dearly. These children of school age would be taken care of by the City, but who would take care of those children under school age? And what was the most important after the war was the education of those young children. But who would take care of these little ones?

Our once very beautiful church had gone all but the concrete walls, the skilton of the tower and the two chimneys. And all the church members had gone out from the city to their respective shelters. To take care of the children playing among the debris I must stay in the city; I must return to Fukui. My desperate efforts and my wife's at last took a form of a shack of 15 x 20 after ten long months, and the first church service in Fukui after the war devastation was observed in our hut on the early morning of the Transfiguration in 1946—in our hut with no window-sashes, nor panes, nor doors, but with only 3 mats on the floor to sit on and to lie down on.

"Now at last we have got a shelter to put our heads in. The time has come for me to make my efforts for the reconstruction of the kindergarten," I said to my wife. Since then all my private time was offered for the purpose. My friends first doubted my success, but I only asked them for their support of prayer. God never leaves us in despair. On November 23, 1946, in the evening dusk Bishop Sasaki of Kyoto Diocese and Rev. Uda were standing with their prayer-books in their hands facing the cornerstone and with some friends, my wife and myself at their back.

Though the construction was greatly delayed by the long snow bound season of the year, on May 11 in 1947, 150 smiling children were received to the newly built two-storied kindergarten with the roof of tiles and chocolate color paint. But it took another year to complete the furniture, and the playthings, and fix the rooms upstairs for the comfortable homes for the teachers. All through the period of one year and a half I visited lots of people who seemed to be interested in the education of the Christian kindergarten all over the northern half of Fukui Prefecture and appealed to them for their contributions to the reconstruction of it.

In April, 1948, an evening school which had classes for English, Mathematics and Architecture, was established under the name of Sei San-Ichi Gakuen (Holy Trinity School) and had 120 students. Then a children's library, a children's health consultation bureau and an organ for the gospel preaching through correspondence were established one after another in order to comply with the need of the day. And through these activities the kindergarten was being supplemented finan-

cially and the major means of the support of our minister was being acquired.

But the collapse of the kindergarten building has brought a standstill to all these activities. But the children must be taken care of; getting a loan of an Army tent from the U. S. Military Government Team in Fukui, the kindergarten was reopened on July 10. The tent will be all right for the time being. But here we have a great deal of snow—snow as deep as 6 feet—in winter, and the cold of the winter is very severe. Then the tent will not do. We must have a building for the children by any means before the arrival of the winter—by the middle of November at the latest. This is what we concern most today. The former building was about 3,600 square feet. To have such it will cost more than ¥2,000,000 which is about $8,000. All the former contributors are greatly suffering from the quake disaster and the resultant flood disaster. So I cannot help hesitating to approach them for another contribution. But anyhow we must get it rebuilt. We are now making our utmost efforts for it. This effort of ours for the reconstruction, please remember it in your daily prayer so that our efforts may be fruitful.

Mapsico Church

By EMILY BLAYTON MAJOR

Ruthville, Virginia

The granite memorial shaft which Dr. G. MacLaren Brydon, historiographer of the Episcopal Diocese of Virginia, dedicated at the site of Mapsico Episcopal Church in Charles City County on August 29, does more than mark the spot where a quaint and beautiful "cathedral in the pines" once stood. It commemorates the lives of many outstanding citizens of the county, who are buried in its shadowy churchyard. Among them is Mary Willis Douthat, granddaughter of Chief Justice John Marshall, who for many years made her home at nearby "Weyanoke." The stone moreover, well might serve to designate a shrine to yesterday's way of life, for the old church, closed for services in 1920, and remotely located in a tract of timbered land, remained (until it was torn down two years ago) practically untouched by the "improvements" which constitute such an important part of modern "streamlined" living.

Former members of Mapsico from Richmond, Norfolk and various other sections of the state attended the memorial exercises, which were held at Westover Church in the upper end of the parish. Dr. Brydon, assisted by Dr. J. H. Lloyd, rector at Westover, conducted the services.

Dr. Brydon gave a brief outline of Mapsico's unique history and paid tribute to the men and women who are buried there. He said in part:

"These people received a torch, walked in its light, and handed it on to us, enriched and glorified by all that they learned about Christ, and by the fruit which they brought forth in patience."

After the exercises were completed at the Mapsico site (on Fire Trail No. 1523, one mile from Highway No. 619) the women of the parish served a basket lunch under the trees, which for so many years shaded the arched doorway of the old church.

Mapsico was built in 1856 to replace St. Thomas which was destroyed by fire. It was consecrated by Bishop Johns and given the Indian name Mapsco in memory of "the old brick church which stood about seven miles below the Court House and immediately on the road to Sandy Point, the old seat of the Lightfoot family, also convenient to the Chickahominy neighborhood." As the years passed an "i" was inserted in the old name to make it Mapsico.

The church was noted for its unusual style of architecture.

The two-century-old silver chalice and patten, used in communion services at Mapsico were gifts of a member of the renowned Lightfoot family. Both pieces are inscribed with the donor's name and the date of presentation, "Fran Lightfoot, anno 1727."

Among the rectors who served at Mapsico were the late John Poyntz Tyler, afterwards Bishop of North Dakota, and the Rev. Seawell Chapin who baptized John Tyler, tenth President of the United States.

The interior of the church, with its tall candles, two hundred-year-old communion service, and marble tablets engraved with the Ten Commandments, was in keeping with the quiet dignity of the exterior. The hand-made pews, tinted plaster walls, and the flooring made of boards that were hand hewn on one side and finished with a "buck saw" and plane on the other, revived memories of the time when men "brought forth fruit in patience."

Among the former members of Mapsico, who attended the memorial exercises were 84-year-old Mrs. Sue Holt Woolfolk and Junius Floyd of Richmond. Mrs. Woolfolk's grandfather was one of the first vestrymen of the church. Mrs. Virginia Willcox Strachan and her nephew Thomas H. Willcox of Norfolk also were present.

The automobiles which brought the visitors to the dedication ceremonies looked a bit unusual against the sylvan

(Continued on page 14)

Photo by Eugene H. Major, Sr.

Mapsico Church in Charles City County, Virginia, as it looked before it was torn down in June, 1946.

A Page for the Family *Mrs. E. E. Osgood, Editor*

PRAISE

O, Most High, Almighty, Good Lord God, to Thee belong praise, glory, honor and all blessing.

Praised be my Lord God with all His creatures, and especially our brother, the sun, who brings us the day; fair is he and shines with a very great splendor; O Lord, he signifies to us Thee. Praised be my Lord for our sister, the moon, and for the stars, the which He has set clear and lovely in heaven. Praised be my Lord for our sister, water, who is very serviceable unto us, and humble and precious and clean. Praised be Thou, my Lord, for our brother, fire; he is bright and pleasant and very mighty and strong. Praised be my Lord for our mother, the earth, who doth sustain us and keep us, and bringeth forth the grass, divers fruits and flowers of many colors.

Praised be my Lord for all those who pardon one another for His love's sake, and who endure weakness and tribulation. Praised be Thou, my Lord, for our sister, the death of the body, from which no man escapeth.

Praise ye and bless ye the Lord, and give thanks unto Him and serve Him with great humility.

ST. FRANCIS OF ASSISI.

* * *

A MEDITATION ON CHRISTIAN WORSHIP

Bible Readings: Psa. 63:1-7; I Chron. 16:29

Let us think of:

1. Worship as Energy. It is not a luxury of the spiritual life. Nor is it a sort of nature-mysticism, a dreamy exercise of our esthetic faculties, combined with a touch of gratitude to God the Giver of all good things. Nor, again is it the restful sense of protection from external cares and worries which some feel when they enter a dimly lighted church. Worship is an energy; the very heart of it is an act of giving. We offer ourselves to God with all our imperfections, making effort after complete unity with His will. This is not an easy task.

2. Worship as a gift. The knowledge of God which leads us to worship Him is first and last His gift. We do not seek Him, but respond to His call to us. He desires our worship; He will show us where to find Him. If we put ourselves into daily communion with Him He will in the end make His service our delight and bring us into full communion with Himself.

3. Worship as Intercession. We are troubled on many sides, at home and abroad. Our loved ones need our help. How can we pray for them? It may be that our worship is the greatest act of intercession we can make. If we could kneel somewhere and after a brief pause say, "The Lord is King, be the people never so impatient; He sitteth between the cherubim, be the earth never so unquiet." This offering of adoration and trust may be a ladder between Heaven and earth, helping many others to steadier faith and hope.

"I laid my life down at Thy feet,
That images of fair and sweet,
Might pass to others on it '

How shall we worship? Some suggestions are: kneel down and after a few moments of quiet concentration, say with full intent of heart and mind, "We praise Thee, we bless Thee, we glorify Thee, we give thanks to Thee **for Thy great glory."** Or we could kneel and try to fix our thoughts on some one aspect of God. Suppose we think first of His wonderful far-reaching life.

"Out beyond the shining,
Of the farthest star,
Thou art ever stretching,
Infinitely far."

From wonder and awe we might pass to thanksgiving; for all He can do and has done; for His gifts to us and all the joys that come to us through the marvel of His creation. Pass from Thanksgiving to Trust. What He has done in the past He will do again for us, for our own immediate circle and for larger groups we may be interested in. Or again, commit to memory Psa. 63:1-7, and say these verses earnestly. Such acts enclosed in longer and shorter periods of silence are one with the adoration of the saints.

Worship is only real when the mind is so filled with the object of worship that it leaves no room for anything else. It is only possible when we forget ourselves.

The leaflet "Christian Worship" from which these thoughts have been taken may be secured from The Forward Movement, 412 Sycamore St., Cincinnati, Ohio.

K. S. D.

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The Missionary District of Liberia has started a bi-monthly paper, The Liberian Churchman. It is filled with interesting news of the work in Liberia and should be welcomed by friends of Liberia in this country as well as Church people over there. Subscriptions from the United States are $1.00 a year, and should be sent to The Liberian Churchman, St. John's School, Robertsport, Liberia.

PRAYER BOOK PAGE BY PAGE
CXLIV

The Gloria In Excelsis.

In considering the burst of praise that comes after the administration and thanksgiving, we find that in at least two ways it is similar to the Te Deum, i. e., first its antiuity is so great that it is almost impossible to tell its exact origin. One writer has placed its use as far back as the fourth century, but others say it may have been used one or two centuries earlier. One thing is quite certain, that originally it was used more as an early morning hymn than as a part of the Eucharistic service, however it became a part of this service very early in Church history, and has held its place there through the centuries; although its position has been changed from time to time. Bishop Symmachus, of Rome (A. D. 500) directed that it should be used at the beginning of the Liturgy on every Sunday and holy day. "Before the Reformation it was sung at the beginning of the service, before the Collect for the day, and so continued in the Prayer Book of 1549. It was removed to its present position in 1552." (Daniel, The Prayer Book, p. 387).

The second thing that makes it like the Te Deum is that it combines a hymn, a creed and a prayer all in one great rhythmic utterance. An analysis of its wording will show this quite clearly. The first paragraph is a hymn of high praise. Then comes a statement of the nature of God and the relationship of Our Saviour to God. Then follows a prayer for God's mercy and forgiveness. The last paragraph reverts again to a credo statement of the Saviour's equality with God and his unique postiion in the Godhead.

Although the Rubric preceding the Gloria in Excelsis requires no special position for the congregation during its rendering, yet it is the universal habit of our people to stand, whether it be sung or said. The Rubric also permits the use of "Some proper hymn," but these words are so beautiful and so familiar it is almost always used.

R. CARY MONTAGUE.

* * *

JACK OF ALL TRADES

Robert B. Hall, Sewanee student and lay missionary-in-charge of Eureka Springs, Ark., spent part of his summer repairing the pipe organ in the church to such effect that it is working perfectly again after a long period of disuse. In the time remaining he prepared confirmation classes, reorganized Auxiliaries and revived the work generally.

Watered Down Christianity!

"Pastoral Teaching in the Church School Worship Service" is the title of a new pamphlet just issued by the National Department of Christian Education of our Church. This is among the first of the materials to be issued by the department as part of its new program of increased service to the Church. The idea behind the issuance of this pamphlet is excellent. But the execution of the idea is pitiful.

The pamphlet contains thirty-seven instructions which are to be memorized by the children; though they are recommended for adults as well. These thirty-seven paragraphs are a sad explanation of the Christian faith. They are actually a watered-down religion, reflecting an ethical liberalism more than the Gospel of our Lord. We are told that "In the New Testament God teaches us to try to be like Jesus Christ." But none of us can be like the Lord. He alone is Lord. What He did, He did "once for all." He is not our example, but our Saviour. Another instruction states that "In the Apostles' Creed I learn secondly that God came down to earth and as Jesus Christ became a man in order to teach me the right way to live." Here again Christ the Saviour is forgotten. This same ethical insistance upon "the right way to live" appears in others of these instructions. "To follow" is specifically equated with "To be like Jesus Christ!" Here is our fatal modern heresy that confuses ethics with religion and places human morality before the great acts of God. Here is our modern form of ancient idolatry! We are to be like gods! We are to be like the Second Person of the Holy Trinity!

Another strange theological doctrine concerns confirmation as described in this leaflet. It states, "When I am old enough I shall be confirmed. This means that I shall take my baptismal promises for myself and receive from my Bishop the seven gifts of the Holy Spirit." If this be correct, the Book of Common Prayer and the New Testament are false in ascribing the sevenfold gifts to God. Making full allowance for the difficulty of phrasing the faith for children, there are entirely too many ambiguities and errors in this leaflet.

This is not a matter of churchmanship, but of a watered down degenerate religion posing as the Gospel of our Lord Jesus Christ. The tragedy of Christianity today is that too many people think of Christianity in moralistic terms; of Christ the Lord as being merely our example. Let us hope future pamphlets of the Department of Christian Education will be reviewed by competent theologians before they are broadcast to the Church.

Why Large Sunday School Buildings?

Must Churches expend large sums to secure space for their Sunday Schools? Must Churches place a large indebtedness on themselves for decades to provide adequate facilities for the instruction of our children? Undoubtedly many Churches are finding their facilities for religious instruction inadequate, partly because of the influx of war-time babies. The immediately obvious solution is always to build and expand. But this answer faces the present high cost of building, which in turn means a great financial strain upon a Church.

Few Churches seem to consider that we need such large buildings only because we insist upon having all our children come at a single hour on Sunday morning. We must therefore provide maximum space, even though it is used fully only during one hour on one day of the week. This is obviously uneconomic and ridiculous. Why cannot the various departments of a Sunday School meet at various times throughout the week? Perhaps the high school group might meet on Friday evening. After a service in the Church, planned and designed for them, there would be class time. There would be no need to compress everything into one hour. Following the classes, there might be a program of recreation.

The smallest children might well come in the morning, and have the uninterrupted use of the entire building. Other grades might gather in the late afternoon, after public school is dismissed. Sunday morning may well prove to be the poorest time of all to have Sunday School! Released from the need to attend classes on Sunday morning, our children might return to Church attendance with their parents.

Such a program would enable the minister to know all the children far more intimately than he can on Sunday mornings, with all its furious rush and bustle. Best of all, Churches would not be faced with the need of erecting and maintaining large and expensive plants, destined to stand idle ninety per cent of the time! Strange how bound by tradition and pride we are in such matters!

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

LET'S ACT NOW. By Richard Terrill Baker, 128 pages, New York, Friendship Press. 50 cents.

This is the keynote book for the Foreign Missions advance program. The book presents a strong argument for the use of the church in building a better world. It proposes a practical plan of Christian action for individuals as well as organizations. The author believes that there is an answer to the despair of millions of small men who are asking, "But what can I do about the shattered state of civilization? What can any one person do?" He feels that the answer, though neither short nor easy, is simple in its basic tenets. It is the traditional answer of the Christian religion—faith and works.

The author challenges Christians to join in action that will reach the very roots of the social and economic problems that lie beneath the troubled surface of our day. He describes in detail such varied projects of the foreign missions program as technical services, agricultural institutes, hospitals, and literacy classes. He tells the reader how the lives of individuals and entire communities have been lifted and given direction. It is clearly indicated that the progressive program of missions must be continued, extended and multiplied. The church must stand squarely in the center of the one world we envision, creating that world by giving spiritual motivation to industry, education government, the home.

Mr. Baker places great emphasis on the place of the individual Christian in this plan as a unit of his church. He must belong, contribute, work! But first of all he must be enlisted and aroused to action. And this arousing is the place where LET'S ACT—NOW fits in, as part of the great forward movement for a world wide advance in the Kingdom of God. The movement will include great mass meetings in 36 key cities in the United States, beginning at Columbus, Ohio, October 6—the same day as the publication date of this book.

The author wrote this book at the request of the Foreign Mission Conference of North America and with the help of many leaders of the church. Baker's travels in 32 countries as a Christian teacher, correspondent, and writer has prepared him unusually well for the authorship of this book. Among Baker's many books is the recent "Darkness of the Sun," (Abingdon-Cokesbury).

* * *

RELIGION THROUGH THE AGES. Edited by Hermon F. Bell and Charles S. Macfarland. Phillsophical Library. $5.00.

This volume consists of excerpts from the writings of thirty-three men and women who reflect a theistic view of the universe, beginning with Fenelon and concluding with Augustine. Each section is preceded by a biographical sketch of the writer, and then follow various selections, some long and some brief. It provides an interesting anthology and reflects the evaluations of the two editors.

R. C. M.

* * *

THE LOST GOSPEL. By Robert E. Luccock. Harper. $1.75.

Utilizing a new technique of preaching, these sermons are based on short stories. The stories are good ones, but that is only half the picture for Luccock has used his own genius to take these stories and make of them means by which God speaks to the listener or reader. Lay people as well as clergy will find the novelty refreshing and the message relevant.

R. C. M.

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CHURCH, LAW, AND SOCIETY.. By Gustaf Aulen. Scribners, 1948. $2.00.

This little book of only 111 pages contains the Hewett Lectures delivered in the Spring of 1947 at three Eastern theological colleges, written by the Bishop of Strangas, Sweden, whose **Christus Victor** is already a well known classic. Here is a treatment of the Church and Society, written with the perspective of a European Christian—a treatment which would be entirely impossible for any American writer to give us. It is a provoking and challenging book—a book primarily for clerical reading—realistic, dealing with living world issues. All who wish to gain a clearer understanding of the place of the Christian Church in our modern world crisis would do well to read it.

CHARLES F. WHISTON.

* * *

POSTLUDE TO SKEPTICISM. By R. S. Meadowcroft. Cloister. $2.50.

Mr. Meadowcroft has done a remarkable job of presenting in clear and understandable terms the present problems and the future challenge with which Christianity is confronted. The book is well-written and is thought provoking. The best recommendation that this reviewer can give of this book is that he read and re read the book, then read most of it aloud to his wife, and now wants a copy for permanent reference. The author feels that this is a period of great transition in the course of the world: we are at the end of an epoch (the age of skepticism). The skentical mind has proved unable to cope with the real problems of life. The skeptical mind, when it is prevented from reaching conclusions by a relativism or denial of truth, proves unsatisfying and unusable. "Contemporary skepticism . . . is not a profound search for truth. Rather, it is an absolute denial of its existence." (p. 17.)

Mr. Meadowcroft has a solid appreciation of history and discusses with understanding the development of the skeptical mind and its weakness.

Evidences of decay in modern life are clear. The two world wars have shaken to rubble the belief in inevitable progress, and man has been left without faith, either in God or in himself. "The 'acids of modernity' have dissolved the secular world even more than the realm of religion." (p. 46.) Man has lost faith in his machines: the materialism of fifty years ago is a dead issue. Skepticism has failed the pragmatic test: it has proved unable to give man a workable philosophy of life.

Lest we rejoice prematurely over the demise of skepticism, and give way to rejoicing over the inevitable return to the fold of the Faith, the author hastens to observe that the essential requirements of a religious reawakening are repentance and faith, and both are lacking as yet. Modern man exists in a vacuum, and it is sobering to remember that there is no human guarantee that Christianity will automatically rise to meet the challenge. Historically, Christianity has failed on several occasions of great promise.

As a civilization we have yet to repent of our sin of man-centeredness, recover a faith by which to live. "If Christianity is not the faith we need, then we are entirely without spiritual illuminations for tomorrow and must wait until a new prophet appears." (P. 89.) The balance of the book is a demonstration that Christianity is the faith which can meet the needs of modern man. Christianity challenges man's best, and it is compatible with scientific truth as man knows it.

Mr. Meadowcroft deals clearly with theology and this book is well worth the sincere study of all people who are concerned with religious life. Chapters included are: The Problem of Evil, The Personality of God, The Divine Family, The Church (this chapter should be required reading for everyone interested in the problem of church unity), and other matters about which we have been guilty of too much foggy thinking. He concludes by reminding us of the opportunity which confronts us. There are signs of progress but the immediate outcome rests on our efforts.

Mr. Meadowcroft has written a stirring, challenging book. It shows his vital Christian conviction in an effective style. He is writing to people out of his practical experience as a parish priest and is never lost in flights of theoretical fancy. It is well worth everyone's study.

JAMES L. JONES, JR.

* * *

THE RELIGION OF PHILOSOPHERS. By James H. Dunham. University of Pennsylvania Press. $4.00.

We often wonder about the religion of philosophers, and eleven outstanding thinkers are dealt with in these critical essays. Plato, Aristotle, Epicurus, Marcus Aurelius, Augustine, Leibniz, Spinoza, David Hume, Immanuel Kant, and Auguste Comte are the philosophers, and each chapter is an individual story. It is good philosophical writing and adds to the total of our knowledge about these men.

R. C. M.

TOWARD ONE WORLD IN CHRIST

Sixty-six Protestant denominations in the United States and Canada go forward together in a Foreign Missions program of advance.

Richmond is one of 36 cities in entire nation selected for this major move to be held October 21-22.

The Rt. Rev. H. St. George Tucker, D. D., is general chairman; the Rev. Walter C. Gum, D. D., program chairman.

ONE GREAT UNITED SERVICE
Oct. 21, 8 P. M.

FIRST BAPTIST CHURCH
Boulevard and Monument
Richmond, Virginia

How It Is to Be Done in Thirty-six Cities

As an aftermath of war Protestant Christianity finds itself facing a world situation which calls for something far over and above what has been done before if the Church is to meet its missionary obligation and responsibility.

In an effort to arouse the Church membership as a whole to a sense of the urgency and need for greater participation in the ongoing world mission of the Church, some twenty-six mission Boards are planning simultaneous coordinated meetings.

These meetings will be held in thirty-six selected centers across the continent. In each center the participating Boards —in some cities as many as fifteen— will conduct during a two day period separate denominational meetings according to their own procedures and methods of missionary promotion.

On the evening of the first day the participating denominations will unite in a large interdenominational meeting in which the Foreign Missions program of advance will be presented in its relation to the total missionary program of the Church.

The remainder of the two days will be at the disposal of the participating denominations, to arrange for such meetings as they desire. Leadership for these meetings will be provided by the participating Boards and a program arranged after consultation with their local leaders.

A general committee consisting of two members from each denomination previously appointed by the participating Boards, will be responsible for general arrangements, including the interdenominational meeting, newspaper and radio coverage, etc. This committee will work in closest cooperation with organized church agencies and will have overall direction of the two day program. Arrangements for all meetings not of a denominational nature, will clear through this committee.

These meetings should focus the attention of the entire Christian community on the desperate spiritual needs throughout the world and the responsibility of Protestant Christianity for bringing about a Christian world recovery.

Rev. J. W. Decker Main Speaker

Richmond, Va.—The Rev. John W. Decker, secretary of the International Missionary Council, will be the main speaker at the great united service to be held at 8:00 o'clock A. M., October 21, in the First Baptist Church. This service is a part of Foreign Missions program of advance two-day interdenominational conferences to be held in Richmond, October 21-22.

Before assuming his present position with the New York headquarters of the Council, Dr. Decker served as a missionary in China for 13 years—at Ningpo and Hangchow—doing evangelistc work; followed by nine years as foreign secretary of the American Baptist Foreign Mission Society, responsible for their work in Japan, China, and the Philippines. He made a number of trips through these countries of the Far East, studying mission work extensively, and in 1938 was a delegate to the International Missionary Council's meeting at Madras, India, so that he has had exceptional opportunity for making the contacts needed in the great missionary enterprise of the Church. He assumed his present duties January 1, 1943, and visited war-torn Great Britain that summer. In 1945 he visited Australia, New Zealand, India and China surveying conditions. He has also made post-war visits to Switzerland, Great Britain, Holland, Canada, the Philippines, China, Siam, Korea and Japan.

This summer Dr. Decker attended the first assembly of the World Council of Churches in Amsterdam.

A native of Virginia, Dr. Decker studied at Richmond College here. Three years later graduated from the Southern Baptist Theological Seminary. In 1917 after two years' service as teaching fellow in Church history, he received a degree of doctor of theology. In June, 1935, his alma mater, now the University of Richmond, gave him the honorary degree of doctor of divinity.

Among those being sent here by their denominational Boards are Bishop Y. Y. Tsu, who is in charge of the Chinese (Episcopal) Church's national office in Nanking; the Rev. Caxton Doggett, secretary of the Department of the Student Work of the Methodist Board of Missions and Church Extension; the Rev. Hyungki Lew, a leading Christian educator, and translator, and author in Korea.

* * *

CHURCHMEN MET AT ROSLYN

Richmond, Va.—More than 80 delegates registered for the annual conference of Churchmen of the Diocese of Virgiina, held at "Roslyn," on the River Road, October 8-10.

The group was composed of laymen selected to represent their parishes throughout the diocese.

Walter W. Craigle, Richmond investment banker was the first speaker on the first day's program. Craigie was to speak on "The Layman Contributes Through Service."

Also on the afternoon program was the Rev. Robert R. Brown, rector of St. Paul's Church, who discussed "Evangelism at Work." A report on the Virginia Theological Seminary building program was made by Colonel John A. Shinberger, of Alexandria, and Judge James J. Morris, of Stanardsville, gave a report on the Blue Ridge School.

The meeting opened with an address on "The Layman's Opportunity," by Rev. Frederick A. McDonald, assistant secretary of the Presiding Bishop's Committee on Laymen's Work, of New York City. He was followed by the Rt. Rev. Dr. F. D. Goodwin, who spoke on "The Lambeth Conference."

Sunday's program included addresses by Harrison Fiddesof, bursor of St. John's College, Annapolis, Md.; Thomas C. Boushall, Richmond banker, and Rear-Admiral Morton C. Mumma, retired, of Berryville.

* * *

Episcopal Banker Calls for Unity

Thomas C. Boushall, Richmond banker, called upon the Episcopal Church to forget the "petty differences" which keep all denominations from being united in the "cause of Christ."

In the closing session of the two-day conference at Roslyn, W. W. Craigie, of Richmond, was elected president to succeed P. Winfree For, of Culpeper.

"If our 77,000,000 professing Christians were 77,000,000 practicing Christians," Mr. Boushall said, "we would have no fear of communism or the collapse of Western civilization."

He urged the 80 delegates to be practicing Christians and surround themselves with practicing Christians to the end that the world might know the force of Christianity rather than the force of the atomic bomb.

Summarizing the laymen's objectives, Rear-Admiral Morton C. Mumma, retired, of Berryville, proposed a return

of the father as the spiritual head of the family and not merely the bread-winner.

The laymen unanimously adopted a program calling for the support of the evangelical program of the Episcopal Church, the improvement of Sunday schools, with special emphasis on better curricular, and endorsed the plan for the proposed Episcopal Home for aged men at Charlottesville.

* * *

YOUTH SUNDAY—OCTOBER 17

New York, N. Y.—Youth Sunday this year falls on October 17. Young people of the Church will share in great services dramatically showing youth's part in the life of the Church. The youth offering will be presented. This year it has been designated by the National Youth Commission for aid to AUJE—Acion Unda de la Juventud Episcopal—the infant youth movement in Puerto Rico. The offering will help provide a Church school and recreational center for the young people. The National Council's Division of Youth has numerous suggestion about ways of raising money for the offering, as well as plans for special youth services to be conducted on Youth Sunday.

* * *

CHINESE CLERGYMAN SENDS GIFT

New York, N. Y.—The National Council has received a gift of $40.00 sent by a Chinese clergyman doing graduate work in this country at present, as an expression of "the splendid service rendered the Chinese Church and people by the Rt. Rev. Alfred A. Gilman and Mrs. Gilman". Bishop Gilman retired recently as Missionary Bishop of Hankow. The donor of the gift is one of many Chinese boys who studied under the Bishop, and was helped by him on many occasions.

* * *

CHURCH HOME FOR MEN

Charlottesville, Va.—More than three years ago an attractive house and lot, costing $17,000, was presented to the Diocese of Virginia for a much-needed object—The Episcopal Church Home for Men—in faith and with the hope that it would be acceptable, and would be provided for by the diocese. It was formally accepted by the Council, but after three years only $1,994.00 has been received from 21 individuals (three of whom were non-Episcopalians), and $22.97 from the branches of the Woman's Auxiliary, or a total of only $2,016.97.

Unless more interest financially is shown within the next few months it may be necessary to return these gifts to the donors.

There are now a number of men in the diocese who are asking about, and waiting to enter, the Home. As the decision rests with the individual members of the diocese, what shall be the answer to their pleas?

Contributions may be given or sent to any of the following officers and trustees of the Home, viz:

Charlottesville—Rt. Rev. W. R. Mason, president, 978 Locust Avenue; Dr. M. H. Urner, vice-president, 1920 Blue Ridge Road; John W. Herndon, secretary, 102 Preston Court; Thomas B. Behrendt, treasurer, care People's National Bank; Rev. Herbert A. Donovan, chaplain, 713 Park Street; Jesse B. Wilson, attorney, 215 Fifth Street, N. E.; Dr. Ivey F. Lewis, dean, University of Virginia, No. 2 East Lawn.

Cobham—Capt. Roswell H. Blair.

Culpeper—Winifree Fore, Box 751.

Fredericksburg—Walter H. Chinn, Jr., No. 2 William Street.

Harrisonburg—Percy Warren, Madison College.

Richmond—Rev. Dr. R. Cary Montague, No. 110 West Franklin Street; Eppa F. Hunton, IV, No. 700 East Franklin Street; Archibald G. Robertson, No. 700 East Franklin Street; D. McC. Thornton, Hotel Richmond.

* * *

APPEAL FOR MEN'S CLOTHING

New York, N. Y.—Church World Service is sending out an urgent appeal for men's clothing for use overseas. "CWS receives tons of women's clothing but practically none for men and reports from abroad tell that men's clothing is so scarce and the need so great that attempts have been made to alter women's clothing so that it could be worn by men, in order that they might continue to work."

Church World Service asks that suits and overcoats especially be sent at the earliest possible moment, and that $1.00 shall accompany each suit or overcoat, to pay transportation on the garment and to help feed the recipient.

* * *

NEW VESTIBULE TO BE DEDICATED

New York, N. Y.—The dedication of the new vestibule at the Church of the Epiphany will take place on October 29 at 4 P. M. The Very Rev. John Wallace Suter, D. D., dean of the Washington Cathedral, and former rector of the parish, will officiate with the present rector, the Rev. Hugh McCandless.

The vestibule was given in memory of two wardens of the church, Percy R. Pyne and Percy R. Pyne, Jr. It is in the same style as the rest of the building, a modern adaptation of French Gothic architecture.

Present plans for future expansion of the church include the erection of a chapel at the corner of York Avenue and 74th Street and the lengthening of the nave when that becomes necessary.

* * *

BISHOP BLOCK'S 10TH ANNIVERSARY CELEBRATED

San Francisco, Cal.—Two thousand people filled the nave of Grace Cathedral to assist their diocesan in the celebration of his tenth year as a bishop in the Church of God. Bishop Block was consecrated on the Feast of St. Michael and All Angels 1938, when he became bishop-coadjutor to the Right Rev. Edward Lambe Parsons. On Bishop Parsons' retirement in 1940 Dr. Block became diocesan. Both Bishop Parsons and Bishop Gribbin, sometime bishop of Western North Carolina, were in the sanctuary.

Evensong was sung by the Very Rev. B. N. Lovgren, dean of California, the choristers of the Cathedral, and some fifty students from the Church Divinity School at Berkeley. The Dean was assisted by Dr. Henry H. Shires, Dean of the Divinity School, and the Rev. John Leffler, D. D., rector of St. Luke's Church in the See City. After the anthem following the Third Collect, Dr. Rifenbark, president of the Standing Committee and rector of San Jose, paid a moving tribute to the Bishop as a friend to all men, a true Father-in-God to priests and people, and an executive of rare ability. But the highlight of this magnificent service was Bishop Block's colorful account of his experiences at the Lambeth Conference.

* * *

125 LAYMEN ATTEND

Wilmington, Del.—One hundred and twenty-five laymen, representing all parishes and missions in the diocese of Delaware, attended the two-day meeting of the Lay Conference held recently in St. Andrew's School, Middletown, Del.

Bishop McKinstry made the opening address, following which the delegates divided into seven discussion groups. In these groups the sections of the Lambeth report were studied by the groups who reported their findings at a general meeting later.

The necessity for all Christian communicants to stand together in the fight against communism was stressed by Lieut.-General John C. L. Lee, U. S. Army, Ret., former commander of

American forces in Italy, now executive secretary of the Brotherhood of St. Andrew in the Episcopal Church, in his address at the Layman's Conference of the Protestant Episcopal Diocese of Delaware held Saturday and Sunday at St. Andrew's School in Middletown.

General Lee addressed the conference on Saturday evening. He took as his topic, "Action Now." He stressed the need for church unity coupled with tolerance, in the world today.

In the discussion group led by Mr. Theisen where the topic was the Anglican Communion, the group urged Bishop McKinstry to formulate a diocesan program through all the parishes for the recruitment of men to enter the ministry and also recommended the adoption by all parishes of a direct financial obligation to support and expand the seminaries.

This group stressed the responsibility of the Anglican church for leadership in the world today, the need for recruiting more clergy and the strengthening of seminaries which are the training schools of the clergy.

* * *

102ND ANNIVERSARY CELEBRATED

By One of Oldest Churches In Detroit

DETROIT, MICH.—St. Matthew's Church celebrated during the week September 19-26 the one hundred second anniversary of the founding of the parish. Services on September 19 began the observance, with the Rev. Norman F. Kinzie, Ph. D., of East Lansing, as special preacher at 11:00.

September 21, St. Matthew's Day, there was a special service of the Holy Communion. On September 26, concluding the anniversary observance, the Rev. F. Rickesford Meyers, rector, preached the anniversary sermon.

St. Matthew's Parish ranks among the oldest in the city of Detroit. It was founded as a mission by the Rev. William C. Monroe, a man of fine talent, attractive personality and good education. He was ordained as a deacon at St. Paul's Church, Detroit, in 1846, by the Rt. Rev. Samuel A. McCoskry, first bishop of Michigan. At that time the parish membership numbered about 25. The early story of St. Matthew's runs concurrently with the turbulant history of the United States. It was about September 26, 1807, that a Supreme Court decision declared that slavery was not admissible in Michigan. Many decisions of this nature acted as an inducement for a number of free colored people to migrate to this state.

For more than 60 years St. Matthew's has stood on its present site. From its membership have gone forth many outstanding clergymen, among whom was the Rt. Rev. James Theodore Holly, late Bishop of Haiti. Other members of the parish now in the active ministry are the Rev. Louis H. Berry, rector of St. Philip's Church, Newark, N. J., and the Rev. Birney W. Smith, Jr., rector of St. Margaret's, Dayton, Ohio.

Parish status was granted St. Matthew's in 1907 under the rectorate of the late Rev. George C. Bundy. Through the years, St. Matthew's has been a force for good in a downtown neighborhood. The parish exerts there an influence similar to that of Trinity Church at the head of Wall Street in New York City.

Plans for the erection of a new building are now in progress and it is hoped that operations will begin shortly. The present congregation numbers about 750 communicants.

* * *

PROGRAM OF EVANGELISM UNDER WAY

Philadelphia, Pa.—The fall program of Evangelism in the Diocese of Pennsylvania began with a series of conferences on "What a Layman Can Do To Help His Parish and His Rector." Each of five meetings for different geographical groups was addressed by a layman, a priest, and by Bishop Hart. All the meetings were held within one week: September 28-October 1. Bishop Hart stressed the importance of an atmosphere of fellowship and hearty worship among the people of the parishes if and when persons attracted to the church by the national radio broadcasts on Friday nights enter the doors of our churches. "If they fail to find real fellowship and true lay participation in worship, the Church will lose an opportunity that will never come again," says Bishop Hart.

Beginning Tuesday, October 12, and continuing for six Tuesdays the Department of Christian Education of the Diocese of Pennsylvania, will conduct a School of Christian Education. Classes will include subjects and speakers as follows: "The Church's Faith," Rev. Charles M. Coldern, faculty of Philadelphia Divinity School; "Workshop for Teachers," Miss Beryl M. Newman, Secretary Department Christian Education; "Liturgy and Life," Rev. Stanley Brown-Serman, of faculty of Virginia Seminary; "Epistles of St. Paul," Rev. William H. Dunphy, rector St. Mark's Church, Philadelphia; "How to Use Audio-Visual Methods and Materials," Rev. George B. Ammon, Luthern Publication House; "The Lambeth and Amsterdam Conferences" by various speakers who attended these sessions.

* * *

FAVORABLE COMMENTS COMING IN

Stations Carrying National Council's Radio Program Approve Broadcast

New York, N. Y.—National Council has announced the schedule for the second block of three plays to be presented on the radio program, "Great Scenes From Great Plays." They are:

October 22—"Dark Victory," with Celeste Holm and Walter Abel; October 29—"On Borrowed Time," with Boris Karloff and David Anderson; November 5—"Little Women," with Joan Caulfield, Betty Caulfield, Rosemary Rice and Susan Douglas.

One of the responses which have come to the National Council is highly favorable comment from radio stations carrying "Great Scenes From Great Plays." One station director wrote: "I have been interested in religious broadcasting for many years. This particular idea intrigues me because I believe it could possibly have a greater impact on people and better promote the cause of real religion than the conventional type of religious broadcast. I believe the Protestant Episcopal Church will derive a great deal of publicity and benefit from this series of broadcasts, and my only regret is that my own Church did not think of it first."

That came from the South. From the middle west came another letter from the general manager of an important radio station. He said that he is the son of a Congregationalist minister, and is especially interested in the new program. "It will be possible to reach and retain the interest of thousands of people who take their religion for granted. The message will penetrate not only in the Episcopal Church, but in churches of all denominations. Every Church of every faith will owe their gratitude to the Episcopal Church for this program. It is unfortunate that it is necessary to sell the public on religion, but such is a fact. This is far and large the best approach to the problem to date."

From the northeast came a letter from the president of a radio station, explaining that his station has a firm policy against acceptance of commercial religious programs. In this case, however, he said, "We just felt that we could not afford not to broadcast the program and deprive our listeners of top-quality material, direction and acting."

* * *

NEW ST. THOMAS' DEDICATED

Trenton, Mich.—During September, the new building of St. Thomas' Church, Trenton, was dedicated and officially opened. The original building was destroyed in a disastrous fire in December, 1946, and was greatly mourned as one of the few remaining landmarks of historical interest among church edifices in this part of the country.

The new St. Thomas' Church was formerly a Martha-Mary Chapel in Macon, Mich., and was purchased by the congregation from the Ford Foundation. It was moved 82 miles to the present site in Trenton—through Clinton, Manchester, Ann Arbor, Ypsilanti, and

down the new Expressway.

The opening of the dedication period was a candlelight service on Sunday evening, September 12, at which the Rt. Rev. Richard S. Emrich, bishop of the diocese, preached the sermon and dedicated the building. The Rev. C. Clare Backhurst, rector of the parish, invited former rectors and clergymen of the Convocation to participate in the service, including the Rev. Warner L. Forsyth of Grosse Ile; the Rev. Lawrence E. Midworth of the Church of the Epiphany, Detroit; the Rev. Hedley G. Stacey of Christ Church, Dearborn; the Rev. Waldo R. Hunt of St. John's, Wayne; the Rev. William A. Saunders of Allen Park; the Rev. Ralph W. Parks of Wyandotte; the Rev. Walter B. Williamson of River Rouge; and the Rev. George Backhurst of St. Clair.

The Rt. Rev. Russell S. Hubbard, suffragan bishop of the diocese, made his first official appearance in Michigan as preacher at a candlelight service in St. Thomas' Church on Tuesday evening, September 14, the service being followed by an open house for the people of the community and the diocese as well as the parish. Clergy of the diocese, also the clergy of other denominations in the community were invited to take part in the service.

Many of the furnishings of the new building are of more than ordinary interest. The crystal chandelier is a museum piece from Greenfield Village. The wrought-iron work on the steeple and in the outdoor lamps was made by the village blacksmith at Greenfield Village. The pews and paneling are solid old black walnut. Other old furniture, salvaged from the fire, has been refinished, including the Altar, and the parish Altar Guild has made new tapestry hangings conforming to the English tradition. The walnut riddle posts were made by the Ammidon Company in Baltimore, Maryland. At the top of the posts are carved polychromed figures of saints, imported from England.

* * *

CHRIST CHURCH OBSERVED 200TH ANNIVERSARY

York Springs, Penn.—The two hundredth anniversary of the founding of Christ Church was observed by a special service recently at which Bishop Heistand of Harrisburg preached the sermon. Historical addresses were made by rectors of two daughter parishes of Christ Church, Canon Paul S. Atkins, of St. John's, York, and the Rev. Earl M. Honaman of St. John's, Carlisle. The retired Bishop of Harrisburg, Hunter Wyatt-Brown, also made an address.

Schools of religion are being held in seven places in the Diocese of Harrisburg on six successive Monday evenings. Courses are given by clergy of the diocese on church school methods, American Church history, the Bible and the Eucharist.

Personal Notes

CLERGY CHANGES:

A new Mission at Prudenville, named All Saints', is under the care of the **Rev. Sidney S. Rood,** in addition to his work at St. Paul's, Gladwin, and Grace Church, Standish.

* * *

ORDINATIONS

PRIEST

In the Church of St. John's-in-the-Wilderness, Copake Falls, N. Y., on the Nneteenth Sunday after Trinity, October 3, by the Rt. Rev. Frederick L. Barry, D. D., bishop coadjutor of Albany, **The Rev. Gerald Stewart Bliss** was ordained to the priesthood. The sermon was preached by the Rev. Allen Webster Brown, under whom Mr. Bliss has served his diaconate at Christ Church, Hudson. He will now be in charge of the Church at Copake Falls and will reside in that village. Participating in the ordination were also the Rev. Reginald T. Bliss, a brother of the ordinand, and the Rev. J. Hugh Hooper, his uncle.

* * *

MARRIAGE

The Rev. Paul Stadius and Miss Loraine McGrath were married on September 8, 1948, in Trinity Church, Thermopolis, Wyo. The ceremony was performed by the Rt. Rev. J. Wilson Hunter, D. D., Bishop-Coadjutor of Wyoming, assisted by the Rev. C. E. Wilson, warden of St. Michael's Mission, Ethete. Mr. Stadius is the deacon in carge of Trinity Church.

MAPSICO CHURCH

(Continued from page 7)

backdrop of the church yard and surrounding forest . When the church was closed over a quarter of a century ago automobiles had not come into general use in rural areas. The condition of the highways did not encourage motor travel and on such wooded roads as the one leading to Mapsico, even the owner of a Model T had to choose his season if he expected to get to the services on time. The families who lived at "Weyanoke," "Sherwood Forest," "North Bend," "Teddington," "Byrdwood," "Longwood," "Bel Air," "Bush Hill," the "Glebe" and other colonial homes located in the lower end of Westover Parish, were regular communicants at Mapsico, but they came, according to the period, in coaches, surreys (with and without the 'fringe on top'), buckboards, wagonettes, gigs, buggies, or on horseback.

There is a story about one aristocratic gentleman who rode horseback to the church and who seems to have been extremely wary of feminine dominance. even in religious matters (or did he take one julep too many before leaving home on the Sunday in question?). Be that as it may, he arrived early, tied his horse to a tree and joined a group of men who stood talking in the churchyard. The sweet tones of the organ presently reached their ears and one of the good women of the church appeared in the doorway to invite the men inside.

All obeyed her summons except our glowering friend who hurried away to his horse mumbling as he went:

"I won't come in but I'll go home. No woman is going to tell me when to come into my own church!"

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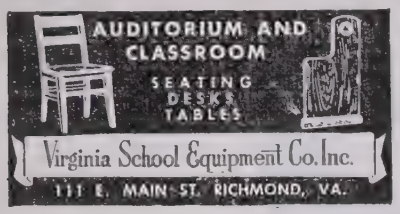

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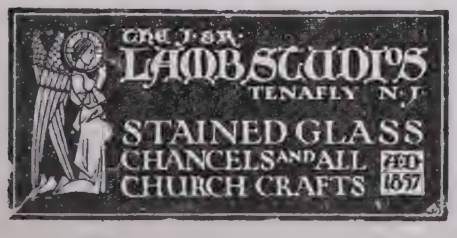

POST HASTE
(Continued from page 2)

Holy Communion as that none should be admitted to it unless they be confirmed". The reply of the bishops was: "There is no inconvenience, and you elsewhere desire this very thing". [Proctor and Frere, **A NEW HISTORY OF THE BOOK OF COMMON PRAYER**, p. 185.] In this instance it seems clear that both the Anglican bishops and the dissenting presbyterian ministers took the rubric to mean just what it says. The events of 1662 are the history of today.

In clarification I quote the Rev. Dr. C. B. Moss, a well known Anglican priest: "It is an universal rule of the Church that no one may ordinarily be admitted to communion who has not been confirmed. It was universal in ancient times. . . . The Church of England allows an unconfirmed person to receive communion only if "ready and desirous to be confirmed", which merely contains the pre-reformation rule. . . . The written formularies of the English Church [and as adopted by the American Episcopal Church, see B. C. P. pgs. 281, 299] were drawn up in an age when everyone was a member of the Church, and therefore do not forbid the communion of non-members (though the Canons of 1604 declare those who separate from the Church to be ex-communicated). But they do forbid the communion of those who are neither confirmed nor willing to be confirmed". [Rev. C. B. Moss, **THE CHRISTIAN FAITH**, pgs. 346, 347.]

I submit that the foregoing excerpts nullify the statements made in your editorial paragraph. Adherence to a rubric of the Book of Common Prayer is no "recent" interpretation in contradiction of history, but rather a loyal observance of a law of the Church which history shows to have been the normal practice of the Church Catholic from the earliest times. The rubrics of the Book of Common Prayer as they now stand, in or out of an "historical context", make no provision for "open communion", i. e., the communicating of people who are not members of the Church and have no desire and intention of becoming members, at Her altars. The rubrics must be drastically changed if there is to be any legal or moral support for such action in them. Loyal Church people (clergy and laity alike) must be alert to prevent such action by the so-called "liberal churchmen".

In closing may I suggest that you read Dom Gregory Dix's pamphlet, **Confirmation in Relation To Baptism**, for a survey, in historical context, of the rite of Confirmation. This pamphlet shows why the Anglican Communion rightly places such emphasis on Confirmation as a prerequisite for the complete participation of the individual in the Body of Christ, the Holy Catholic Church.

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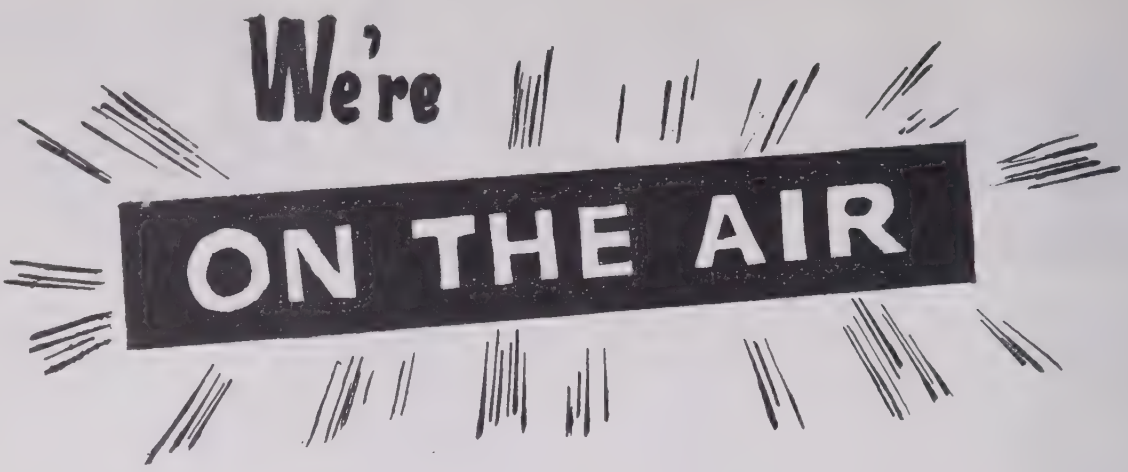

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Church and radio history were both made when "Great Scenes from Great Plays"—the Episcopal radio program—made its debut over nearly 600 coast-to-coast radio stations.

Letters, telegrams and telephone calls from every diocese in the country keep pouring in to National Council Headquarters acclaiming not only the technical excellence of the program but—more important—the spiritual idea behind it.

On the eve of the first broadcast "Cyrano de Bergerac" with Walter Hampden, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, sent a long telegram to each of the 87 Bishops warmly endorsing the program and concluding:

"We as Bishops have a tremendous responsibility to see that our clergy and laity are prepared to welcome the many thousands who will seek Christian fellowship through the Church as a result of our radio program, **GREAT SCENES FROM GREAT PLAYS. . . . So I** ask you in every way to support this program which is in reality a great venture of faith."

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The
Southern Churchman
October 23, 1948

12Aug49
Church Divinity
School of the Pacific
2457 Ridge Rd

United Nations Day

London.—The Archbishops of Canterbury and York have issued the following message in connection with the observance of United Nations Day on October 24:

"United Nations Day which, by resolution of the Second Assembly of the United Nations, is to be observed by the peoples of member nations annually on October 24th, falls this year on a Sunday.

"The indispensable place of United Nations and the great responsibility that rests upon it become daily more evident. It can only grow to full stature as an instrument of world cooperation and good government if it has behind it the intelligent support of the peoples which it represents, and, as the Lambeth Conference recently said, it will fail unless it is upheld by the conviction that nations as well as individuals are all members of the one family under the One God and Father of all. We trust that our own Church, along with others, will strongly support United Nations that it may be rightly directed in its work and growth, and we ask that in all our churches special prayer may be offered for it on October 24th."

Post Haste . . .

Sir: This is to notify the Southern Churchman that Mr. C. Clyde Hoggard, previously a minister in the Methodist Church for fifteen years, has now been confirmed in the Protestant Episcopal Church, and accepted by Bishop Thomas Casady as a candidate for Holy Orders in the Diocese of Oklahoma. He has been licensed as a lay reader. He is serving on the staff of Trinity Episcopal Church, Tulsa, Oklahoma, of which the Reverend Edward H. Eckel, S. T. D., is the rector. It is expected that Mr. Hoggard will be ordained to the diaconate on or about April 7, 1949.

C. CLYDE HOGGARD.
Trinity Episcopal Church
Tulsa, Okla.

Personal Notes

The Rev. Henry B. Getz, formerly rector of St. Peter's Church, Kerrville, Texas, has accepted a call to be chaplain to the Episcopal students at the University of Texas, at Austin, Texas, as of November 1.

Mr. Getz has always been interested in college work and will minister to about 1,700 Episcopal students in the University. There will be a staff of three, the Episcopal Bible Choir Instructor.

The Rev. Robert W. Hibbert, formerly rector of St. Andrew's-on-the-Mount, Harper's Ferry, W. Va., has retired from the active ministry on account of his health, and may now be addressed at 511 Demerest Avenue, Oradell, N. J.

The Rev. Edgar R. Neff, rector of Christ Church, Little Rock, Ark., has recovered from a serious operation and is back at work after spending the summer in California.

The Rev. David R. Covell, Jr., who was ordained deacon by Bishop Reinheimer on October 9, will become assistant rector of St. Paul's Church, Cleveland Heights, Ohio.

The Rev. Milton S. Kanaga, rector of Trinity Church, Coshocton, Ohio, will become rector of Grace Church, Willoughby, and minister-in-charge of St. Hubert's Chapel, Kirtland Hills, Ohio, on November 1, 1948.

The Rev. James Cosbey, rector of St. Mark's Church, Le Roy, New York, will become assistant to the Dean of Trinity Cathedral, Cleveland, Ohio, on November 15, 1948.

The Rev. Clifton A. Best of York, Pa., has been appointed canon missioner of the Diocese of Harrisburg by Bishop Heistand.

* * *

ORDINATION

The Rev. Gordon Duward Bennett was ordained to the priesthood by Bishop Carruthers on October 12, in the Church of the Holy Communion, Allen-

(Continued from page 14.)

OCTOBER

1. Friday.
3. Nineteenth Sunday after Trinity.
10. Twentieth Sunday after Trinity.
17. Twenty-first Sunday after Trinity.
18. St. Luke.
28. Twenty-second Sunday after Trinity.
31. Twenty-third Sunday after Trinity.

* * *

THE TWENTY-SECOND SUNDAY AFTER TRINITY

The Collect

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 43

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Studies In First Samuel

By The REV. J. SHYROCK

First of a series of six articles originally broadcast over Station WFIL, Philadelphia, Pa.

ELI

Classical scholars are accustomed to call the Greek writer Herodotus, the "Father of History." But this title more properly belongs to a man who wrote five centuries earlier, and whose historical work is greater in every way than that of Herodotus. He was the author of a history of the Israelites which covers a period of about a century, and which, in our Bible, now appears as the two books of Samuel.

Originally they were only one book, but in the Greek and Latin translations of the Old Testament a convenient division was made which is now generally accepted. The book is named after the great man who dominates the first half of the period, and who personally selected the two leaders who followed him, so that its title is appropriate.

It is now thought that the book has two principal sources, both of which are anonymous. The later, and less important, sections were made about 700 B. C. The earlier, and greater, author probably wrote not long after the death of David, and three even earlier documents are mentioned, but the writer, unlike the authors of Kings and Chronicles, does not say where he secured his material.

Both as history and as art, the Book of Samuel belongs in the highest place. It is so realistic that certain passages could not be publicly read even today, in an age when we pride ourselves on our realism. It covers an important transitional phase of Hebrew history in so masterly a way that it should be studied today for what we can learn of the forces which play upon our own society, since we are in a transitional phase which is similar in many respects, despite the obvious differences in time, place, and culture.

During the lives of Samuel and David, the Israelites changed from a democracy to a dictatorship, and the futile arguments used by Samuel against this change are now being made in our Congress in opposition to the same tendencies. The historical accuracy of the book has never been seriously questioned, but the important feature is the writer's portrayal of the pressure exerted upon the Hebrews of the day. Samuel's gloomy prophecies were fully verified, but we, who face a similar situation, are just as helpless as the ancient Hebrews before the hidden forces which play upon us.

Besides being a great history, the Book of Samuel is also a great work of art. Its stories are immortal, and its simple, graphic style is full of the touch of genius which prints a scene indelibly on the mind by means of a single phrase. The play of forces is not described by abstract generalities, in the manner of so many modern historians, but by means of events and their effect upon the men who took part in them. The character drawing is superb, so that we can learn to know these men in their strength and their weakness, through the problems they faced and the way they tried to solve them, better than we know members of our own families.

When the book begins, the Israelites were still a loosely organized confederacy of related tribes whose government can be called a democracy. Its only central authority was judicial, rather than executive. The confederacy was held together by religion, not by a civil authority, and the opening chapters tell how even the force of religion was seriously weakened by corruption in high ecclesiastical positions, and by false ideas of religion held by the common people. All the weaknesses of democracy are seen at their worst, and the situation may be best described in the closing words of the Book of Judges.

"Every man did that which was right in his own eyes."

To make matters still worse, the Israelites were surrounded by warlike, well-organized peoples superior to them in material culture, and particularly in weapons. They were not protected by any natural barriers, and the spasmodic unity under exceptional leaders which had saved them repeatedly in the preceeding period was no longer sufficiently effective. For the Israelites were now faced with deliberate aggression by a powerful neighbor, the Cretan nation of the Philistines, who were making use of the epoch-making discovery of iron.

When the Book of Samuel opens, the leadership of Israel rested in a Judge named Eli, who was also the High Priest. He was an old man, who lived at Shiloh, where the Ark of God was kept in a shrine. Eli himself was deeply pious, and well-qualified for his office, except for one defect.

He had two sons, named Hophni and Phineas, who were also priests. It is not unuusal for good men to have children whose characters are quite different from those of their parents—indeed, ministers' sons are proverbial in this respect. The reasons may differ in various instances, but all such cases point to defects of some sort in the parents. Eli appears to have been too indulgent, and because he was old, could not control the behavior of his sons. The result was a public scandal, which undermined the one force which held the Israelites together.

When the people came to Shiloh to offer sacrifices, Hophni and Phineas sent their servants, who took the best part of the offering for themselves, when it ought to have been devoted to the Lord. This practice is described with realistic details which mark great writing.

"The priest's custom with the people was, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, 'Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. . . . Thou shalt give it me now: and if not, I will take it by force."

It is not difficult to imagine what the effect of this would be on the religious feelings of the people. "Men abhorred the offering of the Lord," comments the book. But there was worse than this, for Eli's sons engaged in immoral practices with the women that assembled at the door of the tabernacle of the congregation.

When there is a revolt against organized religion, orthodox people lay all the

blame on those who lead the revolt. They gloss over the corruption of ecclesiastics which is the fundamental cause, and fail to notice that the organization is usually able to prevent any reform from within. In the disasters which follow, they do not see that all might have been avoided if the leaders of organized religion had made some effort to live up to their calling.

The abuses for which his sons were responsible were all told to Eli, and the old man spoke to Hophni and Phineas, using these significant words:

"Ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him?"

But the young men would not listen to their father, and their misbehavior was continued.

In this situation, with the morale of the nation seriously damaged, the Israelites were forced to engage in battle with the Philistines. As could have been foreseen, they were badly defeated.

Then they made a further mistake, of a sort that pious people often make. Their thought ran something like this. Religion comes from God, and the religious organization, with all for which it stands, has been established by God. Surely God will support that which he has established when it is in danger, and not allow catastrophe to befall the faith. If certain religious objects—and practically all religions have such objects—are involved in the danger, then it is unthinkable that God should permit his own to perish. Therefore, let us take our sacred objects with us as we go into danger, and so insure our success.

This is the way Christian authorities argued, centuries later, when they carried what they regarded as the true Cross into a battle with the Moslems on the shores of the Sea of Galilee. Unfortunately, their army was completely destroyed, and no one knows what became of the Cross.

The trouble with this pious point of view is that it is not religion at all; it is magic. God makes no promises that the presence of sacred objects will ensure victory in battle, and the evidence is all to the contrary. When hypocrisy and sin have sapped the vitality of religion, there is no use in falling back on magic, as if symbols and signs and instruments of sacred things had power in themselves, when God's commandments have been ignored.

What the Israelites actually did was to bring the Ark of the Lord into their camp. The thought that this sacred receptacle was with them caused great rejoicing, and even the Philistines were afraid. They rallied, however, and with the cry, "Quit yourselves like men," they fought. The Israelite army was destroyed, the two sons of Eli were killed, and the Ark was captured.

A man of Benjamin escaped the debacle, and ran to Shiloh with his clothes rent, and earth upon his head. Poor old Eli was sitting by the wayside, worrying about what might happen to the Ark, when he heard cries from the city. "What does it mean?" he asked, and the man came in hastily and told him. The army had fled, his sons were killed, and the Ark of God taken.

Eli was ninety-eight years old, and heavy. When he heard what had happened to the Ark, he fell off his seat backward by the side of the gate, and broke his neck.

It is impossible not to feel sorry for Eli, for he was a good man himself, and doubtless he meant well. But he was weak, perhaps because of his great age, but more likely because of defects in his character. His position as judge was too great for him, and if he could not control his own family, he stood little chance of saving his nation in a crisis. He is the type of man who often comes into power in democracies, without the strength of character to wield that power successfully. He could hold services before the Ark acceptably, but he was too feeble to maintain principles in the face of opposition. There are many like him, and his catastrophe is a warning to us.

The Attitude Of Europeans To Americans

By REINHOLD NIEBUHR

It is noteworthy that while there is increasing interest in Europe in all aspects of American life, there is also a growing conviction that we are not concerned with the deeper cultural problems of Europe.

We are strangers. We are met with both gratitude and respect. But it is recognized that in some ways we are almost as much strangers to Europe as Russia is. Not that Europe does not make distinctions between us and the Russians. It is grateful that our power prevents the Russians from inundating the continent.

The Europeans recognize, moreover, that we have both the technical proficiency and the will to "get things done." The continent has an immense respect for Britain. It also has a sense of political affinity with Britain; for the mild socialism of Britain is exactly what the continent would like to achieve if it knew how to get rid of its more anachronistic forms of reaction on the one hand and the Communist virus on the other hand.

But it thinks that Britain is tired and fatigued. The French do not trust the British hegemony in the defense plans of Europe. They are afraid that Britain is too insensible to the danger of a quick occupation by Russian forces. The Germans are afraid that Britain wants to destroy their industrial plants for the sake of eliminating a potential competitor.

Despite the statement of British socialists that the continent does not trust us, it does in fact have a greater confidence in our disinterestedness than in that of any other nation. It does not think that we are more virtuous than the others. It merely believes that we are so rich and powerful that we are not immediately involved in the petty rivalries. Above all it has an immense respect for our technical skills.

But the admiration stops at that point. The Europeans think we approach the more significant problems of culture on the continent naively, as indeed we probably do. The French, for instance, have a very unpopular occupation policy in Germany because the occupation army with all kith and kin lives off of the land. But the French cultural program is brilliantly conceived. The basis of it always is the mutual respect which German and French cultures have for each other above the mistrust on the political level.

Into this area we do not enter at all. Our culture is known primarily through our movies and is therefore not respected. Few cultured Europeans have a genuine respect for our institutions of higher learning, mostly because they are completely ignorant of what they have accomplished.

The contact of our army of occupation with the institutions of culture in Germany has frequently been purely formal and military. With the exception of emigre citizens we have above all lacked officers in command of the German tongue or in contact with the great cultural tradition of Germany before Hitler.

America is fated to exercise great political power for a long time in Europe. It will become increasingly important to achieve more than a political relation to a continent, whose fate is so bound to our own.

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* * *

Augusta, Ga.—Mrs. W. B. White, of St. Paul's Church, has given the church some handsome wooden grilles, conforming in design to the windows and the paneling in the Church, backed with a neutral colored fabric of light weight, recommended by the organ builder. The screens were designed by Kuhlke and Wade, Augusta architects.

The Finite And The Infinite

By The VEN. FREDERICK W. NEVE

When I was an undergraduate at Oxford many years ago I heard a remarkable sermon at St. Mary's, the University Church. This sermon was written by Dr. Pusey, the well known head of the original Oxford Movement, but was preached by Canon Liddon for him as his doctor advised him not to preach it himself on account of his advanced age. What deeply impressed itself on my mind was the statement, as far as I can remember, that the Church should carry on its work independently of natural science. Thinking along these lines brought me to the conclusion that the Infinite affords a far vaster field of investigation than the Finite. It may be said, however, that the Finite is far more accessible than the Infinite because our senses bring us into direct contact with the Finite, and we can therefore, derive an ever-increasing knowledge of the world around us, and take advantage of this knowledge to make our lives more worthwhile to ourselves and to others.

How then can we develop the resources of the unseen world as they seem to be beyond reach? The answer to this important question is not so difficult as it may seem to be, because a close relationship has been established between God and ourselves. For God, though our Creator, and the Creator of the world in which we live, together with the Universe of which it forms a part, nevertheless, has condescended to identify Himself with us by sending His Son into the world to become Man and to die for us upon the Cross for our Eternal Redemption.

During His lifetime, Christ revealed to His disciples what it was necessary for them to know about the Father and the kind of life which they were to live here on earth and the future destiny of mankind. He also instructed His disciples in the means by which they could communicate with God, by giving to them the Lord's Prayer which has come down to us as an inheritance from them. Thus we find that the Infinite is more nearly related to us than the Finite because we can realize at any time that we are in the Presence of God and can speak to Him and also have the assurance that we are really holding communion with Him. Moreover, we have a right to feel that by what He has done for us through His Son Jesus Christ, that He must have the deepest interest in our welfare for Time and for Eternity because He is Love and can be relied upon to do everything for our welfare from the Infinite resources which He has at His disposal. "He that spared not His own Son but delivered Him up for us all how shall He not with Him also freely give us all things."

Our chief and abiding interest should therefore be directed towards the Infinite, even God Himself through our Lord Jesus Christ, who has revealed Himself to us as the Way to the Father. We are told by Christ that with God all things are possible and since He has given us exceeding great and precious promises of what God can and will do for us and for the world through us, there is no telling how wonderfully we can be used by Him in fulfilling His purpose with regard to the world and mankind in general.

Perhaps there has been no time since the First Days of Christianity when great leaders were more needed to make manifest to the world what God can and will do through even single individuals who have wholly consecrated themselves to fulfill His Purpose in regard to mankind and the world. It must be remembered, however, that all true Christians by their union with God through Our Lord Jesus Christ, have become possessed of possibilities which should make every one of them a manifestation of the Love and Power of God. Christ Himself has envisioned this transformation when He placed in the Lord's Prayer the words, "Thy Kingdom come Thy will be done on earth as it is in Heaven". It must not be forgotten, however, that the finite mind is incapable of entering into this close relationship with God without Faith, which is an essential means of bringing the Finite and the Infinite into unison. Because this truth is not sufficiently realized the Christian Faith has been subjected to much criticism and unbelief. To the finite mind without Faith the Infinite is a sealed book.

The promises which Christ has given us as to what God can and will do to enable His Church to bring in His Kingdom here on earth, are so great and wonderful that there is no reason why, by a living faith in them, a great transformation of world conditions should not become possible and actually realized. It would seem as if Christians generally are becoming more and more conscious of the necessity for a great forward and united movement towards this end, since otherwise we may be faced with the threat of imminent annihilation.

The finite mind, in its investigations among the secret forces which form part of this world in which we live has come across a power which lies at the very base of all matter, namely atomic power, which gives to any nation which has come into possession of the secret, a dominant position over all other nations. But the atom is the most minute, when taken by itself, of all forms of matter. What then must be the power of God the Infinite One who is the Creator of the atom.

It would seem, therefore, that the most reasonable thing for us to do, since the Infinite is accessible to us through Our Lord Jesus Christ as the Way to the Father, and we are assured by Christ Himself as the Son of God that God is Love, would be to associate ourselves with God and seek to be used by Him for the fulfillment of His Purpose with regard to ourselves and the world around us. Physical force does not hold the supreme place, for since God is a Spirit and "they that worship Him must worship Him in spirit and in truth", to have communion with God raises us above the physical universe into the spiritual world in which spiritual power holds the supremacy over all merely physical forces. We must remember that we not only have a physical nature but we have a spiritual nature as well. We are in fact spiritual beings and as such we can hold communion with God and can receive from Him Spiritual Power which alone enables us to live the Christian life as it should be lived.

Christ instructed His disciples before His Ascension to wait in Jerusalem until they were "endued with Power from on High", which clearly implied that Christianity could not win the world for Christ without it. This is just as true now as it was then; if the Kingdom of God is to come upon this earth men must be inspired with the Power from on High and learn to use it in full measure. What is urgently needed is faith to believe that God has entirely at His disposal an Infinite amount of spiritual power fully capable of transforming this world into an earthly paradise. This faith in the complete possibility of this transformation must be coupled with the unshakeable determination, by God's help, to bring it to pass.

Natural Science has revealed to us the possibilities of the Finite and at the same time its limitations, for it has clearly shown that the forces which it has revealed are in danger of being used for the frustration of future progress, the destruction of civilization and even of man himself. The hope of the world lies therefore, not in the Finite but in the Infinite, that is in God Himself. If the Christian Church would only seek earnestly and diligently to develop the resources of the spiritual world as the

(Continued on page 15.)

Reformation Protestantism and Ancient Catholicism

We Protestant Episcopalians often say that our Church is both Protestant and Catholic. To this historical fact we frequently ascribe the tensions within our communion. Proud as we are of our heritage, we are apt to assume that these two strands are basicly as unable to mix as oil and water. They are antithetical and opposites. We rather expect, therefore, that strain and stress must always be a normal part of life within the Anglican Communion.

That there are such tensions in our Church is all too apparent today. But the very forms this stress is taking reveals that we have not been true to ourselves! For we criticize each other in terms of modern Protestantism and modern Roman Catholicism. Anglo-Catholics are accused of being Romanizers and imitation Italians, interested in the trivialities of ecclesiastical millinery and ceremonial elaboration. Evangelicals are called pan-Protestants. They are said to be the party of intinction, remarriage of divorced persons and reunion with Presbyterians.

Such attitudes make it hard for us to live together in a single Church. Thus we see increasing ill-will, party spirit and party politics in the Episcopal Chuch. Conventions and elections have been tragic scenes of partisan action.

Our tragic error is that we have equated the Protestantism and the Catholicism in our Church with modern, twentieth century Protestantism and with modern Roman Catholicism. Yet neither of these are our heritage! Modern sectarian Protestantism is far from the Protestantism of the Reformation. Modern Roman Catholicism is far from primitive Catholicism. Present day Romanism is Counter-Reformation Catholicism, born in great part out of the Council of Trent. Present day American Protestantism is the result of social and religious forces far removed from Luther, Calvin and Cramner.

Modern American Protestantism is shot through with the philosophy of liberal optimism. There are prophets of a more stalwart faith, but they cry in the wilderness. Modern Protestantism's sense of sin is meager and seldom pierces to the heart of evil. Salvation is mechanical and individualistic. We are to be saved from a future hell and for a future heaven. Christ is viewed as our great example. Or He is a great ethical teacher. Or perhaps He is a social revolutionary. The Church as Church is relatively unimportant. Most Protestant laymen go easily from one denomination to another and see no difference between them. Preaching has become the great sacrament of modern Protestatism, yet much preaching is moralistic and ethical exhortation. An increasing professionalism is seen as boards, executive secretaries and directors of one kind and another multiply. While there is a trend to liturgical worship, most Protestant worship in America is sentimental, subjective and empty of spiritual virility. While Protestant Churches like to boast of their progress in social action, there is more amelioration than solution; and a readiness to compromise rather than to proclaim sharply dissident Christian truth.

But such Protestantism is far from the faith of the Reformation! Reformation Protestantism preached justification by faith in Almighty God. It called men to a salvation that was a resurrected life lived to the fullest in this world as well as in the next. It worshipped Christ as the Divine Saviour. It restored the Holy Scriptures and the sacrament of the Word to their rightful place in the Church, but it also held firmly to the two sacraments instituted by Christ. Those first Protestants were "high Churchmen," to use a modern phrase. The priesthood of all believers was to be exercised within the Church, not in rampant individualism. They kept the riches of the centuries of Christian devotion as the basis for their reformed worship. They saw all areas of life as under God.

This is the Protestantism that is our precious heritage! It was not simply a protest against Rome. It was a witness for essential Christian truth. It was a necessary, God-inspired movement that recaptured many of the original meanings of the Christian faith. This Reformation Protestantism we must cherish!

As present day Protestantism is unlike Reformation Protestantism, so is present day Roman Catholicism unlike that Catholicism of which we boast in our ancestry. Modern Catholicism in its Roman Counter-Reformation form is literally modern. It stresses good works as the way of salvation. One can store up good works unto salvation in a treasury of merit. It has a legalistic conception of sin. In the everyday life of the Church, Christ is distant and forbidding as compared with the saints and the Blessed Virgin Mary. The sacraments, mutilated, smack of magical manipulation in the doctrine of transubstantiation. The mass itself is not in a language understood of the people, while the devotions that supplement it are exaggerated, baroque and sentimental. Preaching the Word of God is not honored except by a few specialists. The hierarchy has seized control of the Church and the laity have been subjugated to impotence and unimportance.

The typical social action of the Church is either as a pressure group or as a political force. This is modern Roman Catholicism. It is not in anyway the Catholicism of our heritage!

That Catholicism is primitive Catholicism. In those early centuries, good works were seen in proper place relative to faith and the grace of God. Sin was no mere error, or missing of the mark. Said St. Clement of Alexandria, "Sinning arises from being unable to determine what ought to be done, and being unable to do it!" Christ was the immanent revelation of God, who came into this world not only as Judge, but as Redeemer, Shepherd and Saviour. Early Catholicism knew no veneration of the Blessed Virgin Mary, though it rightly respected and honored her as the Mother of the Lord. The sacraments were the divinely appointed mysteries whereby His Grace was bestowed upon men. Worship was in the language of the people, and though in every age, some are tempted to devotional excesses, it was generally clean, robust and vital. The laity were given share in the life and government of the Church. The Christian life allowed no compromise with the world. Society was not apart from the will of God!

This was ancient, primitive Catholicism. This is the Catholicism of our Anglican heritage. It mixes well with Reformation Protestantism, for both have common aim. The tensions between such Catholicism and such Protestantism represent the rightful paradoxes of a religion that goes to the depths of life and faces reality there. It is not the bickering, false tensions of modern partisan Anglo-Catholicism or aggressive Pan-Protestants.

We believe that the great majority of Episcopalians stand in this heritage, though often without understanding it. We believe that most Episcopalians are proud that their Church has this dual ancestry of Catholicism and Protestantism. They do not want their Church to deny either strand; to barter ancient Catholicity for pale modern Italianate copies or to give up our own stalwart Reformation Protestantism for watered-down twentieth-century sectarian substitutes. Somehow they sense that this great heritage is the peculiar treasure of Anglicanism. This is the essential genius of our Church. This is the evangelical position in the best sense of that great term, for it brings to us the whole evangel, the full measure of the Gospel of our Lord Jesus Christ!

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

THE SYMBOL OF THE FAITH: A STUDY OF THE APOSTLES' CREED. By George Hedley. Macmillan. $2.50.

Those who read and enioved Dr. Hedley's **Christian Heritage in America** will find this new book on the creed even more stimulating and thought-provoking. Dealing with the deepest issues of faith in language suited to his Mills College congregation, he takes the creed phrase by phrase and indicates the difficulties which it poses for the modern man, and then he makes clear that the creed is a "symbol of the Faith" and that this is more important than taking it literally. He admits that in his literal-minded days, he got to the point where he could hardly say the creed at all; and then he began to see that because the creed was the product of the Church and because he believed in th "holy universal Church," he could express his faith through the creed. The reader who is skeptical of creeds will find much help in this scholarly, honest, and Christian interpretation, while those who already accept it will discover new meanings and quite a bit which will bother them. His frank dealing with the Virgin Birth, for example, combines scientific and historical accuracy with religious insight in a way which will be new to most lay people. His chapter on "the surprising silence" (where the life of Jesus is covered by a comma) indicates what Jesus meant to the early Church and to us today. This reviewer is going to place this book in his church library and use it with his adult confirmation classes, for it relates our beliefs to our daily living and gives meaning to life in this 20th century.

R. C. M.

* * *

WOMEN AT PRAYER. By Hazel T. Wilson. Pilgrim Press. $1.25.

From many sources prayers have been gathered and the arranger hopes they will be used each morning by women in a prayer crusade for peace as part of their personal devotional life. Other themes in addition to the general one of peace have been included without classification. Blank pages are provided for the reader to add prayers and poems of her own choosing. There is also a section of collected religious poems, some of which are actual prayers.

ANNE E. SHIELDS.

* * *

LORD, TEACH US TO PRAY. By Paul Claudel. Longmans, 1948. $2.00.

The author, Paul Claudel, is the famous French poet, dramatist, and diplomat of modern France. His earlier religious drama—the Satin Slipper—was a very powerful dealing of a religious conversion. The title of this book is misleading, for the book is really a series of meditations—as unusual as is the author himself—on unusual religious themes. The chapter headings themselves indicate this: The Mysterious Island, The Cellar Key, Under the Stairs, One Lost to the World, At the Ford of Jacoc, and Out of Prison. Written as they are by a convinced Roman Catholic they presuppose acceptance of Roman theological positions. It is not an easy book to read, but it is most rewarding for those who will read it humbly and with docility.

CHARLES F. WHISTON.

* * *

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE. By William Law. Westminster Press, 1948. $2.00.

A Serious Call has long been one of the great religious classics which have been out of print. All of us owe a great debt to Dr. Moldenhawer, who has written a splendid introduction to this volume, and to the Westminster Press for again making available this unrivaled work to the public. Our age needs this book as did the age in which Law wrote it. Here is a book to awaken Christians to the distinction between psuedo-Christianity and vital, deep Christian living. Church Christianity so easily becomes surface religion, and encumbered with the traditions of men. William Law can again serve our generation by convicting us of sin within the Christian churches.

CHARLES F. WHISTON.

* * *

CHRIST AND HIS GOSPEL IN RECENT ART. By Albert Edward Bailey. Scribners. $2.00.

There are 32 full-page black and white reproductions of the best of modern art, with adequate commentaries, in this fine and helpful volume which will find its most extensive use in church schools. It includes four by von Gebhardt, two by Orozco, two by Sargent, one by Rivera, and others of equal importance. This book is refreshing and at times startling, and is sure to be popular with those seeking the deeper meanings of Christian living.

R. C. M.

A Page for the Family

Mrs. E. E. Osgood, Editor

WHEN I SURVEY THE WONDROUS CROSS

Chosen Anniversary Hymn

When I survey the wondrous Cross
  On which the Prince of Glory died,
My richest gain I count but loss,
  And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
  Save in the Cross of Christ, my God;
All the vain things that charm me most,
  I sacrifice them to His blood.

See, from His head, His hands, His feet,
  Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
  Or thorns compose so rich a crown?

Were the whole realm of nature mine,
  That were an offering far too small:
Love so amazing, so divine,
  Demands my soul, my life, my all.
—Isaac Watts, 1707.

The above hymn was written by Isaac Watts whose Bicentennial is being observed by many Churches in many countries at this time. Isaac Watts died November 25, 1748. He began his hymn writing at the age of 18 years. He wrote many beautiful hymns and after 200 years many of them are being sung today and are very popular. Among them being: "O God, Our Help In Ages Past," "Joy To the World, the Lord Is Come," "Am I a Soldier of the Cross," "Jesus Shall Reign Where'er the Sun," "When I Can Read My Title Clear," and many others familiar to us all. The World Music Committee selected "When I Survey the Wondrous Cross" as his Anniversary Hymn, because it has been the favorite of many eminent men all through history. Watts has been called by some "the father of hymn singing" in the Church. Until his writings the Psalms of David were the Church's only hymns.

Besides his great hymns and his profound works in theology and philosophy, he wrote that beautiful lullaby which has put so many little ones to sleep in days gone by:

Hush, my dear, lie still and slumber,
  Holy Angels guard thy bed.
Heavenly blessings without number,
  Gently falling on thy head.

And then this remarkable Moral Song:

Let dogs delight to bark and bite,
  For God hath made them so;
Let bears and lions growl and fight,
  For 'tis their nature to.
But children, you should never let
  Your angry passions rise;
Your little hands were never made
  To tear each other's eyes.

* * *

IS IT JUST "COLD CASH"

By the Rev. Richard G. Preston,

Rector, All Saints Church, Worcester, Mass.

We sometimes hear the expression "cold cash." What a misnomer! As a matter of fact, your money is a part of you. It frequently involves "blood and sweat and tears."

Money is minted life. When you give it, you are giving of yourself,—the time and thought and effort that you spent in earning it. That is why what you spend your money for is so important. It is at least one expression of your estimate of your life,—what you think is most worthwhile, what you believe deserves "priority."

This is why giving to the Church is not just a financial matter; it is a spiritual transaction.

By your pledge, you are giving of yourself to Christ and His Church.

You are proclaiming that among all the legitimate interests and activities which make up your life none is more important than those spiritual truths for which the Church stands.

May your pledge to the Church for 1949 be an adequate expression of your loyalty to Christ and your desire to help carry out His will in our tragic world.

* * *

PRAYER BOOK PAGE BY PAGE CXLII

The Rubric providing for the consecration of more bread and wine is rarely used nowadays, because the cup is replenished from the flagon and supplies of wafers added to the patton as the need arises, it being assumed that the first consecration included the entire supply.

Also the Rubric about the elements that are left is very generally disregarded, on the one hand by the Anglo Catholics who now make a regular practice of "reserving the Sacrament," and on the other hand by the low churchman who leave it to members of the Altar Guild reverently to dispose of the remaining elements.

The concluding prayer of Thanksgiving like every other part of the Prayer Book has its origin in the Bible. Thus the "spiritual food" is found in the 6th chapter of John's Gospel, vs. 35, and the fact that we are "members incorporate in the mystical body of Thy Son" is found in the same Gospel vs. 20 and chapter 14, where our Saviour tells us, "At that day ye shall know that I am in My Father, and ye in Me, and I in you." St. Paul tells us in Romans 8, vs. 16-17, that we are "heirs of God and joint heirs of Christ."

The prayer then proceeds to look forward, asking for grace "to continue in that holy fellowship and do all such good works as Thou has prepared for us to walk in." Here is a happy thought for those who are physically handicapped that God will only expect of them such good works, as he knows they are capable of rendering. In some cases a cheerful smile through suffering and limitations is a "good work."

This prayer is found in the first Prayer Book of 1549, and may have been composed by Archbishop Cranmer, although its origin seems to have been more in the Eastern Liturgies than in the Western, and is a fitting conclusion to this beautiful and inspiring service.

R. CARY MONTAGUE.

* * *

FAITH IN THE HOLY SPIRIT

It is said that on a tombstone in Essex, England, dating back to about 1440 there are the following lines:

"When pictures look alive with movement free,
  When ships, like fishes, swim beneath the sea,
When men, outstripping birds, shall scan the sky,
  Then half the world drenched in blood shall be".

As we look back on the events of the last ten years it would seem as though the prophecy cut on that tombstone had been fulfilled. Now we live in a period of upheaval and change. The pessimist, the isolationist and the self-centered and selfish live as though there was no hope for the present or the future. Men of faith on the other hand, with the heritage of the Hebrew prophets and the consciousness of the presence of the Holy Spirit, do have hope and are willing to live and act accordingly. Mankind will go forward as we as individuals and groups lay hold on the spirit of God. It is His spirit working in and through us that will give us the strength and the power that we need for the tasks and the opportunities that are ours to further the cause of God. Then we shall know that it is the Lord God that has put His Spirit in us to do His will. We need to open our eyes to see and our souls to feel and our minds to comprehend what someone has called the possibility of insights, beliefs, and values other than our own. E. F. K.

National Council Meeting, October 13-14

By GEORGE LORENZO GRAMBS

Dr. Franklin's Resignation

One of the most familiar, respected, and beloved persons in our Church's life has resigned. Today Dr. Lewis B. Franklin ceases to be the treasurer of the National Council and of the Domestic and Foreign Missionary Society. But that doesn't mean he has cut all ties with the National Council, for by resolutions adopted he will serve as an additional member of the Overseas Department and until the next annual meeting of the Council as a member of the Committee on Trust Funds.

An executive session was the prelude to the reading of Dr. Franklin's letter of resignation. It was known to Council members and the staff at 281 for some time that this was to be expected, for the Treasurer wanted to resign at the last General Convention, but he had been persuaded by the Presiding Bishop not to resign at that time. Well, the hour arrived after 29 years of good service to the Church, and no less to his Lord and Master. Typical of his absolute honesty he refused to accept the full retirement allowance that veterans of 30 years' service get, but insisted on its being 29/30 of what he would have received with one more year in office, and most of it will be paid by the insurance company.

With the acceptance of his resignation Bishop Sherrill presented to Dr. Franklin on behalf of the Council a period silver inkwell with the remark, "George III, dated 1776." It is actually three inkwells, and in accepting the gift, Dr. Franklin said, "I suppose this one is for black ink and this one for red. It is my hope that both for the Church and for myself the black inkwell will always be full and the red inkwell always empty."

Many fine things were said by the Presiding Bishop and others about his service, but they are all included in the Minute of Appreciation drawn up by Bishop R. Bland Mitchell, the one remaining member of the National Council who was with Dr. Franklin in 1919, Dr. John S. Higgins, and Mr. C. McD. Davis:

"Lewis Bettelle Franklin, Doctor of Civil Law, consecrated layman in the service of Christ and His Church, a spiritual force in the Church's Mission for 29 years as Treasurer of the Domestic and Foreign Missionary Society and of the National Council.

"Dr. Franklin as a young man attained eminence in the banking world, the fruits of which for over half of his life he has dedicated to the financial guidance of the whole Church. Having been drafted by his country as a dollar-a-year man to organize the Liberty Loan campaigns during World War I, and having successfully completed that work, he returned to New York in 1919 shortly after the Nationwide Campaign for the Church's Mission had been launched.

"As a Churchman, this great forward movement caught his imagination. Bishop Arthur S. Lloyd, then President of the General Board of Missions, which had launched the campaign, recognized in Dr. Franklin the potentialities which the Church has since seen come to such devoted fruition. Dr. Franklin studied the Campaign program, was convinced of its soundness and possibilities, and offered his services as a full-time volunteer.

"In this capacity he directed the organization of the Church's first Nationwide Every Member Canvass. The General Convention of 1919 elected him as Treasurer of the Domestic and Foreign Missionary Society and he became the first full-time Treasurer of the Society. The creation of the National Council by that same Convention put Dr. Franklin in the forefront of the complete reorganization of the Church's functioning life which that revolutionary action involved. He was one of the pioneers in setting the new National Council on its feet and on its way. And he has been a wise guide in its development from that day to this.

"But it is not Dr. Franklin's great gifts and wisdom in finance and organization that we would place first in his contribution to the Church. Undergirding and inbreathing them is his personal commitment to Jesus Christ and his self-offering as a steward and disciple of the Master. Lewis Franklin is first and last an evangelist, on fire as a bearer of the Good News of Redemption for nations and individuals. He has gone up and down this land and across the seas proclaiming the Gospel as this Church has received the same. First of all, Dr. Franklin has given himself, and God has worked through him.

"And now Dr. Franklin, although still in his physical and spiritual vigor, asks relief from his heavy official responsibilities. His personal witness will suffer no dimunition so long as life lasts. And his influence will extend down years to come. The National Council cannot express to him the love and gratitude of its members for the inspiration which has come from him, for the fellowship with him, and for his demonstration of what the ministry of the Christian layman can be.

"May the Lord richly bless him and Mrs. Franklin with many years of health and happiness in the release he has so worthily earned."

Dr. Franklin responded to the adoption of this minute by recalling how Bishop Lloyd had invited the unemployed banker to lunch and bluntly asked him to serve in an office which hadn't been created, for which no salary had been provided in a non-existent organization, for the National Council had not yet come into being. Shortly after a banker invited him to lunch—most welcome to an unemployed man—and pointing to a desk in his office, told Dr. Franklin he wanted him to take that desk with the promise that in a short time he would be a millionaire. Dr. Franklin attributes it to Bishop Lloyd and the Holy Spirit's guidance that he turned down the second offer and accepted the Church's draft of his services when he entered a 28th Street office, unpretentious, smoke-filled, and occupied by R. Bland Mitchell and his co-workers in shirt-sleeve pursuance of their big task. It wasn't long before the rejected banking firm was bankrupt and all twelve partners under criminal indictment.

Mr. Russell E. Dill, member and former vestryman of Christ Church, Bronxville, N. Y., was unanimously elected Dr. Franklin's successor by the National Council.

Radio Hour

The National Council authorized the Department of Promotion to enter into contracts for the second thirteen weeks of the Church's radio program, "Great Scenes from Great Plays," at a cost of $250,000. With no knowledge of the response of parishes to the appeal for the additional 3% to support this evangelistic effort via Hertzian waves, the action was necessary because the option on the radio time would be lost if the contract isn't made at least thirty days prior to the end of the present thirteen weeks, December 31.

Mr. Robert D. Jordan, the Church's publicity dynamo, reported that as a result of the first program, over 8 000 cards had been received from inquiring listeners by 60% of the radio stations. It is estimated that the first program was heard by two to two and a half

million listeners. Listening audiences build up over a period of time, and the estimate runs to ten million in the audience at the end of the first thirteen weeks. About $150,000 has been received in 1948 pledges and he feels assured that the balance needed will come in before the end of the year. "Financially, the response is going to be good in this year's campaign," reported Mr. Jordan on the basis of enthusiastic communications received at his office from all over the country. But, he warned the Council, only 20% of its success depends on the program itself, the other 80% depending on the local diocese and parish. It is the largest single network ever used for any continuing program.

Church World Service

Mr. Jordan's services have been enlisted by the 23 denominations in Church World Service to supervise the presentation of a United Appeal for World Relief in March. The resolution of the Department of Promotion expressing its confidence in Mr. Jordan, tendering to him its enthusiastic support and congratulations, and recommending to the Council its approval of the program, was made an act of the National Council.

This wider appeal to be made Saturday and Sunday, March 19 and 20, will include that of the Presiding Bishop's Fund for World Relief, the third $1,000,000 to be raised by direction of the last General Convention. In outlining the plan for the 1948 appeal, Mr. Jordan reported that the **proposed** budget of the 23 denominations will be $10,000,000. They are working for an all-inclusive network program to be broadcast from 9 to 10 A. M. presenting the most dramatic incidents in Church World Service from Asia, Europe, and among Displaced Persons. Telephoned messages from nationally-prominent persons will follow the dramatizations.

Advance Program

The Council adopted a resolution directing the heads of the several departments and divisions to cooperate under the direction of the Presiding Bishop in the preparation of such programs for their respective Departments and the consolidation of them all into a single integrated Advance Program for the work of the whole Church covering the next Triennium, for presentation to and consideration by, the next General Convention. This program is to be prepared for presentation at the April Council meeting.

Salary Increase

In recognition of Mr. William E. Leidt's faithful service for more than 25 years and of his able editorship of "Forth" plus the supervision of the publications of all Departments, his salary has been increased $500 because he carries a responsibility equal to that of a Division head.

Curriculum Development

The Council passed a resolution authorizing the Department of Christian Education to create an Editorial Board, **with separate budget,** for the purpose of producing materials for the new curriculum, the Board to be responsible to the Department. The appointments by the Presiding Bishop to this Board were approved, including the temporary appointment of Mrs. Dora Chaplin as an associate editor at a salary not to exceed $4,800. The Episcopal Editorial Board is competing with more attractive offers for Mrs. Chaplin's valued services, including an offer from the Presbyterians.

The Department has undertaken to carry out General Convention's injunction to develop a new curriculum for our Church Schools. The problem of financing the undertaking is a serious one in the National Council, not because its importance isn't acknowledged but limitations are set by the giving of Episcopalians toward the needs of all Departments in our Church. It is operating on a budget that is pitifully small in the light of its great task of preparing new lesson material. It cost the Presbyterians no less than $3,000,000 for their new curriculum, and other denominations have expended comparable amounts. From now on this need will loom larger than ever if the program of the Department of Christian Education is to be put through.

Much of Thursday's session was devoted to this great problem of finance. Dr. John Huess, Jr., stated that the Department stands at the end of the tooling-up period, and pointed out that many of the Church's problems will find solution in a better educational program, the aim of the new curriculum.

There is apt to be a delay of from three to six months by the necessities under which the Curriculum Board has to work now. And the impatient Church cannot afford that. Re: the strivings for solution of this thorny problem of finance, Bishop John Boyd Bentley, taking the chair for the Presiding Bishop, who was recovering from the grippe that he endured the first day, warned that the Council could not make a decision in the last hour of the meeting that would do something to the morale of national headquarters. Dean J. W. F. Carman stated that the Promotion Department could say the money can be raised, and Dr. John S. Higgins suggested that they stay there until it was settled. "I've seen rabbits pulled out of hats before for special projects," he said. Mr. J. Taylor Foster said that the trouble with the Council was that it starts out with its sights at a certain level, which ought to be raised to get out of the doldrums. He suggested that a real attempt be made to get departments to put before the Council what they really need to do a good job. "It will be a grotesque thing," he added, "if the program of this Department can't be put through." Dr. Robert A. Magill said it was unfortunate to let one salary item hang up on a technicality. Enough money is in the budget: it is simply a question of category. Much of this was on the question of an adequate salary for Mrs. Chaplin.

Blueprint for the New Curriculum

The specifications of the new curriculum had been in the hands of the Council members by the time of the meeting, and only a brief synopsis of its 26 pages can be passed on to the readers. Canon G. Gardner Monks presented the Board's commentary on it:

Christ's Church has always been a teaching Church. The eternal Gospel must be interpreted afresh for each age, and set forth in ways and with methods that are relevant to the times. But the Church's present influence falls far short of men's needs, or the magnitude and worth of what it has to give.

A broad religious education program is vitally concerned with at least three different agencies: The Church, the Church School, and the home. Properly these three should be bound together by the closest of ties in their common undertaking. (1) More often than not the Church School is the poor neglected orphan, coming into the picture only after the needs of adults have been fully met. Financially speaking, many Church Schools are left to cover their own costs of operation through the offerings of their children, and are even expected by their contributions to reduce the missionary quota or other operating costs of the parish. While still in Church School, the children must be familiar with the Church, feel a loyalty to it, and think of themselves as already belonging to it. Education is also a necessary adult activity, and worship a need of children. (2) While parents have a vague feeling that their children would benefit from religious instruction, they are seldom aware of what goes on, except for occasional attendance at a pageant. And on the other side, the teacher is unfamiliar with the home situation of her pupils, of the environment whence they come. An adequate program must close this gap. . . . Children coming from homes where the father is abusive or neglectful find it hard to turn to a Heavenly Father in awe and love. (3) No longer are family pews the custom. Sometimes the Church School may have the unfortunate effect of dividing families which formerly were united in a common worship. It is essential that some common experience be re-established. (4) Ideally there should be the same

close coopertion by the public school, but this is seldom possible.

The cardinal emphases of the curriculum are: (1) Factual knowledge. Armed by assured knowledge, the Christian can with confidence converse about his faith with the men of the marketplace, be able to defend his position against the attacks of others, and to commend it to non-believers. But a too exclusive emphasis on knowledge is likewise dangerous. (2) Christian character. Christian education will seek so to prepare a child in advance that he may make right judgments when the time comes. An educational program ought to be judged on the basis of its fruits. (3) Church fellowship. The Church is a man-made institution, though much of its work depends on men energized by God's Spirit. The Christian will, therefore, gladly give of himself, of his time, and of his means to further its mission. This giving will go far beyond the so-called generosity which starts only after all other demands have been met. It is on earth that God's will is to be done, and as he prays for it, he works for it. These three emphases are like the three plates of color printing, each secured by looking at the picture through its own appropriate filter.

The Church has a right to ask for good tools, has a right to look for help as to how to use them, but in the last analysis it is in each parish and home that the tools must be put to work.

All material must pass a threefold test of being (1) sound, (2) adequate, and (3) relevant, applied from each of the following angles: (1) Everything taught must be in accordance with the doctrine of the Church, and it is importantt hat nothing be taught that will later have to be unlearned or discarded. It is only against the background of assured theological knowledge that terms like "good" and "bad" come to have any fixed meaning. (2) There must be adequate recognition of the nature of the child who is being taught. (3) The two foci will be God and the child. (4) Biblical material is to be presented in such a way as not to conflict with the best Biblical scholarship. (5) The other influences beside home and school must be realistically appraised with the examples of conduct they set forth and the subtly suggested standards of value which advertising proclaims. (6) In practice contact with the complete curriculum will seldom occur because of population changes. Many children do not start at the beginning; most drop out long before the end.

The major areas of Christian knowledge are the following: (1) God's self-revelation and mighty acts as recorded in the Bible, (2) the historic life of the Church, including its present day work, (3) the beliefs of the Church, (4) the Prayer Book, liturgy and worship of the Church, and (5) the world in which we live and the Christian's duties problems, and opportunities in it. No one will be studied to the exclusion of the others for as long as a year.

It is not the task of Christian educators to give the increase—that is for God alone—but it is their task so to plant and so to water that the eternal divine purposes will not be hampered or frustrated through what they have failed to do.

The National Council approved the above report and told the Curriculum Board to proceed along the lines laid down.

Speakers

Three speakers appeared before the National Council at this meeting. Bishop Robert F. Wilner told the Council that, while reconstruction is going on, it is too slow to suit the missionaries. Outstanding in the Philippines is the work in the Seminary. The relationship of our Church with the Philippine Independent Church is good as evidenced by the sincerity of Bishop de Los Reyos, who says gratefully, "The Episcopal Church has given us Apostolic Succession." Bishop Wilner stated that there is nothing to support the idea that since the Philippines now have their own Independent Church, our Mission can be withdrawn. That cannot be done for a long time.

Bishop Bravid W. Harris said that Europe has turned to Africa since the War in a way that it never did before, and is investing money. "Our problem," he said, "is to develop human resources, and you can't develop men as fast as you can develop natural resources." He stated that we have the best high school in Liberia, in which country much of the education is superficial. His aim for Cuttington College is to train our own clergymen, our own teachers, and Liberia's leaders. He said he doesn't have a single clergyman under the age of 55. For $750 he salvaged 25 to 30 thousand dollars' worth of material from the Pan American installation for construction purposes.

Bishop William F. Lewis described his work in Nevada, where the communicant strength is 2,000, about equal to one large size parish. His loss of workers is serious in a rural field where often the Episcopal mission is the only Church in a community. His emphasis is on Christian education, much of it through his "Church School of the Desert," a correspondence program. Baptisms and Confirmations are proportionately higher than in most areas of the Church's work, but with people on the move because of isolation, his loss in communicants is compensated for only by the knowledge that Episcopalians of Nevada become the assets of other dioceses. He said that only the Roman Catholics and Mormons outnumber Episcopalians in his field. The principal failure of teaching by mail he summed up by saying, "The thing you can't put in an envelope and put a stamp on is the family experience of Christian Fellowship."

Army-Navy

Reporting for the Army-Navy Division, Bishop Oliver J. Hart reported that the Wartime order permitting our boys to register as Episcopalians instead of the more general term, "Protestants," has been rescinded by the Army. Such registration would enable the Church to support them more effectively, although they couldn't expect to have an Episcopal chaplain with every unit. The reason given by Washington is, "The government has no right to expect a man to reveal such an intimate, personal matter." The Division, however, is working for the right of Episcopalians to register as such as hard as it can.

The election of a suffragan bishop for the armed forces has to be approved at the next General Convention, the matter having passed one Convention.

Fifty-seven of our clergy are serving as chaplains in the armed forces and Veterans' Administration. Probably not all of its $72,350 budget will be spent unless there is war. There are no appropriations in diocesan budget unless absolutely necessary.

Bishop Henry I. Louttit was recommended as a member of the Division.

On his recent trip to Germany, where he was received as a "dip" (important person), he found that the great problem was that of soldiers marrying German women. He found that the chaplains' deepest, self-expressed need was to come together for a retreat to maintain their self-respect as priests of the Church and get away from the feeling that they are nothing more than assistant adjutants.

Other Items of Interest

Two new members took their seats at this Council: Mr. W. Theodore Gannaway, from the 4th Province, succeeding Bishop E. Hamilton West; and Mrs. David R. West nominated by the Executive Board of the Woman's Auxiliary. Mrs. West is from Minneapolis, and succeeds the late Dr. Adelaide T. Case, whose death brought sorrow to the Council members.

Bishop Elwood L. Haines was absent because of an operation undergone on Thursday. He was remembered in the prayers at Holy Communion and at midday.

A communication from the Synod of the United Presbyterian Church, signed by the Rev. R. C. Fullerton, of New Alexandria, Penna., as clerk was laid on the table. He asked for the National Council's support of "The Christian

Amendment" to the Constitution of the United States. Bishop Norman B. Nash termed the project as "perfectly fantastic" because of the effect it would have on the citizenship status of Jews and other non-Christians. "As a Christian," he said, "I object."

There will be no change in the schedule of meetings of the National Council, although some members felt that the April and September meetings are too far apart, the present quarterly meetings occurring in about seven months of the year. May diocesan conventions stand in the way of changing the April meeting.

There was an overdraft in the China account due to the War and the fluctuating or spiraling inflation in that country, amounting to $116,240.38. By saving $50,000 from the R. & A. '48 appropriation of $75,000 and using undesignated legacies prior to 1948 in the sum of $66,240.38, this overdraft is wiped out. Mr. Budd's report is as near final as the Council will have.

Subject to the approval of counsel, the maximum amount of loans authorized and outstanding to be made from the Rental Construction Account is increased from $100,000 to $300,000, and further appropriations will be made under the condition that the approval is by National Council action only and that the loans will be repaid in 15 years by annual installments. Bishop Malcolm E. Peabody had raised the question as to the legal justification for making loans from money given for specific purposes. The Finance Department took the above action with the advice of the legal members present, the General Counsel of the body not being available.

Bishop John B. Bentley, the Council's Vice-president, announced his plans to visit Japan in December, then go to China, the Philippines in the Spring, and finally to Honolulu for six weeks in the Hawaiian Islands.

Mr. M. M. Millikan, for the American Church Institute for Negroes, reported that much planning and some construction work had been completed. And in order to stay within appropriations the Institute is again using student labor. A new dormitory for 100 boys has been completed at Voorhees, and the floor of another building reconstructed to accommodate 20 girls. Okolona Industrial College is to achieve an A rating among the colleges. Saint Paul's is to have a new trades building.

Bishop Angus Dun, for the Adult Division in his Department, announced the Epiphany study program of "Successful Marriage and the Christian Family" and the Lenten program, "The Prayer Book Speaks in Our Uncertain Age."

The Rev. William K. Crittenden's report on the Youth Section of the Amsterdam Conference and Mrs. Arthur M. Sherman's Woman Auxiliary report have already been sent to the Church's press. Well, anyway, this isn't being paid for by the inch.

Dr. Magill stated that nine dioceses have asked for surveys, and that our Church has taken the position of leadership in the area of Homes for the Aged. The Urban Conference's resolutions were received with approval by the Council.

Mr. Gannaway made his maiden before the Council, and reported that the South "is just before fixin' to get a little religion," in many areas intending to double Church membership in twelve months.

The Hon. K. C. Wu, of Shanghai, requested through the rector of Saint Peter's, Shanghai, permission for three Chinese to come to this country to raise funds for the rebuilding of Saint Peter's. The Council's reply, in summary, is that such a visit could not be made with profit at this time.

Bishop Frederick D. Goodwin's telegram from the Diocesan Council's meeting asking for more careful editing of the National Council's publications with regard to doctrinal statements was referred to the Department of Christian Education. Their Council had particular reference to a passage in "Pastoral Teaching in the Worship of the Church."

The final adjustment of the 1949 budget is to be deferred until the February, 1949, meeting, the officers of the several departments being instructed to study the "Askings" so that they can advise the Council at its next two meetings as to how the askings may best be reduced to come within the income expected for 1949. Heads of departments, missionary bishops, and other beneficiaries of budget appropriations are not to enter into any commitments for 1949 except as specifically authorized by the Council, in excess of the appropriations contained in the 1948 budget.

* * *

MRS. KINGSLAND ELECTED PRESIDING OFFICER

National Executive Board of W. A. Holds Meetings

Greenwich, Conn.—The national executive board of the Woman's Auxiliary at its meeting in Seabury House October 8-11 elected Mrs. Roger L. Kingsland, of Fairmount, W. Va., and Mrs. Alfred M. Chapman, of Washington Crossing, Penn., to be presiding officer and assistant presiding officer at the coming Triennial Meeting of the women of the Church, to be held in San Francisco next September. The elections, according to the by-laws of the board, are held well in advance so that the officers can share in preparation of the program.

Mrs. Kingsland served two terms, 1940-46, as a member of the board. Mrs. Chapman has been a member since 1943 and has been chairman for the past two years.

New board officers for the coming year are: Mrs. William R. Taliaferro of Edgewood, Penn., chairman; Mrs. Rollin T. Chamberlin, Chicago, vice-chairman; Mrs. Francis O. Clarkson, Charlotte, N. C., secretary.

Continuing its study of the Church by provinces, the board heard detailed reports of Province IV from Mrs. S. W. Tate of New Orleans and Province VII by Mrs. Edward G. Lasar of St. Louis. These reports deal not only with specific activities of Churchwomen but with the condition of the Church's work as a whole. The board feels that when all eight provincial reports have been heard they will provide a valuable background for future field policy of the Woman's Auxiliary. The board is also studying the overseas missionary districts and heard a presentation of Alaska by Hrs. John F. Heard of Atlanta.

The board acted on various recommendations of its standing committees, voting funds for repair and equipment of mission buildings, for equipment of women missionaries, and for scholarships, and recommended several appointments for action by the Council. Among the dioceses or districts with missions or missionaries aided by appropriations were the Philippines, Brazil, Alaska, China, Japan, Costa Rica, Utah, Wyoming, Nevada, Virginia, Idaho, North Dakota, Montana, Eau Claire Spokane, Upper South Carolina. One of the mission buildings to be repaired in Wyoming is the residence of the Rev. Dr. John Roberts now ninety-five years old who worked there among the Shoshone Indians from 1883 until his retirement. The house has been in great need of repair.

The amount now in hand for the United Thank Offering to be presented at the Triennial Meeting on 1st September, 1949, is $1,807,181.86. At the same point in the previous triennium the comparable amount was $823,717.89.

The board interrupted its Friday evening session to hear the Church broadcast, "Great Scenes From Great Plays." Several members brought in reports of its enthusiastic reception in their part of the country.

* * *

WORLD COMMUNITY DAY, NOVEMBER 5

Ten Million Women Plan To Pray For Peace

New York, N. Y.—More than ten million women throughout the United States will gather at their radios November 5 to join in prayer for world peace.

Ted Malone, Westinghouse Roving Reporter, in cooperation with the United Council of Church Women, will devote his broadcast that day to a special pro-

gram on World Community Day. Malone is heard regularly Monday through Friday at 11:30 A. M., EST, of the ABC Network.

With Malone on the program will be Mrs. Harper Sibley, noted church woman, from Rochester, New York, and president of the United Council of Church Women. Mrs. Sibley will lead the prayer in which millions of churchwomen gathered singly and in groups at their radios will read with her.

The United Council of Church Women will ask all who are able to listen to the program and join the prayer. Plans call for UCCW groups to hold discussion meetings immediately after Ted Malone's broadcast.

The ten million members of the UCCW are scattered throughout the United States. Home offices for the Council are in New York City, with branches in forty states and more than thirteen hundred local interdenominational councils. Organized only seven years ago, the Council is built on the principle that "ten million women working together can change the world."

The UCCW has sent thousands of food and clothing parcels overseas, and this year they are sponsoring a "Pack-A-Towel" campaign in which cloth, socks, soap, toothbrush, and other items for teen-agers will be sent to DP's in Europe.

The bundles will be collected at churches on the day of Ted Malone's broadcast—November 5, World Community Day.

* * *

BERKELEY DIVINITY OPENS WITH RECORD

New Haven, Conn.—The Berkeley Divinity School, New Haven, Conn., opened on September 27, with a record enrollment of 55 students, including an entering class of 21 and two graduate students from the Greek Orthodox Church. The Rev. Elmer J. Cook, Ph. D., has come into residence as Professor of New Testament and the Rev. A. Gabriel Hebert, S. S. M. as Visiting English Lecturer for 1948-49. Other new members of the staff include the Rev. Thomas Sparks Cline, D. D., as Assistant Librarian and Lecturer in Moral Theology, and Professor Wilbur Marshall Urban, Ph. D., as Visiting Professor of Apologetics. The offices, library and classrooms are now established in the recently acquired former English House and Williams Hall provides additional accommodation for students. At Evensong on the opening night Dean Urban preached on the opportunities and dangers confronting the theological student. On October 7 the Rev. Harold Jones of the Cheyenne Agency, South Dakota, preached at Evensong and spoke after dinner under the auspices of the Mission Society of the School.

FOREIGN MISSIONS ASSEMBLY MEETS

Columbus, Ohio—The element of surprise accompanied 2,500 delegates to the Foreign Missions Assembly at Columbus, Ohio, October 6-8, from the moment that Bishop Henry W. Hobson, of Southern Ohio, concluded the opening service. Previously unannounced speakers that first morning were Dr. Tauko Matsumoto, president of Hiroshima Girls' High School and College, and Mrs. Vera M. Dean, of the American Foreign Policy Association. Dr. Matsumoto began: "I come in penitence, asking your forgiveness that we Christians in Japan were not strong enough to prevent the militarists from pursuing their senseless policy." Then he gave an eye-witness' account of Hiroshima's destruction; thanked Americans for their generous gifts of food, clothing, money, and told of plans for recreating Hiroshima as a Christian city. Mrs. Dean followed with such comments as: "Some day national sovereignty will be as obsolete as witchcraft." Bishop G. Bromley Oxnam urged that the whole Church set itself the total task of evangelizing the whole world, and meeting concrete needs and issues with concrete means and methods. Dr. Henry Sloane Coffin stated that 1947 saw ten times as many applicants for admission to Christian schools and colleges in China as in prewar years; in 1948 from fifteen to twenty times that number.

In three days the platform was occupied by forty speakers from Africa, Arabia, Argentina, Canada, China, Egypt, Europe, India, Japan, Korea, Mexico, Okinawa and the Philippines. Eighteen months of cooperative studies by area committees, in consultation with denominational representatives and native leaders in all countries concerned, had resulted in a 48-page report for presentation to American churches and congregations. "We are dealing," the report states, "not with a North American enterprise, but with **North America's share in a world enterprise.**"

From the Columbus assembly, teams of speakers are visiting 36 cities in Canada and the United States between October 19 and November 19. In each center, denominational meetings are held, with speakers selected for the purpose, in addition ot an interdenominational mass meeting. As Harold E. Stassen said on the last day, "We are entering an era in which opportunities are greater and more open than ever before, and implementing the work of Christian missions may well hasten the way to ultimate peace and justice with honor."

More than sixty Anglicans and Episcopalians attended, including Bishops Bravid W. Harris, of Liberia; Henry W. Hobson, of Southern Ohio; Y. Y. Tsu, of China; Michael H. Yashiro, Japan; Canon Leonard A. Dixon, Toronto, Canada; J. Earl Fowler and the Rev. A. Ronald Merrix, staff representatives of the National Council.

* * *

BISHOP OF JAPAN GUEST OF LOS ANGELES

Los Angeles, Cal.—Bishop Yashiro spoke to the Woman's Auxiliary at All Saint's Church, Pasadena, at luncheon, on October 12.

He also spoke to a general meeting at St. Paul's Cathedral, Los Angeles, on October 13. He is returning from the Amsterdam Conference which was his subject.

Bishop Yashiro was tendered a reception in his honor at St. Mary's Church, the Rev. J. H. M. Yamazaki, acting as host. St. Mary's Church is located at 960 South Mariposa Ave., Los Angeles. The reception will begin at 6:30 P. M. While here Bishop Yashiro is to be guest of the Rt. Rev. C. S. Reifsnider of Pasadena, former Bishop of Tokyo.

The Rt. Rev. Michael Hinsuke Yashiro is Presiding Bishop of the Nippon Seikokwai (Holy Catholic Church in Japan), having been elected to that office in August, 1947. Bishop Yashiro was born in 1900, the second son of the Rev. Kinnojo Yashiro, late rector of St. Augustine's Church in Kobe.

Even as a child, the future bishop was conscious of his calling and advanced into the way of ministry. For a short time he studied at St. Paul's University in Tokyo, an Episcopal Church school, was ordained to the diaconate in 1925 and advanced to the priesthood in 1927.

His unusual talent was recognized soon and in August, 1927, he was honored to study abroad in England at the Kelham Theological College. Returning to Japan he became rector of St. Michael's Church, Kobe, in 1931. Among many other responsible positions he also held at this time was chairman of the Standing Committee of the Kobe diocese, chancellor of the Department of Missions of the National Council of the Nippon Sei-Kokwai, and director of the Bible Society in Japan.

In 1940 he became assistant Bishop of Kobe; and when Bishop Simpson died the following year, Bishop Yashiro succeeded to the diocese.

Subject to military call when his country was at war, Bishop Yashiro, with rank of captain, served in Manchuria. During the long evenings of blackout he gathered his men around him and talked to them of Christianity. Returning to Kobe he found all but one of his twenty or more churches destroyed in the American bombings or by fire. He rebuilt his cathedral as a miniature chapel of boards and tin, and has been working to relieve the poverty of his clergy and to rebuild the churches.

BROTHERHOOD PRESIDENTS TOURING COUNTRY

York, Pa.—Samuel S. Schmidt, president of the Brotherhood of St. Andrew and member of the National Council, attended the meeting of that body in New York City October 12-14.

He will journey to Richmond, Va., to attend several meetings of the Brotherhood in that city on October 17 and to be the principal speaker at St. Paul's Church, Richmond, at the opening of the School of Religion there the following day.

General John C. H. Lee, executive vice-president of the Brotherhood of St. Andrew, is making an extensive trip through the middle west and along the eastern seaboard.

He attended the Third Province meeting of the Church in Erie, Pennsylvania, on October 6, flying the following day to Des Moines, Iowa, where he received the degree of Doctor of Science at the Homecoming Convocation of Still College of Osteopathy and Surgery.

On the 7th and 8th he attended area dinner meetings in Tampa and Bradenstown, Florida, flying to Boston for the Sunday meeting of the New England Branch of the American Church Union. Leaving Boston on October 11, he returned to Florida, where he resumed his speaking tour.

At Rocky Mount, N. C., General Lee will speak October 16 to the Men's Club of the Church of the Good Shepherd.

On October 22 he will address the Camden, New Jersey, Kiwanis luncheon, to which the clergy of Camden and Philadelphia are invited.

The Bronx Convocation dinner in New York City October 26 will feature General Lee as its speaker.

After a brief pause at the National B. S. A. office in York, he will leave for St. Louis to attend meetings of the Seventh Synod on October 27.

All expenses of these trips are borne by the host churches or assemblies.

* * *

ORDINATION

(Continued from page 2.)

dale, South Carolina. Mr. Bennett was presented by the Rev. Marshall E. Travers and the sermon was preached by the Rev. Emanuel A. LeMoine, father-in-law of Mr. Bennett.

Mr. Bennett is also in charge of St. Alban's, Blackville, and Christ Church Mission, Denmark, S. C. He and his family are living in Allendale.

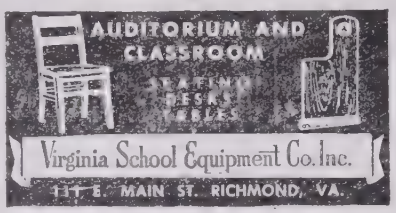
DEATHS

CAROLINE HILL DAVIS

Miss Caroline Hill Davis, daughter and sole surviving child, of the late Dr. John Staige Davis and Caroline Hill Davis, died September 9, 1948, at the University of Virginia. She had been an invalid for many years, and a devoted member of Christ Episcopal Church of Charlotetsville from her earliest years. This writer had the privilege, along with others, of seeing her nearly every Sunday afternoon for a good many years. She had many callers among her numerous friends and relatives, and it was characteristic of her never to speak of her own condition of health, and, if asked how she felt, would says with a smile, "I am as well as usual." Never a word of complaint of her disability, which confined her to her arm chair or wheel chair as she had not walked for several years.

As a young woman she was at home with her brother, Dr. John Staige Davis, and his wife, at "Arlie," University of Virginia, where her mother for years always had prayers after the evening meal as long as she was able—a saintly lady she was. Many a student of the University was made to feel at home ther, and Miss Carrie Davis was a delightful hostess and entertainer to all who called, and they were many.

Later, she left this home, after her



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mother's death, studied for a librarian, and was on the staff of the New York Public Library and of the Columbia University Library for a number of years. Illness of two brothers brought her back home, taking the position of Librarian of the University Medical School, about twenty-five years ago. There she made a home for one of these brothers and his two children after his death, until they married and left home. It was an inspiration to be with her, to see her cheerful acceptance of the failure of health which came upon her in a paralytic stroke at an unduly early age. Her recollection held many stories of bygone days and people, which she related in a most interesting way. Surviving are two nephews, Dr. John Staige Davis of New York, and Robert H. Davis of Richmond, Virginia, and three nieces, Mrs. Lawrence Phillips of Altheimer, Arkansas; Mrs. John Harris of Galveston, Texas; and Mrs. Daniel Sargeant of Charlottesville, and her two sisters-in-law, Mrs. John Staige Davis and Miss Stella Staples. Interment was in the University Cemetery in her family section.

J. F. M.

* * *

THE FINATE AND THE INFINITE

(Continued from page 5.)

men of science have been doing in regard to the physical world and would fully cooperate with God in the bringing in of His Kingdom without further delay, then, not only, would the world be saved from imminent disaster but we should see the realization of the new creation which God, Almighty and Infinite in power and wisdom, is just as able to bring to pass as He was in the beginning.

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OUR NEW TREASURER, MR. RUSSELL E. DILL

Member and former vestryman of Christ Church, Bronxville, N. Y., unanimously elected by the National Council to succeed Dr. Franklin.

Post Haste . . .

"A MINISTER'S WIFE"

Sir: Regarding the article, "They Practice What Their Husbands Preach" (October 9), may I express what are to me two self-evident truths: (1) A "minister's wife" owes to her faith and Church the same devotion which is expected and required of any lay churchman worthy of the name, and (2) She owes to her husband the same loyalty, support, and trust which are expected of any Christian wife worthy of the name (according to the Prayer Book, Holy Matrimony per se is a "pretty serious" business). But his priesthood is not hers to imitate or meddle in, and to suggest that she do so can only weaken the already shaky prestige of man's highest vocation. A capsule theological education indeed! As soon give a doctor's wife a capsule medical education in one class period a week.

MRS. ROBERT L. CRANDALL.
Charlotte, N. C.

* * *

BRINGING FIGURES UP TO DATE

Sir: Many thanks for the space and attention which you have given to our efforts here at Sewanee in reprinting the Nashville Tennessean article on Student Wives.

I do, however, have a request arising out of your goodness in reprinting the story. Although it featured Sewanee in comparison with the brief reports of the opening of the other seminaries, it, of necessity, used facts and figures that were a year out of date and, therefore, did not correctly present our present situation in comparison with the other seminaries. Perhaps you will find space to bring our figures up to date. To me, they are revealing and significant of the continued trend towards a more adequate number of clergy in the Church. We have begun the new year with a student body of fifty-seven and turned away applicants. The reason why this increase has been possible with a plant built to accomodate a maximum of thirty-two students is that thirty-three of our present student body are married and we have found outside quarters in various and sundry ways. This makes by far the largest student body and seminary family ever here on the Mountain, the family also including 30 student children. The men come from twenty-one different dioceses and all but eight of them are veterans of the late war. The program for the wives, as outlined in your article, is continuing unchanged this year and with the same enthusiasm, cooperation and support of the girls themselves.

ROBERT F. GIBSON,
The School of Theology.
Sewanee, Tenn.

* * *

"WHY THE BACK DOOR"?

Sir: The Church is once again shouting out her back door policy. This time

(Continued on page 13.)

OCTOBER

1. Friday.
3. Nineteenth Sunday after Trinity.
10. Twentieth Sunday after Trinity.
17. Twenty-first Sunday after Trinity.
18. St. Luke.
28. Twenty-second Sunday after Trinity.
31. Twenty-third Sunday after Trinity.

* * *

THE COLLECT FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

O God, our refuge and strength, who art the author of all godliness; Be ready we beech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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Vol. CXIV No. 44

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Changing Country Life And Its Church Implications

By W. E. GARNETT, Ph. D.,

Rural Sociologist, Virginia Agricultural Experiment Station

I.

Rural life is being gradually transformed by the impact of many forces. One of the most fundamental country life changes of recent years is the increasing application to farming of scientific knowledge and modern inventions. As a result John Jones gets more eggs per hen, more milk per cow, more corn per acre—or a total output on the same acreage of nearly three times as much as did his grandfather, and with less hard work. From this change spring a number of consequences. Two of the most important are: (1) the growing commercialism of farming; and (2) a declining number of farm people needed to produce the nation's foods and fibers. Commercialized farming is at times more profitable, but more subject to the hazzards of world-wide influences over which the farmer has no control, thus increasing the need of large scale farm organizations to defend farm interest. Furthermore, the mechanization of farming with high cost machinery tends to absorb much of the profits, especially when price levels are not so high as at present. Commercialized farming also tends to a more materialistic spirit—a condition of much concern for churches.

With increasing farm efficiency less than half of Virginia farm boys are needed in farm work when they reach maturity. This condition, together with the restlessness of youth, supposedly better opportunities in urban employment and dissatisfaction with country life conditions are producing a decline of the Virginia farm population. From 1940 to 1945 the loss amounted to approximately 181,000, which is the equivalent of about 45,000 families. The farm population declined in 90 counties. The total rural population, however, increased by about 75,000, but much of this was in a few counties. Eighty counties actually lost in total rural population between 1940 and 1945, and 79 of them in white population. From 1920 to 1940 there was a loss of rural population in 54 counties.

Churches are affected by both big migratory movements, and by local family shifts such as the dying of old people, who have long been pillars of a given denomination, and their property passing to others with different denominational connections. Marriage connections of children often bring denominational shifts. In the country such changes are frequently very serious to a weak church. New population concentrations brought through road changes, or other causes, also frequently result in the church of one denomination being strengthened, while those of other denominations in adjacent communities are weakened.

Improved roads and auto transportation is another rural life change of the last several decades of far-reaching significance. The school consolidation movement, a major factor in the general breakdown of rural neighborhoods and small communities, is, in part, an outgrowth of changed transportation facilities. The disappearance of large country stores and country people doing most of their buying in towns is another outgrowth of changed transportation facilities. Incidentally, the prosperous country merchant of a generation ago was usually one of the chief financial supporters of the local church. Under the changed conditions profits on country trade do not help support open country institutions, except to a limited extent through a re-allocation to counties of state and federal taxes on such business.

With the improved transportation conditions, an increasing number of country people not only trade in town, but also go there for work and recreational activities. Thus, the churches are frequently the only neighborhood institution or interest center left. The persistance of many small churches, in spite of changed conditions, is one of the chief forces retarding the recrystallization of disintegrating neighborhoods and small communities into more effective larger community units.

Of all the many country life changes new recreational habits are perhaps of most church concern. Increasing dependence on commercialized amusements which are dominated by the profit motive without concern for youth development and welfare is the outstanding change in this field. This is a problem of many ramifications of which only a few can be touched on.

A study now being made by the writer on the use of time by older adolescents indicates that we have scarcely begun to appreciate the significance of the devotion of youth to the daily paper comic strips, comic books and radio and motion pictures. Taken by themselves, certain types of radio and motion picture programs and comic strips, to which the study in question showed the majority of youth to be very devoted, may be harmless or even of value, although many parents and educators are inclined to doubt it. However, considered from the use of time angle alone, the cumulative results of one of these things plus another plus another is most serious. In many cases little time is left for desirable types of reading, and there is less time available for parental companionship and discussions, especially when youth organizational activities and other numerous calls on youth' leisure time are taken into account. Several college deans, with whom this subject was discussed, and others in a good position to observe said that the conditions and trends in question are apparently having a decided effect on the idealism and ambition of youth, or the qualities and attitudes which normally come from the right type of reading in the adolescent period. Psychologists also point to an arrested development of inner resources as one result of youths' dependence on commercialized recreation, and to the effects of such lacks in later life. So much time spent on comic strips and radio jazz programs to the exclusion of reading about current affairs has a definite bearing on the quality of citizenship.

The growing patronage of nickelodeon dance and beer establishments and other entertainment places, frequently some distance from their homes and away from parental and neighborhood restraints, is another recreational practice common with many of the present youth generation. As a partial offset to such items a relatively limited number of the more priviledged, the camps and short courses provided for agricultural and home economics students, 4-H club members, Boy and Girl Scouts, Hi-Y members and various church groups afford constructive recreational outlets unknown to former generations.

Chuch Challenging Rural Conditions

Churches are not only affected by rural life changes such as those outlined, but they also have a large stake in many other conditions. The 1940 census, for instance, reported 2,045 children as having been born to each 1,000 white farm women aged 15 to 49 as compared to 1,092 children to parallel urban groups. Since the country is the great population seedbed, many rural conditions, especially those affecting homes and child welfare should be matters of applied Christian citizenship concern. Space limits permit only a brief summary of a few such conditions.

A recent check of school records showed only about half as large a proportion of Virginia white country boys graduating from high school or going to college as of urban boys. This means a competitive disadvantage for migrating farm youth, as well as a lowered cultural level in the country, and other drags. In 1940, 28 percent of the Virginia men age 25 and over engaged in farm work had only a fifth grade education or less, while 59 percent of the white farm boys and 44 percent of the white farm girls age 21 in 1940 had stopped school at the seventh grade or below.

A recent study showed that in 1940 ten Virginia farm children were being reared in houses valued at $700 or less to one being reared in houses valued at $3,000 and up (pre-war values). A count of Virginia farm houses in 1940 showed:

90,381 or 43%—with 4 rooms or less.
46,986 or 22%—with 3 rooms or less.
197,255 or 94%—lacked bathtub or shower.
189,964 or 91%—lacked flush toilets.
203,020 or 97%—were without central heat.
123,985 or 59%—were without refrigerators.

In 1945:

160,949 or 79%—lacked running water.
134,178 or 68%—lacked electricity.
68,289 or 40%—had no radios.
90,014 or 52%—of the farm families had no automobiles.

These conditions are improving but slowly. When the home is lacking in labor saving conveniences, mothers tend to be overworked and child training is neglected. Lack of income was found to be the major reason for poor farm housing and equipment. Even with the relative prosperity of recent years, the net farm income of Virginia farmers averaged less than $1,000 in 1944, while more than 75,000 farm families had an income of less than $750.

Although recent years have seen marked improvement in this field, adequate medical care is still one of the big rural needs. A check in 1947 showed nearly half of Virginia counties with fewer doctors than five years earlier and a little over one-fourth of the doctors were over 65 years of age.

A live church under the leadership of a strong pastor can do much to improve all of these conditions.

In the light of the rural life changes and challenges which have been presented, a second article will present certain church trends, conditions and possibilities.

Women In The Church

By REINHOLD NIEBUHR

One of the most interesting smaller sectional discussions at the Amsterdam Assembly of the World Council of Churches was concerned with the place of women in the church. Several noteworthy facts emerged in this discussion. One was that the modern liberal-democratic society undoubtedly has given a larger place in its life to women than has the church in that same society.

Whatever we may say about the Christian basis of democracy we must humbly admit (those of us who are Christian) that the religious community is much more tardy than the secular community in granting equal rights to women. Equality between the sexes must be regarded primarily as a secular achievement.

It is also apparent that the more sacramental the religion and the more priestly the church, the greater is the difficulty for women. One very shrewd Bishop from Sweden remarked that though Scriptural authority is sometimes used to restrict the place of women in the church, it was rather interesting that most churches did not object to women speaking in the church (a practice which St. Paul prohibited); but did object to their serving at the altar (about which St. Paul said nothing).

The contrast between the rights of women in the church and in civil society is much more obvious in continental Europe than it is with us. This is due to the fact that women are actually even more active in politics than they are in this country; but have a much more inferior position in the church.

Christian women of the continent, who are interested in advancing the status of women in the church, are inclined to place their primary emphasis upon the right of women to be ordained. American women have not been as interested in the right of ordination, possibly because they do not feel nearly as frustrated as the women of the continent. The great women's organizations in all American denominations, and their influence particularly in the missionary activities of the church, are practically unknown upon the continent.

This does not mean that the problem of ordination for women ought not to be considered seriously in this country as well as in Europe. The continental women may well be right in suggesting that our lack of interest in the problem derives from the fact that the position of women in our churches is an inferior one, but not so inferior as to arouse the resentment which it does on the continent.

Two events of special interest preceded the discussion in Amsterdam. One was that the Lambeth conference of Anglican Bishops disavowed the policy of the Bishop of Hong Kong, who had ordained a Chinese woman evangelist. The other was that the Danish parliament had made the ordination of women permissive in the Danish State Church. In Denmark this step was taken, not so much because the church women demanded it, but because a powerful women's movement in the nation did.

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CHANGES HIS MIND

New York, N. Y.—"A Layman Changes His Mind" might be the title of a story which reached the National Council as one prompt reaction to "Great Scenes From Great Plays." This layman, usually a mild-mannered man, when first told of the radio program, said that it was a disgrace to the Episcopal Church to squander in such a way, money "squeezed in nickels and dimes out of the people."

This conscientious objector was fair enough to hear the program on October 1. The person who sent the story to the National Council reported: "next morning after the program I purposely said nothing when I came into the office. He walked over to my desk and his praise was even greater than his condemnation had been. He called the whole program superb. Realize that this man is intelligent, liberal and broadminded. He had made the protest to a fellow-Episcopalian because he was conscience-stricken at his Church's seemingly entering the 'commercial' field.

"In my own church yesterday my rector who was not previously opposed to the idea of a radio program announced that he had wondered what religious significance could be pointed out from Cyrano until he had heard the program himself and the splendid way in which it was done."

Studies In First Samuel

By REV. JOHN SHRYOCK, Philadelphia, Pa.

SAMUEL

ARTICLE II

The great man who gave his name to the two books of Samuel functioned in three capacities among the Israelites. His father was a Levite, and even while a child, Samuel ministered before God in the tabernacle at Shiloh, dressed in the simple linen vestment which was worn by ordinary priests, and even by laymen.

He was also the last of the Judges, for after him the Israelites went under the authority of a king by their own wish, and never returned to their early form of government. In the discharge of his judicial duties he went annually in circuit to various parts of the country —three places are mentioned—besides his residence at Ramah, where he built an altar to the Lord. The old democratic structure of Israelite government was proving inadequate, and Samuel may have instituted these trips about the country in order to make it more efficient, for they do not seem to have been made by earlier judges.

But Samuel found the greatest opportunity for leadership in his recognized position as a prophet, and in this he was the first of a long, continuous line which ended with Malachi. There are few, if any, groups of men to whom the world owes so much as it does to the great prophets of the Old Testament —men of the highest caliber, who would be the glory of any religion.

A prophet was an authoritative and infallible teacher of God's will. His utterances began with the words, "Thus saith the Lord;" and that was final. He did not inherit his office, nor receive it by human appointment, but was called by the Spirit of God, often by a soul-searching experience, and specially prepared for his work by God.

This conception of a man called in a peculiar way to do the work of God has been of enormous importance in later religion, and is still found in Christianity, where a man is assumed to be called to the ministry in much the same manner, although ordination by a religious organization, and years spent in a seminary, have somewhat compromised the Israelite idea. Yet candidates for the clergy are still supposed to have a call, and Samuel's example is still cited as to what may be expected.

Unfortunately, men have sometimes mistaken some other noise for the voice of God, and this happened in ancient Israel, as it does among us. Accordingly, three tests of a prophet's genuineness were used. The most popular and sensational was what the Bible calls signs; extraordinary events coincident with the prophet's efforts. This did not always operate well, even in Biblical times. The second was the fulfillment of what the prophet had said, and this is still the final verdict. The last was whether the prophet agreed with the past experience of the group, and among Israel, with the Ten Commandments and other Mosaic ordinances. There were false prophets in Israel, as among us; some of them hypocrites, and some mistaken; but time invariably shows which are which.

Samuel's father had two wives. The one he loved most, Hannah, was childless, and was forced to endure the taunts of the other woman on her condition, after the manner in which respectable women sometimes treat each other. On a visit to Shiloh, where the Ark was kept, she prayed for a son, and her prayer was answered. She had vowed to give her son to the Lord, and after Samuel was weaned, she brought him to Eli, and placed him in the priest's charge. After that, once a year she went up to Shiloh to sacrifice, and to see the son she had lent to God, and each year she made him a little coat, which she took to him. That was the only contact she had with the boy. Surely no mother could do more for religion.

So Samuel ministered before God, growing in wisdom and stature, and in favor with God and man. But meanwhile the scandals of Eli's administration as judge and high priest increased, and Eli did nothing effective to stop them. When he was about twelve, God called to him one night. Thinking the call came from Eli, the boy wakened him, but when this happened twice, Eli told Samuel that it was God's voice, and to answer appropriately. When it had happened the third time, Eli forced Samuel to tell him what God had said. It was a grim message.

"Behold, I will do a thing in Israel, at which both the ears of everyone that heareth shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not . . . the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

It must have taken courage for a boy of twelve to give such a message to his master. Samuel was reluctant to speak, but he told the truth, and Eli was great enough to say, "It is the Lord: let him do what seemeth him good."

It is always so with real prophets. God does not call his messengers to pleasant tasks that appeal to them. When his command comes, it is to a work from which the man shrinks, and which he does only because he feels there is nothing else he can do. We should beware of supposed messages from God which tell us to do what we want to do anyway. God does not deal in that way with his prophets.

Shortly after, Eli's two sons were killed in a defeat by the Philistines, the Ark was captured, and Eli himself died by accident. The result for Samuel was, that he was universally recognized as a prophet, and as the religious leader of his people.

What a position for a boy in his early teens. The nation was disorganized and defeated, while its existence was threatened by a neighbor far stronger than the Israelites at their best. Religion had been undermined, and the chief symbol of religion captured by the heathen. The Ark was soon restored, after some remarkable events, but was kept in seclusion in a private house, and all Israel lamented that they were deprived even of their religion.

The way in which Samuel slowly mastered this situation and established himself as the undisputed leader of his people we do not know, for when the narrative is resumed, twenty years have passed. Then Samuel spoke to the house of Israel.

"If ye do return unto the Lord with all your hearts, then put away the strange Gods from among you, and prepare your hearts unto the Lord, and serve him only."

In response, the people gathered at Mizpeh, where Samuel sacrificed and prayed. But when the Philistines heard of the assembly, they realized it was the first step in a rebellion, and even as Samuel was making his offering, their army was seen approaching. At that point occured one of those unpredictable phenomena which sometimes change the fate of nations, and which we still call an "act of God." A terrific thunderstorm descended on the Philistine army, and while it was in confusion, the Israelites attacked, winning a complete victory. This triumph, and even more, the manner in which it was

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The Unpardonable Sin

By REV. FREDERICK W. KATES,

Rector of Christ Church, Oswego, New York.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. —St. Matt. 12:31-32.

There we have it, in the Master's own words: The unforgivable sin is the sin against the Holy Spirit; other sins will be forgiven and other blasphemies, even sinning against the Lord Himself, but the one sin that will not be forgiven in this world or in the life to come is the sin against the Holy Spirit. Our message would be simply this: a warning against our committing the unpardonable sin, the sin against the Holy Spirit.

* * *

As I understand it, the sin against the Holy Spirit is denying the continuing, beneficent activity of God in the lives of men as individuals and in the world at large. Any warning against drifting into it is timely and in order at any time, and for three reasons.

Because it is so frightfully easy in times like these in which we live to commit the sin against the Holy Spirit, we must be doubly on our guard. Whether it is with regard to our own personal lives and fates and fortunes or the state of the world as a whole, each time we throw up our hands in despair, each time we allow our spirits to sink into and to wallow in the mud of black pessimism, each time we say in our hearts if not with our lips that "the game is up," that we are "done for," and that all efforts to remedy our present situation are futile and bound to defeat—each time we do any of these things, we are guilty of the sin against the Holy Spirit. To believe that God doesn't care any more about ourselves as individuals or our world, to say that God has washed His hands of the whole business and is quite content to let the world go ahead and destroy itself, to say that God is no longer active in the world—is not this to be guilty of the unpardonable sin? To lose faith and to surrender hope, to lose faith in our times, to believe that God is not today, in the midst of our generation's turbulent events, active and moving in the affairs of men—is not this to commit the sin against the Holy Spirit?

Not only because it's so terrifyingly easy to slip into that outlook and attitude which mark the person who sins against the Holy Spirit must we be on guard these days, but also because of the devastating and disastrous effects upon our own lives and those of all we associate with of succumbing to this sin. As it is ever preferable, from every angle, to be working on the construction gang and not with the wrecking crew, so it is true that to live happily, efficiently, and with joy to ourselves and our fellow-men one must live affirmatively. The pessimist and defeatist are ill-equipped to live well in this day or any day, and certainly they are not the people our confused, battered world looks to for guidance and courage as it wrestles with the problems of our century. To believe in God's control and power and care, and to act consistent with one's belief, is to be the kind of person mankind needs now.

The third reason why a warning against committing the unpardonable sin is in order is the seriousness of so doing for a Christian. We Christians believe that "God is working His purpose out, as year succeeds to year," and that God is doing this very thing even now in our personal lives and in the bewildering events of our years. We Christians are called upon nowadays to demonstrate our belief in the Holy Spirit —in God alive and active in the lives of men and in the mighty affairs of our generation. Of all people, we Christians should be the last to deny God's concern for, His interest in, His direction of, and His control over, the lives of men and man's world. Apostasy is an ugly word, but denial of the Holy Spirit's presence and activity is to render ourselves guilty of it.

* * *

Three reasons suggest themselves to me why we are apt to fall guilty of the unpardonable sin, if we aren't vigilant; and the first is that it's ever hard to detect, when we are so close at hand, God working in one's own age. It's easier to see His working in times past. With longer perspective on events, we are able to trace out His curious ways of operation and to observe how His Spirit strangely moves in and among men. Being so close to all the momentous events and mighty stirrings of our generation that cause our hearts to tremble with anxiety and fear, it is admittedly difficult for us to see God's hand at work in them, His Spirit moving across the storm-tossed waters.

Again, most of us are dazed by a numbing and paralyzing disillusionment. We were brought up to think that peace and prosperity and comforts and luxuries were somehow always to be ours. We were taught the inevitability of progress, that the world was automatically getting better, people nobler and finer, and so on. We were led to believe our Western civilization, built on the foundations of Greek art and wisdom, Roman justice and law, Judaeo-Christian morality and theism, Germanic vigor and Anglo-Saxon political traditions, and glorified by the new knowledge of our times and Science's marvelous achievements, was strong and stable and secure. But now after two colossal wars in our own lifetime we behold with chagrin and dismay the disconcerting fact that our civilization and culture, so dearly-won, is fighting for its life, and that its bitterest enemy is a crassly materialistic outlook on life—Marxism—that is its own fruit and child. We're sadly disillusioned these days, for we have been betrayed and misled and we have grievously deceived ourselves.

And not only are we disillusioned that all is not as we expected it to be, we are scared to death. And we are principally scared because we know there are forces and powers and instruments in our world that spell our doom, unless a miracle somehow happens—and soon—that will convince thoughtful men that the future will be fair.

Put all these factors together—our entirely normal inability to perceive God's hand at work in events close to us, our disillusionment and our nervous, half-hysterical anxiety over what the future is liable to bring—and it's easy to understand why, unless we're stedfastly on our guard, we drift into the pessimistic and defeatist attitude which marks him who sins against the Holy Spirit. Put all these factors together and you can readily see why it's tragically easy nowadays to lose faith in our times, in ourselves, in our leaders, even in our ideals and standards and values, and maybe even in God. It's mighty easy these days to sin against the Holy Spirit and to say, not fully realizing the import of our words, that God is dead; or at least that God is not interested in the world any longer; or that God, even if He still cares, is no longer actively concerned with the affairs of men.

* * *

Now if we appreciate why we are apt to fall into the unforgivable sin, the next step is to discover how we can fortify ourselves against committing it.

The first thing is to remember that always it has been so, that always when man's world goes astray and is agonizing through critical times, some men have

(Continued on page 14.)

Lewis B. Franklin

The resignation of Dr. Lewis B. Franklin as Treasurer of the Domestic and Foreign Missionary Society and of the National Council will be received by the Church with mingled feelings of regret and yet appreciation for the service which Dr. Franklin has so notably rendered the Church for nearly thirty years. The Church has had the uttermost confidence in Dr. Franklin's financial competancy in the technical aspects of his work, but its respect for him has gone far beyond this. The Church has cherished his personal Christian devotion, his sense of vocation, and his unflagging zeal for the missionary work of the Church. For twenty-nine years he has given himself to the Church without reserve. As the Minute of Appreciation of the National Council states, "He has gone up and down this land and across the seas proclaiming the Gospel as this Church has received the same." He typifies the tremendous service a layman can render in the Church. He exemplifies for us the New Testament ideal of the priesthood of all believers. He has been a minister before God in our fellowship. Though Dr. Franklin has resigned his immediate responsibilities, the Church surely will continue to avail itself of his mature wisdom in the days that are ahead.

For at this time of his resignation, the Church is faced with a situation remarkably like that which existed in 1919 when Dr. Franklin became our national treasurer. His service in the Church has spanned an era, and the cycle seems now about to begin again! Once more we are at the end of a tragic war. Once again we face a period of international uncertainty and turmoil. Once again the opportunities of the Church are great and apparently cannot be met through the conventional channels which we have been using.

In 1919, the Church found an answer in the Nation-Wide Campaign. That campaign was a great stimulus to all the work of the Church. For it not only provided new financial strength, but it caught the imagination of the Church and gave new impetus to all our work. In many ways, after thirty years we are still coasting on the results and benefits of that Campaign! Many of our financial plans have not been radically changed, nor have their premises been seriously challenged in the light of new conditions.

This type of evaluation is needed immediately in the Church. For despite surface similarities to 1919, the actual situation in this atomic age is quite different. Moreover, the present financial situation in our national Church is not a healthy one. We have cut our basic budget for this present operating year, because it was not subscribed by the dioceses. We made a half-hearted appeal to meet this cut, but this appeal was not successful. Then we went ahead and raised over a million dollars in one day for world relief, outside the budget! We further went ahead and asked every parish to give 3% of its budget for the new national radio program, again outside of budget. Sufficient was raised apparently, though the actual amount has, so far as we know, never been announced, to pay for this program for thirteen weeks. At the moment, the Department of Christian Education is preparing—and quite rightly!—to ask the Church for a vastly larger appropriation. Will the other departments be content to sit back and let Promotion and Education alone ask for needed increases? Meanwhile, there is nothing whatsoever for a department of evangelism; little to care for the greatly increased cost of living which pinches every missionary; and advance work is almost non-existent.

All of which means that our financial system and planning has been outgrown. It is in chaotic shape. It needs complete overhauling and reconsideration. Piecemeal patching will not do. Surely the diocese will not accept quotas for the next triennium large enough to cover all the proposed increases, if this year's experience be considered typical. The quota system has apparently reached its limit, not simply in funds, but in its appeal to the imagination of the Church.

We need a totally new approach that will match our needs and opportunities with Christian stewardship that will tap the great resources of our Church, not only financially, but in man-power and talent. The Episcopal Church needs to hear the sound of the trumpets once more as it did in the days of the Nation-Wide Campaign. We are delighted therefore that National Council at its recent meeting discussed the need for a real program of advance. The resolution, however, seems to suggest that this be outlined by the heads of the departments at Church Mission's House. May we suggest that the Church be consulted also! Let clergy from the west and south as well as from the metropolitan east; members of the Woman's Auxiliary who are afire with zeal; and laymen of consecration and executive ability from all over the Church be brought together to plan an Advance Program, bulwarked by sincere Christian stewardship. We have the utmost respect for the integrity and loyalty of the leadership at "281," but this is a task for the whole Church!

"Great Scenes From Great Plays"

We have purposely withheld both editorial comment and letters from our readers relative to the new national radio program of the Church until a sufficient number of programs could be broadcast to give us a true taste of this new type of evangelistic approach. With this issue, we print in "Post Haste" several letters which are critical of the program. Its supporters have not as yet hastened to write to us! Nonetheless, we feel that it is still too soon to make any final judgment about the usefulness of this program to the Church. The results so far seem good. The programs are improving in technique and content. The use of a local clergyman at the end of the half-hour was a stroke of inspiration. The announcement that nearly ten thousand letters were received by the Church after the first two programs is most encouraging. Mr. Robert Jordan is to be congratulated particularly upon the fine publicity issued to aid local promotion of the program.

Now the program must have a chance to see if it can build up a listening audience, and if they can be touched by the Church. Thirteen weeks was scarcely a fair opportunity to do this. We are glad therefore that the National Council has authorized the continuance of the program for another quarter of a year. While the Church must be grateful to the Mutual Network for its willingness to sell time for this new type of religious program, we hope the Department of Promotion is facing the fact that many Mutual stations are low in power and therefore give very poor coverage. Some consideration should be given to the use of another network in the future. Even in the populous east, there are many blank areas where the program cannot be heard with clarity.

The clergy must continue to coordinate their own work to the approach of the program. There ought to be not only special announcement of the programs week by week, but also carefully planned arrangements to welcome newcomers and visitors who may be led to come to our services on Sundays as a result of the Friday night broadcast.

The criticisms thus far simply dislike this particular method of reaching the unchurched. For ourselves, we are pragmatic. If it will help the Church to reach America's millions of pagans who cannot be touched by the usual type of religious broadcast, we are all for it! Our Lord did not disdain to use parables and stories to win men to God! Why should we?

STUDIES FROM FIRST SAMUEL

(Continued from page 5.)

won, added enormously to Samuel's prestige. He maintained it ably, both at home and abroad, and the nation prospered under his administration for many years.

But Samuel eventually grew too old to attend to the work that crowded in upon him, and appointed his two sons as judges. Like the sons of Eli, they were unworthy, and accepted bribes. Then the elders of Israel called on Samuel and spoke very frankly. They told him he was too old for active work, that his sons were unfit, and they demanded that he appoint a king to rule them, in the manner of neighboring nations.

The Israelites had hitherto been a democracy, with little central authority save that of religion. It was religion which gave the tribes what unity they had, and in a real sense, the head of the nation was God.

But the Israelites were under constant pressure from surrounding nations, all of which possessed governments which appeared more efficient. Samuel was more able than the leaders of the Book of Judges, but even that was not satisfactory to men who looked longingly at the armies, the officials, and the kings of rival countries. Was a democracy, even when headed by God, as efficient as a dictatorship, and could a loose federation like Israel survive under such conditions? To make matters worse, the nation seemed to be slipping back into its old disorganization under Samuel's sons. There is a good deal to be said for the elders.

Samuel was displeased, naturally; for the request was more a rejection of God than it was of Samuel. But the old man obeyed God and promised to select a king who would go before the people into battle.

First, however, he talked to them as frankly as they had spoken to him. He gave them a picture of what would happen under their king—of compulsory military service, of forced labor in the king's fields and in his factories, of an autocratic bureaucracy, of the seizure of land, of the conscription of servants and domestic animals, of increased taxes—all the results of a dictatorship, as familiar then as today.

So Samuel chose a king for the people; in fact, before he finished, he was forced to choose two kings, for the first was a failure. In nothing he did was Samuel's greatness more conspicuous than in his voluntary relinquishment of power, in the continued loyalty and assistance he gave to the man who replaced him, and in the discernment he showed in making his selections. Saul failed, but he was certainly a great man, and his failure could not have been foreseen by Samuel. David was a brilliant success, the favorite hero of his people, and his influence continues to be felt even today. Surely the man who, under God's guidance, chose them both, was equal to them in ability, and superior to them in character.

From his childhood he was devoted to the service of God, and he never departed from it. To us, with our Christian point of view, it seems that Samuel was mistaken in some things he believed to be the will of God. Surely God does not want a whole group of people to be destroyed, we say. And having said this, we proceed to wipe out a great city with a single bomb. Samuel at least was honest about it.

He was hard; but he was a great and a good man, who put God first all his life, no matter what the circumstances. There have been few like him.

* * *

ARMY OFFICER IMPRESSED WITH MISSION

Dallas, Texas—The Very Rev. Gerald G. Moore, D. D., dean of St. Matthew's Cathedral, Dallas, wrote the National Council recently in connection with a gift made to the work of the Rev. Edward Jacobs at Bontoc in the Philippine Islands: "About six months ago one of our young men, a medical officer in the Army, was sent out in an ambulance to rescue some Army fliers who had parachuted down in the mountains near Bontoc. When he reached Bontoc he found that they had all been brought to the mission station and were being cared for by Fr. Jacobs. He was so impressed that he wrote his mother and asked our parish to do something for them."

A Page for the Family *Mrs. E. E. Osgood, Editor*

A RETREAT FOR A GREATER ADVANCE

Early one morning during Lent, I was one of six women who approached a small, but lovely church. Perhaps some of us remembered that the minister had told us this would be like a strategic retreat in the army, when soldiers fall back to gain a better stand and make a greater advance.

When we entered the church some of us read the gilt letters on the wall, "The Lord is in His Holy Temple," for we were silent before Him.

The minister began the meeting with a short talk and prayer. He explained that no one was to speak except to God. Several times during the morning he led in prayer. He always used the words,

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who doth Thy sevenfold gifts impart.

"Thy blessed unction from above,
Is comfort, life, and fire of love,
Enable with perpetual light
The dullness of our blinded sight."

The minister told us to relax, to pray, to read in books he had provided, and to meditate. I chose "The Imitation of Christ" by Thomas a'Kempis and a booklet on the preparation for Holy Communion by Bishop Tucker.

This beautiful service was the very center of the retreat.

When I returned to my pew after receiving the sacrament I sat still to meditate. I kept looking at the altar and it seemed to be infused with a deeper meaning than I had ever known. I took paper and pencil from my purse and wrote:

The Completeness of the Altar

"The altar in St. Paul's Church represents life—past, present, eternal.

"It contains symbols of food for the body—wheat and grapes—which can also be used for the soul.

"The words, "Alleluia, Alleluia," remind us of the joy of praise and thanksgiving, which cannot be fully known until they are translated into deeds of humble, loving service to others, in imitation of Christ.

"The glow of the candle stands for the light of the world.

"The cross in the center indicating the darkest hour of time, because of later events, has become also the hope of mankind, the sign of immortality.

"The prayer book speaks of the frailty and sin of human nature and of the power and love of God.

"The Blessed Sacrament placed upon the altar contains the means of the extension of this power and love through the lives of consecrated Christians.

"Just as a person who receives a transfusion of blood receives the qualities of the blood of the doner, so those who partake of the sacrament in the true spirit receive the qualities of Christ.

"Henceforth they are of one blood, heirs and so-heirs of the Kingdom of God through the love and sacrifice of Christ."

When I read the meditation that night I knew I had written something I could not have written alone. During that quiet half day I had come (not near, oh, not anywhere near an adequate conception of God but) somewhat nearer to a realization of the reality, the availability, and the power of the Holy Spirit.

ELIZABETH COLLINS HEWES.

* * *

PRAYER BOOK PAGE BY PAGE

CXLV

THE GLORIA IN EXCELSIS. This great chant like all parts of the Prayer Book has its background and origin in the Bible, but even, in a way, it is more striking than most in that we find its source in such a variety of different books of the New Testament.

Thus the opening sentence comes from St. John's Gospel, 1:14, "And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." Also nearly this same wording is found in John 13:31, and again in St. Paul's Epistle to the Ephesians, 5:20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ"; and again we find the same thought in the Second Epistle of St. Peter 1:17, where in referring to the transfiguration he says, "For He received from God the Father honor and glory." Thus for this one sentence we have a background from three different authors in four separate places in the New Testament.

Of course the use of the title "Lamb" for our Saviour is found in places too numerous to mention throughout the New Testament.

The expression, "For Thou only art holy; Thou only art the Lord," leads us into the final Book of the New Testament, Rev. 15:4, where the wording is almost identical with that of the Prayer Book.

When we remember that the great event of the Saviour's birth as announced by the angelic choir and recorded by St. Luke (2:14) is the very basis for this great chant of praise, we see that another author and another book join the large group that stand behind this part of our Prayer Book service.

Here it should be noted that the translation of that first Christmas Carol varies somewhat in ancient manuscripts. The words "And on earth peace, good will toward men" are sometimes changed to read, "Peace on earth to men of good will." The difference is not very great in sound, but does change the whole meaning, in that it puts the prospect of peace as a produce from the hearts of men, rather than as a gift from God.

R. CARY MONTAGUE.

* * *

TAKE THOUGHT FOR TODAY

When our Lord said take no thought for tomorrow, He could have meant for us to take thought for today. Indeed no provision is made for the future unless we do take thought for today. Present, past and future follow with such rapidity that we do well to fulfill the obligation—and privileges—of the present. We hear of the golden future, its high hopes, its assured victory, the continuous and unimpeded ascent on the golden stair of opportunity. This is alluring. These will be realized only as we put to use and with good courage the days, the hours, the moments of the golden present. It is golden and it is ours. The future belongs to no man. The present belongs to everyone. The present is short, only now. The hour of praise this morning (was it praise?) is in the past, the noon hour will soon be here and gone, and when approaching night takes up the last ray of sunset, that sunset will be as truly in the past as the one our parents gazed on in the Garden of Eden. We have no claim on the future, and if we use the present we must do it today, now. Only the past is ours, and glorious or ignominious it is ours forever. No friend can obliterate its ignominy, no enemy sieze its glory. The past is indeed a heritage. For this we may give humble thanks and high praise to the Giver of all good, or sink in despair.

An unhappy and bitter heritage requires little effort to build. The cruel look and the unkind word that pierced an innocent and believing heart, the scattering to the wind of real wealth (maybe unearned) that could have been used for divine glory, deafness to the call of God, blindness to the need of man are handy material for such building. Another is the ox-like oblivion for the hopes of others, self-absorption in ambition that puts the wish of self and the vanity of the world before the will of God. This may include the sacred ministry of the holy Jesus—"Whosoever

(Continued on page 14.)

News of the Church

SYNOD OF THE FOURTH PROVINCE

Augusta, Ga.—The Rt. Rev. Edwin A. Penick, D. D., bishop of North Carolina, was elected president of the Province of Sewanee at the 22nd Synod held in St. Paul's Church, October 6. As senior active bishop in the Province he was acting president on the death of Bishop Jackson, elected president a year ago. He will serve the remainder of the three-year term. Other officers of the Province were reelected. Mr. W. Ted Gannaway, provincial chairman of laymen's work, was elected provincial member of the National Council, succeeding Bishop Hamilton West, coadjutor of Florida.

Bishop West, who had been rector of the host parish until October 1, had to substitute for Bishop Barnwell of Georgia as host, for the bishop was ill.

The Presiding Bishop preached at the opening service the night of October 5. He declared that the parish is the primary unit in the work and life of the Church, but its program must be world-wide in scope and vision. He made a strong appeal for "men and means" with which to do the work of the Church, and listed the elements of hope in the world which should make Christians thankful to be living today.

The Presiding Bishop also addressed a joint session of Synod and Woman's Auxiliary the morning of the sixth.

Instead of listening to reports of the several departments of Provincial Council, members of the Synod heard noted speakers on Christian Education, Social Relations, and College Work. They were: the Rev. Vesper O. Ward, editor-in-chief of curriculum in the National Council's Department of Christian Education; the Rev. Dr. Almon R. Pepper of Christian Social Relations; and the Rev. Thomas V. Barrett, formerly of National Council's Division of College Work.

The Rev. J. W. Kennedy, Lexington, Ky., addressed the Synod on the meeting of the World Council of Churches, which he attended. Dr. Harold L. Trigg, president of St. Augustine's College, Raleigh, N. C., spoke of the work of his school. Dean Robert F. Gibson of the School of Theology, University of the South, made an appeal for better recruiting plans for the ministry.

Some of the results of the excellent addresses were shown in resolutions presented and adopted. A layman presented resolutions calling for more adequate support for seminaries by parishes, dioceses and the general Church. The Department of Christian Social Relations presented a resolution affirming Lambeth Resolutions 6, 7 and 43, dealing with interracial matters. A resolution appealing for the opening of American missionary work in India was passed.

The 1950 Synod will meet in St. Andrew's Church, Tampa, Fla.

* * *

BISHOP'S MEN HOLD AREA MEETINGS

Daytona Beach, Fla.—Addressing more than 700 laymen in area meetings of Bishop's Men and other interested laymen throughout the Diocese of South Florida, Lt. Gen. John C. H. Lee (retired), executive vice-president of the Brotherhood of St. Andrew, offered the challenge of active participation in the life of the Church. Said he, "We face the godless in opposition to the Christian cause. Only by our unity in work together can we overcome them. The Presiding Bishop's program of evangelism calls us."

His simulitudes to army life were striking in view of his own experience in World Wars I and II. "The world looks to us for help," he stated, "and if we are going to be worthy, as soldiers in Christ's army, we must produce, continue to give, and sacrifice as a means of maintaining our own strength."

In reference to draftees in the last war he said, "Records show that when men were asked their preference as to religious belief, 94% requested Christian. Allowing for 2 or 3 per cent Jewish, you see that few men were actually scoffers toward religion. Basically, American men are believers; the war taught us that. It is our task to reach them and put them to work for Christ."

Bishop-Coadjutor Louttit continued the thought of evangelism and strengthening of the Church's work. "We must continue to grew together in our diocese, for if one fails, all fail, and when one church succeeds, all succeed," he said. Bishop Louttit, a member of the National Council planning committee for the Episcopal broadcast, emphasized the purpose of the "Great Scenes from Great Plays" and the necessity for local cooperation. "This is our first effort," he stated, "in such a definite way. Authorities assured us that such a program is tops in radio. It must have your interest and active participation when we beginning getting results of it, as we shall."

Chairman of the Bishop's Advisory Committee on Laymen's Work in South Florida and chairman at the area meetings, Albert Roberts told of the increase of interest among laymen. "Four years ago the total attendance at the first of these area meetings was 250. This year we have met with more than 700 men," he said. "That is evidence enough how this thing is taking hold in South Florida."

He outlined the diocesan program of action for 1948-49 as planned by the laymen at the annual laymen's conference. A definite activity is laid out for each month from September to June within the scope of laymen.

The last of the seven area meetings was held in the new parish house of St. Timothy's Church, a growing Negro mission in Daytona Beach. The Rev. M. Bartlett Cochran is vicar of the host mission. This was the first gathering of this nature to be held in the new building consecrated by Bishop Wing late last spring.

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NOVEMBER SERMONS ISSUED

New York, N. Y.—The Presiding Bishop's Committee on Laymen's Work is sending out its November sermons for lay readers. The sermon for November 7 is by the Rev. William S. Chalmers, OGS, Headmaster of Kent School, Connecticut, whose subject is "Religion Through Worship."

The Rev. John S. Higgins, D. D., rector of St. Martin's Church, Providence, R. I., has supplied the sermon for November 14, on the topic, "You Can Take It With You."

"The Lord Our Righteousness" is the subject for November 21, with the Rev. W. W. Lumpkin, rector of Calvary Church, Pittsburgh, as author.

There is a special sermon for Thanksgiving Day, "Hearty Thanks," by the Rev. Francis Slade Danzoll, of the Cathedral of St. John the Divine, New York, and for November 28, the subject is "The Armor of Light" by the Very Rev. James W. F. Carman, Dean of Trinity Cathedral, Phoenix, Arizona.

* * *

EVANGELISM PROGRAM AT ST. JOHN'S IN THE VILLAGE

New York, N. Y.—In an attempt to reach the lapsed and unchurched in the immediate community (the Greenwich Village area of New York City) St. John's Church has engaged Brother Giles, of the Order of St. Francis, to canvass every apartment and house in the neighborhood. For the past four weeks Brother Giles has called at every house four blocks in every direction around the Church. Over two hundred families have been thus discovered. His work continues throughout October. A follow-up has already begun by the rector, the Rev. Charles H. Graf, the associate, the Rev. E. J. M. Nutter, and

the lay assistant, Mr. Carrel Dakin. Then the new families will be invited, by members of the parish, to attend services.

* * *

BISHOP HUBBARD ATTENDS ANGLICAN YOUTH DINNER

Detroit, Mich.—The Rt. Rev. Russell S. Hubbard, suffragan bishop of the Diocese of Michigan, was the speaker at a fellowship dinner of the Anglican Young People's Association of the Essex (Canada) Deanery, held on Wednesday, October 6, in the Church of the Ascension, Windsor, Ontario. Nearly 200 were present, including ten Canadian clergymen. The Essex Deanary A. Y. P. A. hold frequent fellowship meetings similar to gatherings of Episcopal young people, and it is hoped that some means may be worked out of having joint meetings between the youth of the United States and Canada from time to time.

* * *

DIOCESE OF VIRGINIA ELECTS SUFFRAGAN

Richmond, Va.—The Rev. Robert Fisher Gibson, Jr., D. D., Dean of the School of Theology of the University of the South, Sewanee, Tenn., was unanimously elected Suffragan Bishop of the Diocese of Virginia, at a Diocesan Council held at St. James Church, on Oct. 27.

This action followed the third ballot which resulted in 56 out of 97 clerical votes, and 70 out of 108 lay votes.

Notified immediately by telephone while the Council was still in special session, Dean Gibson said that he would have to consider the matter for some time, due to the situation at Sewanee at this time. However, he told the Committee that he would visit the Diocese soon and consult with Rt. Rev. F. D. Goodwin, Bishop of the Diocese of Virginia.

* * *

CONFERENCE OF CHURCH WORKERS MEETS IN PHILADELPHIA

Philadelphia, Pa.—The Nineteenth Annual Conference of Church Workers among our Negro brethren of the Province of Washington was held at St. Barnabas' Church, Germantown, Pa., the Rev. E. Sydnor Thomas, D. D., rector of the parish, from October 6 to 8, respectively. The Rev. Edgar C. Young, Th. D., S. T. D., of the Bishop Payne Divinity School, Petersburg, Va., is its president, the Rev. Aston Hamilton, D. D., its vice-president (of Richmond), the Rev. David H. Croll of Annapolis, Md., its secretary, and the Rev. Jesse F. Anderson of Philadelphia, Pa., its treasurer.

The Provincial Conference opened on Wednesday night with a Service of Solemn Evensong conducted by Dr. Thomas, and welcome addresses were made by the Revs. Dr. J. M. Niblo (representing the Bishop of the Diocese), J. Quentin Jackson of the Mt. Zion Baptist Church (representing the Community), and the rector of the parish, and the response was made by the Rev. William D. Turner of Philadelphia. The conference sermon was delivered by the Rev. Richard D. Martin, B. D., rector of Grace Church, Norfolk, Va.

Thursday and Friday were given over to the many sessions of the Conference agenda, the theme of the meetings being "Stewardship in Action." The conference president in his annual address spoke of the many needs of Church—more clergy, more young men from all of our parishes to study for the priesthood, a greater need for individual evangelization, more opportunities for the use of our manpower, more increased self-support, and that we had made satisfactory contribution of members to the missionary field. Addresses were also made by Mrs. L. Cheatham, president of the Woman's Auxiliary of the Conference, by the Rev. Joseph W. Nicholson, Ph. D., of the Bishop Payne Divinity School, on "The Call of the Ministry; also by the Rev. Dr. Tollie Caution, our secretary of Negro Work on "The Status Quo of our Negro Work" showing its growth all over the country; by the Rev. William Jefferys, Jr., of the Society of the Reconciliation on "Our Need of Fellowship", and also by Mr. Reuben Clay of St. Phillip's Church, Richmond, Va., on "The Use of Laymen in the Church"—all of the addresses calling for much discussion on them.

The Conference was doubly favored with two helpful addresses by bishops; one by Bishop Remington, suffragan bishop of Pennsylvania and the other by Bishop Bravid W. Harris of the Missionary District of Liberia and who spoke of his work.

All the officers of the Conference were reelected, except the secretary and the Rev. Charles W. Fox, Jr., of Baltimore, Md., was elected in his stead.

* * *

IOWA TO WAGE $1,000,000 CAMPAIGN

Des Moines, Iowa—As a result of action taken by the Diocesan Convention in Iowa last May a $1,000,000 campaign is being launched late in October by the Episcopal Advancement Corporation of Iowa. The diocese will observe its centennial in 1953, and the full amount for support of its activities is expected to be in hand by that time, Bishop Elwood L. Haines has announced.

To meet most pressing needs, the 1948 phase of this effort is concentrating upon the achievement of a $500,000 goal, with accent on youth indicated by a total allocation of $240,000 for the establishment of adequate student centers at the State University of Iowa, at Grinnell College, and at State Teachers' College.

The remainder of the 1948 objective is allocated to St. Katharine's School in Davenport, which was established by Bishop Perry in 1863, as a non-profit school for young women; to St. Monica's School in Des Moines, which operates as a receiving home for girls who come to it from broken homes; to the School of Nursing at St. Luke's Hospital in Davenport, to Bishop Morrison Lodge, at Clear Lake, which operates as a training center for both youths and adults, and for expansion activities, including new churches and the training of a native ministry.

In presenting the program to those of the diocese, Bishop Haines says:

"Our land is God's land. We are but stewards. Here in Iowa the Episcopal Church will soon complete the first hundred years of its stewardship. Much has been accomplished, but the record is only a prologue.

"We must enter upon a new century of service strong in faith and spirit . . . and with full understanding of the opportunities and responsibilities ahead.

"The program of the Episcopal Advancement Corporation of Iowa represents practical planning for tomorrow. By accepting its challenge we shall justify our stewardship."

* * *

DESPERATE NEEDS FOR MISSIONARY PERSONNEL

The attached statement by the Overseas Department of the National Council points out present desperate needs for missionary personnel in the Philippine Islands. Bishop Binsted has said repeatedly, and Bishop Wilmer while in New York recently said the same thing, . . . that "There is an unparalleled opportunity for development of the Church's work in the Islands."

The Overseas Department statement makes two important points: the need for increased missionary giving, to be reflected in the results of this year's Every Member Canvass, and the need for consecrated men and women to volunteer for missionary service.

Future Personnel Needs of the Philippine Episcopal Church

Bishop Binsted has notified the Overseas Department that he should have the following new workers as soon as possible. It is to be hoped that the missionary giving of the Church will be large enough so that they may be provided.

There is an unparalleled opportunity for development of the Church's work in the Philippine Islands. Not only is the work of the Episcopal Church expanding, but also cooperation with the Philippine Independent Church promises

great things. The Concordat with the Philippine Independent Church at the time of their receiving historic Orders of the Church, called for the training of their candidates for the Sacred Ministry in the seminaries of our Church. Most of them will receive this training in St. Andrew's Seminary, Manila.

The war left the Philippines a place of devastation. Slowly, Church buildings, hospitals, and other properties are being rebuilt. The communicants of our Church in the Philippines are enthusiastic, and their morale is very high.

To meet these opportunities we are sure that there are scores of Episcopalians who will want to respond to the call and go out to assume positions of leadership.

Priests—6 Priests: for Manila, Besso, Sagada (2), Upi, Canon Missioner, Manila.

Women Evangelists—4 Women evangelists: Besao, Bontoc, Calarian, Basilan.

Doctor—1 Doctor for Upi.

Nurses—4 Nurses: St. Luke's Hospital, Manila (2); Brent Hospital, Zamboagna; St. Theodore's Hospital, Sagada.

Hospital Administrator—1 Hospital Administrator (man), for St. Luke's Hospital, Manila.

Teachers—3 Teachers (men) for Sagada High School, St. Alban's School, Zamboanga; and Easter School, Baquio.

Teachers—2 Teachers (women); Sagada High School, and primary school, Manila.

Assistant Treasurer—1 Assistant Treasurer (man) for Manila.

Construction Supervisors—2 Construction Supervisors for work throughout District.

The National Council, 281 Fourth Avenue, New York 10, N. Y., Overseas Department.

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MEETING OF THE EXAMINING CHAPLAINS OF THE SEVENTH PROVINCE

Camp Crucis, Texas.—The Diocese of Dallas, through the Bishop, the Rt. Rev. Avery Mason, was the host to a meeting of Examining Chaplains in the Seventh Province at Camp Crucis, Texas, September 7 and 8, 1948. The chairman of each Diocesan Board or his representative, was invited by Dr. Claude A. Beasley, the Provincial Representative on the Joint Commission on Theological Education. The following Dioceses and Missionary Districts reported:

The Diocese of Texas, The Rev. Lawrence L. Brown; the Diocese of Arkansas, The Rev. Roland Moncure; the Diocese of Oklahoma, The Rev. Joseph S. Ewing; the Diocese of Dallas, the Rev. Claude A. Beesley, the Rev. C. Gresham Harmion, the Rev. William H. Fox; the Missionary District of Salina, the Rev. Charles E. Wilcox; the Missionary District of North Texas, the Rev. Galen H. Onstad.

The purpose of the meeting was to discuss problems of common interest and to consider suggestions made by the Joint Commission on Theological Education. Dr. Beesley presided at the meetings and the Rev. Joseph Ewing was appointed secretary. This was the first of these meetings to be held in accordance with the desires of the Joint Commission. The chaplains present were all impressed with the unanimity of opinion that was expressed. They resolved that it was time well spent.

The following resolutions and suggestions were adopted unanimously:

1. That the resolution of the Joint Commission on Theological Education regarding the ordination of deacons before the completion of their theological studies be upheld. And that we further resolve that Canon 34, Sec. 5, Par. 5, be rigidly enforced so that no candidate shall be recommended for ordination to the dioconate before the completion of his seminary course or its equivalent.

2. We do not favor the formation of a Provincial Board of Examining Chaplains, but do see great value in corporate consultation. We therefore resolve that the Provincial Representative on the Joint Commission for Theological Education call a conference of the Examining Chaplains of the various Dioceses and Missionary District in the province at least once every trienium.

3. In regard to the examining of candidates for Holy Orders, we resolve that the emphasis should be placed upon the candidate's ability to interpret in terms of preaching, teaching and pastoral care, the knoweldge he has gained from his theological education as the basis for determining his fitness to become a priest in the church.

4. Inasmuch as the Board of Examining Chaplains must pass on the intellectual qualifications of candidates for Holy Orders before ordination, and may be asked by the Bishop to supervise his studies, we feel that the Board of Examining Chaplains should have an early personal contact with each postulant before he begins his theological education.

5. In regard to the time for holding examinations, we feel that it is impractical to set up a uniform schedule. The distance from the seminaries makes it impossible to hold examinations during the school year in this Province.

6. Owing to the fact that many mature men who have been successful in professional life are offering themselves and their time to the ministry of the Church, we request that the Joint Commission have published a course of study and a reading list for older men unable to take a full course of study in the Seminary.

7. We request that the Joint Commission reissue the pamphlet "Admission to the Ministry" which we feel to be very valuable.

8. It is the experience of the Examining Chaplains at this conference that the greatest weakness in the academic preparation of the candidates for Holy Orders is their ignorance of the Bible.

9. We resolved that the New Syllabus for theological study should include in accordance with the canons a reading knowledge of the New Testament in Greek, together with special knowledge of two Gospels and three Epistles.

10. We resolve that the format of Sec. C of the Syllabus on the History of the Church in America should be changed in order to bring it in line with the other section on Church History to stress the importance of the American Church, and that a sub section be added requiring a knowledge of the high points in the history of the candidate's diocese.

11. We recommend that the following electives be added to the Canon: 1. Church Architecture. 2. Ecclesiastical Art. 3. Advanced Canon Law.

12. The Conference of Examining Chaplains in the Seventh Province wish to commend the Commission on its excellent work on the revision of the Syllabus for Theological Education, and feels it is a distinct improvement over the previous syllabus.

13. The Conference resolved that the secretary be instructed to send to Bishop Mason its gratitude for the hospitality of the Diocese in offering the facilities of Camp Crucis for the place of meeting and for his interest in the work.

14. The Conference resolved to extend to Dr. Beesley a vote of thanks for his work in making this meeting a success.

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LAY MISSIONARIES AT WORK

Bessemer, Ala.—The official diocesan journal of the diocese of Atlanta has on the front cover of the September number a picture of the newest diocesan congregation at Hartwell, Georgia. Charles and Mary Eleanor Kidd and their three children form a large part of this little flock. The formation of the mission is due almost entirely to the interest and zeal of this family, who loved their Church so much that they were unwilling to be separated from it when they moved to a locality where there was no Episcopal church. So they got busy and rounded up a few others and formed a congregation.

The same story has recently been repeated in south Alabama. Richard and Elizabeth Cobbs moved to Andalusia, where we have no church. They were determined to have one, so they exerted strenuous efforts by which a congregation has been organized, a lot has been purchased, and there is $1,400.00 on hand towards a church building. There are about 27 members of the congregation, and an active

branch of the Woman's Auxiliary has been formed.

The most interesting feature of the two incidents is that in both cases the missionaries were former communicants of the same parish, the Church of the Holy Comforter, Gadsden, Alabama. Here is real Evangelism.

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"GREAT SCENES ALL NAME IMPLIES"

New York, N. Y.—Magee Adams, radio critic of the Cincinnati **Enquirer**, headed a column last week, "Great Scenes All That Names Implies; Sponsors Praised." "The drama lineup," Mr. Adams said, "has gained handsomely by the addition of a newcomer, GREAT SCENES FROM GREAT PLAYS.

"In its way, the production may be one of the most unusual of the season. Although stars alone cannot make it that, GREAT SCENES has its full share of them. Dramatically the newcomer is exceptional for being what its name suggests. That was shown in the premiere. Instead of trying the usual, compressing **Cyrano** into a half hour, the dramatization was limited to two scenes. That wise emphasis, plus Hampden's acting, netted a performance eminently satisfying in itself, that had the flavor of the complete play.

"For the familiar material with which radio drama abounds, GREAT SCENES points to an admirable solution of the chronic problem of adaptation. Certainly, choice of significant scenes is a treatment that promises to lift radio drama out of its compression straitjacket.

"Just as unusual as the dramatic handling, is sponsorship by the Protestant Episcopal Church. 'Promotional' may be too harsh a word for the objective of the series. At any rate, it is intended to direct the attention of listeners toward sources of spiritual help. It does that in dignified and broadly human 'commercial' text. Something truly unusual has been added to radio when a religious body can so skilfully combine fresh dramatic treatment and spiritual promotion."

* * *

ACCEPTS ELECTION

New York, N. Y.—The Bishop of Long Island has sent a notification to all the clergy of his diocese announcing the acceptance by the Rev. Jonathan G. Sherman of his election as suffragan bishop of the diocese on Oct. 12 and calling the whole diocese to prayer on Twenty-second Sunday after Trinity for God's blessing upon the Bishop elect.

* * *

The Rev. Arthur J. Rantz, rector of St. John's Church, Cleveland, Ohio, will become the rector of the Church of the Epiphany, Euclid, Ohio, on November 2, 1948.

ORDINATIONS

The Rev. Tod W. Ewald was ordained deacon on May 29, 1948, by the Rt. Rev. Karl Morgan Block, D. D., at the Church of The Advent, San Francisco, Cal. Mr. Ewald was presented by the Very Rev. Henry H. Shires, D. D., and the sermon was preached by the Rev. John Compton Leffler, D. D. Mr. Ewald will be vicar of the Church of The Holy Innocents, Corte Madera, Calif.

DEATHS

REV. JAMES H. LAMB

The Rev. James Hart Lamb, rector of Christ Church, Upper Merion, Pa., died suddenly on October 8 while attending a banquet at the Church of the Epiphany, Germantown, Philadelphia. Born in Morristown, N. J., son of Rev. James Hart and Rachel Crozer Lamb, he was educated at the Brown Preparatory School and Virginia Theological Seminary, ordained deacon 1915, priest 1918. After ordination he held various cures in Pennsylvania and New Jersey before becoming rector of Christ Church in 1925. Burial services were held in Christ Church, Upper Merion, on October 11, with interment in the Church yard of St. David's Church, Radnor, Pa.

DEACONESS LOUISA FREEMAN

Deaconess Louisa A. Freeman (retired) died in Switzerland on October 8. She graduated from the Philadelphia Training School and Deaconess House in 1911. During the active years of her service she was attached to the staffs of St. Peter's Church, Philadelphia, and St. Asaph's Church, Bala.

MRS. ANDREW HAUGHEY

Mrs. Ada Shallcross Haughey, widow of the late Rev. Andrew H. Haughey, sometime rector of St. Mary's Church, Ardmore, Pa., died at her home in Haverford, Pa., October 11 and was buried from St. Mary's Church on October 14, with interrment in the yard of the Church of the Redeemer, Bryn Mawr.

* * *

"WHY THE BACK DOOR"?

(Continued from page 2.)

on a National Radio Hookup. For many weeks now we have been prepared to listen to "The Church Speaks," and the result is the old story of Balaam and his ass. We as churchmen have been told that the people on the back streets, the unchurched who need a religious program will turn it off as soon as they realize it is a religious program. What then about the Lutheran Hour and the Catholic Hour? And many other religious programs such as "The Greatest Story Ever Told" and many local religious programs? These people listen intently, week after week, to these programs. They are not smeared by great scenes from secular plays. The preaching and the teaching has to do at once with the salvation of people in a time when we are saying that Christ and His Gospel is the way out.

We ought to know ere this that the kind of diplomacy used by politicians and statesmen is not the diplomacy that appeals to people spiritually hungry. There are great preachers among our Bishop and clergy who, if they had opportunity, would appeal to the unchurched and the indifferent, and make them want to listen.

Does the Episcopal Church really believe that the present radio program will reach the unchurched, or is it just our cut and try policy again? A family of average intelligence from the hills of Kentucky has just said "slush, we read thet story in its entirety and what has it to do with our going to Church next Sunday"? A Presbyterian clergyman calls it a colossal failure and poor judgment. A Roman Priest just smiled and walked away. And yet just as I write, a stenographer from one of our great offices has just called and asked me to dictate, over the telephone, a grace to be used before meals. She had tried the various libraries in the city to get one. Maybe the Church should broadcast a few good "Grace Before Meals." Yes, great religion is just as simple as that. And the thing that people are asking for. They do want to know about the Church, her ways and her teaching, but the ways of the Church are not found in a secular play with a plug at the end "Come to my Church next Sunday." Is the Friday night program designed to fill the Episcopal Churches, or is it the means to present the Church as an instrument to save people's souls and give them comfort in these trying and difficult days. It looks as though we are trying an end run when a plunge through the middle would reach the goal. People are no more deceived by an invitation to enter the Church through its back door, whether that be a parish house, a Men's Club or a Radio Program.

(REV.) W. R. WOOD.
The Church of The Messiah,
Detroit, Mich.

* * *

WANTED—PICTURES OF BISHOPS

Sir: Since Lent, 1948, I have been collecting pictures of Bishops of the Church. I now have pictures of all those consecrated during the past ten years. If any of your readers have pictures of Bishops consecrated before that time that they would care to give away, I would certainly appreciate receiving them.

WM. J. BARNDS.
2325 S. 24th St.,
Lincoln 2, Neb.

TAKE THOUGHT FOR TODAY

(Continued from page 9.)

would be great let him be your servant." A ministry may lose much of its charming power through self-absorption. Labor in the Master's vineyard is not for the advancement of laborer, rather for the good of the vineyard and the Lord's glory. Neither Episcopal robes nor priestly robes, nor yet the garb of the nun will insure the proper use of the golden moments of this golden today. If our heritage is bitter we will remember it is our own building—and day by day. A bitter memory may lead to poignancy and remorse and these to the office of the psychiatrist—sometimes the home of the insane is not far away.

A worthy, priceless heritage is possible for all because today belongs to everyone. No one would despair because he does not have his neighbor's material. For a heritage to be one's own it must be built with one's own material—not another's. Many a beautiful and worthy heritage has been built with material that was skimpy indeed. However narrow the environment one may live loftily. In the long years such builders have been high on the list of unknown heroes and heroines.

How do we go about it? Well, there must be no evil tongue, no lying and slandering, no advantage taken of another's ignorance or misfortune—hourly honesty, "on the square" with both foe and friend. And there must be the regal quality of loyalty, loyalty to parent and child, husband, wife, neighbor, God, country. This is the routine as tomorrow becomes today. Thus will the memory store house of yesterday be that much enriched. The richer it becomes the greater the incentive to increase its wealth. Such wealth is priceless and imperishable. Moreover it is part of one's self and becomes abiding joy.

What else may we do? Submit the human will to the divine will. This submission must be complete—and today, ever continuous. To what this submission may lead the human mind is not given to know. It matters not how dark the night and how rough the way if the human hand is in the divine hand. Sorrow may be sufficient to divide asunder, but all is well if the soul is cleansed and sanctified and thus brought nearer the great Presence. That great and worldly ambition that has for years been an idol may have to be sacrificed on the altar of loving obedience; but the pain of the sacrifice is forgotten and lost in the joy of the new birth.

NEVILL JOYNER.

* * *

THE UNPARDONABLE SIN

(Continued from page 6.)

lost heart and have lost faith in God's control and power and beneficent purpose. It happened many, many times in the experience of the people of Israel. Indeed, one of the primary functions of Israel's prophets was to keep faith, was to keep hope alive, among the people. And the challenge the spiritual leaders of ancient Israel faced and discharged so creditably is the identical challenge thrust upon the spiritual leaders of the people today.

Ninety-nine years ago Queen Adelaide of England solemnly declared: "I have only one desire: to play the part of Marie Antoinette with bravery in the coming revolution." In 1848—one hundred years ago—Lord Shaftesbury opined, "Nothing can save the British Empire from shipwreck." A year later Disraeli declared: "In industry, commerce, and agriculture, there is no hope." In 1851, the year before he died, the Duke of Wellington remarked, "I thank God I will be spared from seeing the consummation of ruin that is gathering around." Note these statements, and then recall that within the space of a few years England entered upon her period of most resplendent glory, the Victorian Era, when the Union Jack mantled the globe and the sun never set on the flag of England.

So it has always been. Always in trying times some men, even prominent and great ones, have lost faith in the age in which they lived. But remember this as well, that invariably in the same difficult and trying times, other men have remained stedfast and unshaken in their conviction that God was still master of the universe, was still powerful to effect His will, was working in and through the events of the stirring years His purpose to achieve. It was often only a faithful handful that didn't lose heart, that kept the faith when faith was hard to maintain. But ever and again one finds in history that the faith and hope of the faithful remnant, the handful of souls who dared to believe in God's continuing interest and power and control, were justified and proved to be true.

So, I'm confident, it will be for us, if we will be but true. Though in all truth the days ahead present ominous prospects, the Christian man is girded and sustained by the unshakable conviction that God is still sovereign and that God is working His purpose out, in His own way and at His own self-chosen tempo, even now in our faith-testing times. Men may make history, but the Chris-

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tian knows that God directs its course. No blue-sky, fair-weather creed, the Christian's faith is designed precisely for such anxious days as these in which our lives are cast. And we who call ourselves Christian men shall be true to our faith and acting with sanity and sense if we hang on tenaciously to God who at all times is hanging on to us; if we align our lives with His invincible purpose—a fair world for all men; if we come to Him seeking His own strength for living our days with equanimity and grace and poise; and if we pray Him to grant us wisdom to view the disturbed and unsettled scene about us with faith and courage and not with stupid, blind optimism on the one hand or with equally fatuous pessimism on the other.

On the eve of the First World War as one by one nations took up arms against each other, Sir Edward Grey, the British Foreign Minister, said with infinite sadness, "The lights are going out over Europe." Now if you think in some downcast moment that the lights are going out nowadays all over the world, our word to you is to do the manly and the Christian thing: pull yourself together and get hold of yourself and, in the words of St. Peter, "gird up the loins of your mind", lest you fall into the unpardonable sin, the sin against the Holy Spirit; the sin which will not be forgiven either in this life or the world to come. If these days you are inclined to wax faint in heart, brace up and be of good cheer and be not dismayed, for God, not Evil, is sovereign and king, God's good purpose is unalterably fixed, His will is undefeatable, His power is invincible, and His love for mankind is sealed and sure. Be not guilty of the unpardonable sin by denying God now when we need His wisdom and guidance, His power and help, more than we need anything else. Instead, remember the radiant words written on a scrap of paper found in the pocket of the battle-soiled uniform of a dead Australian soldier:

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."

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GOD HOLDS the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's cares were here
Without its rest!
I'd rather He unlocked the day;
And, as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel His hand; I hear Him say,
"My help is sure."

I cannot read His future plans;
But this I know;
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough! this covers all my wants,
And so I rest!
For what I cannot, He can see,
And in His care I saved shall be,
For ever blest.

Post Haste . . .

"MOST ENCOURAGING UTTERANCE"

Sir: Just a little hasty line to thank you for the editorial in the current issue of the SOUTHERN CHURCHMAN entitled "Reformation Protestantism and Ancient Catholicism." It is a most encouraging utterance.

JOHN D. WING,
Bishop of South Florida.

* * *

TO GIVE BALANCE OF VIEWPOINT

Sir: It is not often that I find myself in fundamental disagreement with either the editorials or special articles in the Southern Churchman. In the case of your editorial of October 2 on "Parish Communions," however, I feel that some comment is essential in order to give our people who read the Southern Churchman the balance of viewpoint to which they are entitled.

The expression of honest differences of this sort seems to be wholesome and helpful. I am therefore enclosing a reply to your editorial which I hope you may see fit to publish in the "Post Haste" or other column of our much beloved Church paper. Should you care to use the foregoing as an explanatory introduction to my comment, you are of course welcome to do so.

Re: Parish Communions

Your editorial on "Parish Communions" (issue of October 2) seems to suggest the sort of controversy which used to characterize THE CHRONICLE, rather than the traditional soundness of the SOUTHERN CHURCHMAN. Certainly its over-all picture of lost idealism in the Blessed Sacrament does not apply to the parishes and dioceses in which the Southern Churchman is chiefly circulated. Where, in our Virginia midst, for example, are "restrictions unknown to the Book of Common Prayer placed upon reception of the Sacrament, so that customarily only the priest makes his Communion"? And do let's be a little more accurate when referring editorily to the Church's doctrine! It is substantially true, of course, that the priest and people "do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son has commanded us to make"; and pleading the merits of "His one oblation of Himself once offered," we offer and present unto Him (as the necessary reciprocation of our own fidelity) "our souls and bodies, to be a reasonable, holy, and living sacrifice" unto Him. But it is NOT true that "the congregation and the priest together consecrate the Bread and the Wine," for that power and authority has been given to the priest alone, in his Holy Orders. Otherwise there would be no reason for confining the celebration of the Holy Communion to those in priests' Orders, and, indeed, no meaning to the title of "priest" itself.

There is no need to minimize the sacrificial sanctity of the Holy Communion in order to stress the corporate act of fellowship and worship inherent therein. Indeed, without the sacramental Presence of the atoning Christ the Holy Communion would have no more corporate meaning or value than that of any other religious service. It is this very failure to discern the peculiar sacredness of the Blessed Sacrament, I think, which causes what you refer to as "tragically many of the congregation" to leave the 11 o'clock service before the Sacrament is administered. Incidentally, of course, this is an act of thoughtlessness which may be easily corrected by a well worded explanation and request from the rector. However, those who thus leave the family Table before its sacramental Guest arrives, are not usually those who have communed earlier in the day, as you seem to infer. Certainly, no one should be criticized for receiving the Blessed Sacrament according to his own conviction and need, and those who find special inspiration in the early morning hour and fasting Communion, do so in the goodly fellowship of saints and centuries past.

Your editorial is presumably concerned with the possibilities and essentials of a more complete corporate Communion of our people. It is a concern which every thoughtful priest and layman shares. But if the sort of "Parish Communion" suggested is to be taken seriously, it must surely challenge the mental agreement of even the most liberal Churchman! The vestry, according to your picture, are seated in the choir stalls (since the value of a musical setting is questioned), or else within the Rail, where chairs are placed in the considerable space which is non-existent in most sanctuaries. The bread and wine are brought in from some outside room at the psychological moment by the wardens, the Credence or Holy Table not being a logical prerepository at this Parish Communion.

But why all this ado over the ceremonial of the Lord's Supper—for that is what it amounts to. Why must the people be "represented" within literal arm's reach of the Altar, when they are their own representatives within sight and sound of all that is said and done in a building carefully arranged for the purpose? After all, the liturgy is authoritatively assigned to priest and people by the Prayer Book itself, and the spiritual reality of our fellowship in Christ is neither affected nor determined by a few feet of psysical space!

PHILLIPS S. GILMAN,
Rector of Hungars Parish,
Eastville, Virginia.

(Continued on page 14.)

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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NOVEMBER

1. All Saint's Day (Monday).
7. 24th Sunday after Trinity.
14. 25th Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving Day.
28. First Sunday of Advent.

* * *

THE TWENTY-THIRD SUNDAY AFTER TRINITY

The Collect

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

Vol. CXIV No. 45

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

The Four Duties Of A Christian Today

THE PRESIDENTIAL ADDRESS TO THE CONVOCATION OF YORK

By The MOST REV. C. F. GARBETT,

Archbishop of York

Since we last met the Lambeth Conference has assembled and dispersed. In some ways it was the most important which has yet been held. It had larger numbers, and was more representative of different races than its predecessors. And at a time of crisis, after an interval of eighteen years, it had to deal with a number of exceptionally urgent and difficult problems. The resolutions and reports which come from it call for careful study. I propose that in due course many of them should be brought before the Convocation. I think it will be an advantage if the more important are discussed in full Synod, so as to enable the bishops both of the Upper and Lower Houses who were members of the Conference to make their contribution.

The resolutions and reports are practical, there is nothing very exciting or world-shaking about them, but because of this they are morely likely to be of permanent value. They attempt to give practical Christian guidance on actual problems in the Church and the world. I hope they will be read and discussed at Chapters, Ruri-decanal Conferences, and spoken and preached about in the parishes. I am certain that all bishops present at the Conference are unanimous in their conviction that this six weeks of prayer and counsel at Lambeth made us all feel that in the Anglican Communion we are members of a great worldwide fellowship.

The Church and War

During the last few weeks the nation has realized with a great shock of surprise that a third world war is a horrible and ghastly possibility which cannot be ignored. The extension of the period of national service, the launching of a campaign for recruiting, the plans for defense, and the warnings uttered by responsible statesmen have brought home the danger to all. When Germany surrendered three and a half years ago even the least optimistic were confident that many years would pass before the world was again menaced by war, that during this interval Europe would recover from its wounds and strong international defenses would be built against another ruinous conflict. But now it seems possible that this period of peace may be far shorter than we had anticipated.

Once again, therefore, the Christian is called upon to think out and to restate his attitude to war. He hates and abhors it. He can make his own the affirmation of two Lambeth Conferences that "as a method of settling international disputes it is incompatible with the teaching and example of our Lord Jesus Christ." But he cannot stop with this. For he has to decide what he ought to do if all that is most valuable in civilization and in his own nation is threatened with destruction.

Pious resolutions will not deflect by an inch the will of a state bent on violence. William Temple wrote in the last war.

"Though you cannot advance the Kingdom of God by fighting, you can prevent Christian civilization, or a civilization on the way to becoming Christian, from being destroyed, and that is what we are now engaged in. If you look at the New Testament carefully, there can be no doubt that there is a theology of the state as well as of the Church, and that it is our duty to do as citizens in support of the state things which it would be inappropriate to do as Churchmen in support of the Church and its cause."

The Christian, therefore, must ask not merely what he ought to do as an individual Christian, but what he ought to do as a Christian citizen with responsibilities to the community of which he is a member.

The Changed Nature of Modern War and Defeat

The question is more difficult to answer than it would have been in the days when war was the sport of kings and was often waged without any serious interference with the everyday life of the ordinary people of the belligerent nations. Jane Austen was able to write her novels with the barest of references to the Napoleonic wars then being fought. War is very different now from what it was in the middle ages or in the nineteenth century. Its purpose is always the same—to bend or break the will of the enemy. It is now seen that this can be done by means other than by brute force, so we have the cold war as distinct from the shooting war.

In the cold war physical force is always in the background; it is threatened, but not used. The weapons are neither bombs nor bullets, but lying propaganda, slander, abuse, threats, the sowing of suspicion between allies, a whispering campaign conducted by fifth columnists. It is a psychological offensive against the nerves of a whole nation. When it is successful the people against whom it is directed break under the strain, they distrust their leaders, they become suspicious of one another, they lose their resolution and confidence; and then undermined with doubt and fear, they abandon all resistance, and retreat from position to position in panic, until at last the enemy, without firing a shot or losing a man, is able to occupy their country.

If the shooting war should have to supplement the cold war, it is very different in character from what it was in the past. It is directed not only against the armed forces, but against the whole population. In totalitarian warfare there is no distinction between the soldier and the civilian. Weapons now used cannot discriminate. The atomic bomb which killed or injured 180,000 in Hiroshima made no distinction between men, women and young children. Obliteration bombing wipes out whole cities. And we are told that since the war the destructive power and range of weapons of death have been greatly increased.

Realization of the horrible bestiality of modern war tends to make some feel it is better to surrender, and to accept any terms however ruinous, rather than suffer the ordeal of war. But against this we must remember that the fate of a defeated nation today is immeasurably worse than it would have been in the past. Then it would have meant humiliation, loss of prestige, the payment of large sums of money, the

temporary occupation by the army of the enemy, and probably some surrender of territory; but when the fightng was over most of the citizens were secure from harm, and the defeated nation was left with good hope of recovery.

But today the result of defeat by a totalitarian Power would be very different, the nation would lose its freedom, its leaders would be shot or sent to concentration camps, its able-bodied men carried off to forced labor, its children taken from their parents to be brought up in the homes of their enemy, its industries dismantled, and the remnant of the people left in the country starved and terrorized into submission. Victory by a cold war results in a more gradual and camouflaged degradation of the conquered; victory through a shooting war brings immediately and nakedly the consequences of defeat. But the end is always the same—the ruin and enslavement of a people. This was the fate of the countries occupied by the Nazis, this was what Hitler intended for England, and this is what would fall on any country which in the future becomes a victim to totalitarian aggression.

The Duty of the Christian

In view both of the nature of modern war and of the results of defeat, it is more easy to see what the duty of the Christian should be:

(1) First, in accordance with the will of his Lord, and mindful of the horrors of modern war, the Christian must do his utmost to preserve peace and to remove the causes of war.

Whether the war of aggression is cold or shooting in nature, it is sinful as against the laws of love, truth and mercy. The Christian will always refuse to speak of war as inevitable; to regard it as such brings it nearer. I can think of at least three occasions in my lifetime when many spoke of war as inevitable, but the danger presently passed away. The Christian must never give up hope of peace; he will support the continuation of negotiations, however, exasperating their length, while there remains any chance of a settlement. He will do his best even at the cost of great sacrifice, to remove legitimate causes of grievance.

He will try to see and appreciate all that is good in countries other than his own. He will do all in his power to remove the suspicion and fear which lead to war. And as a Christian he will do his utmost to strengthen the bonds of fellowship with Christians in other nations, so that united in loyalty to the One Master together they may seek for peace and ensue it.

(2) Secondly, the Christian sees in the unbridled sovereignty of nations one of the chief dangers to peace. The danger of war will always be close as long as each nation claims absolute sovereignty, with no regard to any law except that of its own self-interest. Against this the Christian asserts the sovereignty of God above the nations and of His law of righteousness, which all should honor and obey.

The Christian, therefore, should support the United Nations as an attempt to limit national sovereignty. The frequent and unforeseen use of the veto in the interests of national sovereignty has gravely jeopardized both the work and influence of United Nations. Unless the veto is restricted the United Nations will fail, as the League of Nations failed, to preserve peace. So far its achievements have been disappointing, but the Christian must continue to support it as the only existing check on the claims of aggressive and unrestrained nationalism.

(3) While never losing sight of the goal of universal peace, the Christian should support all proposals which may remove or reduce some of the worst horrors of war. He must, therefore, press strongly for the outlawry of the atomic bomb. This weapon stands apart from all others in the extent of the ruin and devastation it can cause in the shortest time. Its use in war may result in the end of our civilization and the reversion of those who survive to primitive conditions of existence. When a nation possesses it the temptation to use it without warning will be very great, for victory may thus be assured before moving a ship or a soldier.

A competent Commission has produced a plan for atomic control, but so far all progress has been hindered by Russia, whose representatives objected to the international inspection so absolutely essential to security and confidence. There are grave doubts whether the latest Russian plan would give the proposed Atomic Development Authority effective control. But whether Russia agrees or not, the setting up of the Authority should not be delayed. This is a matter of extreme urgency; soon it may be too late. There are a sufficient number of nations ready to join the proposed Authority to make a strong deterrent to any state which proposed to use the bomb. Russia could always join later on if she so wished, but on the terms laid down by the Authority.

The Christian also should press for some international agreement which would forbid obliteration bombing, a form of warfare which causes untold ruin and agony, followed by years in which the homeless herd together in shelters and cellars.

(4) But the Christian, with all his hatred of war and passionate desire for peace, must recognize that war is not the worst of all evils. The utter degradation of man, the loss of human rights, and the trampling under foot of all that is righteous and true is an evil worse than war. The Christian must, therefore, be ready to resist to the last the unjust demands of an aggressive totalitarianism.

This means that in an armed world the democratic state must also be armed. Without arms it can neither defend itself nor make its influence felt on behalf of justice and freedom. Mr. Wheeler Bennett, in his remarkable book, "Munich: A Prologue to Tragedy," summing up the lessons of that unhappy time, writes that if war in the future is to be avoided "disarmament must follow and not precede the establishment of an effective system of security; that never again must any peace-loving power become so weak that either individually or in alliance with others, it is unable to say 'no' to a political aggressor at the earliest symptom of his aggressive designs; that it should have it within its power to insist that disputes be settled with equity and justice"; and in his closing chapter he returns to this, pointing out that because of Britain's weakness she was compelled "to condone chicanery, aggression, and injustice, and to become an accessory to these outrages." Weakness and timidity encourage an aggressor, while protests and arguments excite his contempt unless behind them there stands the resolution of an armed people ready to fight, suffer and die, rather than passively submit to the murder of their nation and the enslavement of its citizens.

Berlin

Berlin today is a symbol of the cold war now being waged with deadly and ruthless determination by an aggressive police state against democracy. The cold war must be defeated by the cold and steady nerves of a people convinced of the justice of their cause. Grave moral issues are at stake. If the allies withdraw now from Berlin they will betray the people who have trusted them, their solemn promises in future will be regarded as of less value than scraps of paper, and their retreat will lead to further demands and surrenders, until all Europe is under the power of militant communism, and then the hour of our own doom cannot be long postponed.

That is why a peace-loving Labor Government is now calling upon the nation to prepare to resist aggression, and that is why it is the duty of Christians to take their place with their fellow citizens in defending their heritage of Western civilization, which has so largely come from Christian sources and has been influenced so profoundly in its development by Christian ideals.

In supporting the Government in taking all necessary precautions against attack, we shall do so without hatred for any nation. We want friendship with Russia as well as with those who once were our enemies. We hope the

(Continued on page 15.)

The National Election And Race Relations

We have purposely waited until after the national election to write of the muddied waters that have been stirred up in our country this past summer and fall. Whatever one's choice of political party or candidate, surely all right thinking men and women must feel that race relations in America were tragically harmed by this campaign. The anti-Negro venom has been scarcely concealed in many speeches. Good will stored up over decades has been dissipated. The earnest, though slow, work of fine men and women of both races looking forward to growing inter-racial tolerance and understanding has crumbled. Recent difficulties over housing in Detroit and Chicago show that this is a national problem, not just a sectional one.

Now that the election is over, we must face the fact that we still have to live together in America. Negroes and whites, Latin-Americans and Texans, Orientals and Californians, Roman Catholics and Protestants, Jews and Gentiles—all are Americans. We live here! We live in community!

It is also obvious that even apart from the politics of the past months, the ideal of Christian brotherhood is far from having been attained. That is not strange. America is not yet a wholly Christian land. Even the fellowship and practice of the Church is influenced and conditioned by the impact of the paganism all about us.

What shall the Church say and do in this present situation? It must face it with deep concern. It must ever proclaim boldly the ideal so succinctly stated by St. Paul, "There is neither Greek nor Jew, circumcision or uncircumsion, barbarian, Scythian, bond or free, but Christ is all and in all." Yet even in stating the Christian ideal of brotherhood, the Church must not let people forget that this ideal has not been attained. Our task is to work towards its ultimate attainment.

In the present reality, the Church must recognize that the ideal will not be attained by law, but by the grace of God. Men's attitudes are concerned, and they need conversion, not agitation. Therefore the Church will begin its work with its own membership, seeking to convert them to the ideal of brotherhood which is so close to the heart of the Christian gospel.

Yet the Church must not stop here. There are fields for proper activity by the Church. Dr. Douglas S. Freeman in an editorial in the RICHMOND NEWS LEADER states these areas:

"We believe most of the fair-minded and intelligent Southerners are prepared to say, in effect—

"We have proceeded too slowly in recognizing the basic rights of Negroes and we have erred in failing to realize that while millions remain backward, many individuals have attained a standing that entitles them to much greater consideration than they have had.

"We admit the status of the Negro as a citizen of the United States and we will not deny or impede his access to Federal courts to establish his rights under the Constitution of the country.

"We recognize and shall respect these essential civil rights—that the Negro have the full protection of the law against mob violence, that he be treated in court precisely as the white man is, that he serve on juries when drawn from lists that represent both races, that he participate in public service where this can be done without pronounced social contacts, and that he have exactly the same rights to qualify, to register and to vote in primaries and in general elections that a white man possesses and without any sort of secret discrimination.

"We of the South will see to it, honestly and consistently, that the Negro gets equal pay for equal work because this is the foundation of economic security on which the development of the Negro depends. Involved in this is regard for Negro housing, which in many parts of the South is shameful. We believe if these things are assured economically, much of the agitation will end.

"We Southerners affirm, also, that equal school facilities must be equal in fact and not in theory. This puts upon the white population a heavy load, for the reason that the percentage of Negro children in the school population is much greater than the corresponding percentage of gross taxes paid by Negroes; but we are willing to meet this expense."

This fine statement is made, of course, from the viewpoint of the situation in Virginia. Dr. Freeman, indeed, draws the distinction between attitudes and problems in Virginia and in other sections of our country. But there is one area in which the Church in the entire nation can work. The Church must cooperate everywhere with all groups that seek to increase understanding between races and religious groups, and to break down prejudices, hatred and discord. At this moment when many passions are still inflamed by the past year's political maneauvering, this is perhaps the field that most immediately needs our attention. The viciousness of the past months consists in the bitterness aroused. Let us as Christians work and pray that God will heal these angry attitudes and replace them with brotherhood.

The Power Of The Law

By REINHOLD NIEBUHR

Readers may remember that some time ago a Negro was admitted to the University of Oklahoma, in obedience to a decision of the Supreme Court that the state is bound to provide equal facilities for Negroes in its educational institutions.

A state court in Oklahoma has just decided that this precedent does not require that a second Negro be admitted. For the second applicant was a candidate for a degree now offered in a Negro college and is therefore presumably able to secure "equal" opportunities with white students.

The first Negro was a candidate for a degree not now offered by any Negro college in the state. It must be mentioned also that the first Negro is now permitted to attend classes in the white university but must sit in an antechamber. Thus the policy of segregation is guarded, while the court's decision in favor of equal opportunity is also obeyed.

These instances nicely reveal both the power and the limits of law in affecting public morals. There are always a number of people who imagine that every ill could be cured if only the right law were passed. The fact is that the efficacy of law is strictly limited.

It is able to give non-legal customs and moral standards a precise definition and to add legal sanctions to the general sanctions by which a community punishes those who do not conform to its standards. But laws are not able to create standards beyond the conscience of a community.

No law can be enforced by legal sanctions if a total community insists on violating it. Legal sanctions are effective against only a small minority of recalcitrants.

It will be remembered that federal prohibition laws were ineffective in local communities (particularly in our large cities) where local sentiment tolerated or even enjoined the violation of the law.

We are witnessing in a similar fashion that federal laws have only limited power in changing standards on race relations. The Oklahoma case proves that a decision of a federal court is able to force a state to go slightly, but not very far, beyond the moral sentiments of the community.

This does not mean that we ought not try always to achieve a general acceptance of national standards even against the wishes of states and communities. But if we go too far in that direction we merely involve ourselves in confusion, due to community sanctioned lawlessness.

It is interesting that in Europe, Great Britain is able to maintain rigorous standards of rationing food, whereas even the most rigorous laws do not prevent "black markets" in continental nations. The difference is that in Britain there is a very high standard of civic honesty which is lacking in most continental countries.

Indeed a great many ills in such nations as France on the one hand and China on the other, which are attributed by the thoughtless to the absence of this or that constitutional machinery, are actually due to a simple lack of responsibility to the total community which no law can inculcate.

Laws are necessary instruments of the conscience of a people; but they do not create that conscience. The well-springs of morality lie deeper than law.

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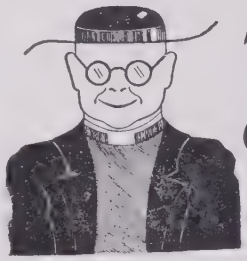

The Curate's Column

"COME WHENCE IT MAY"

In the small county seat where we were raised, it was the custom every Sunday evening in the summer time to hold Union Church Services on the Court House green. The ministers of the various churches in the county took turns conducting the services, and preaching the sermons. One Sunday evening, came the turn of the minister from the Cotton-Mill District of the neighboring industrial town, to preach. He ministered to a congregation of unskilled laborers, who were for the most part illiterate. His education was scarcely better than theirs.

We went to the services from a sense of duty, but, knowing the limitations of the preacher, we didn't expect to get too much good out of the sermon. From the very beginning, he seemed to justify our suspicious.

"I ain't got no eddycashun," he said, "an' I don't claim to have none. Still, you hear some o' these preachers what's eddycated 'way up in the Greeks an' the Latins, an' when they gits done, all you know is that they is right high learned, and has a good speakin' voice."

We settled back in our seat to close our ears and take a much-needed rest. How such a man could say anything worth our notice was beyond our understanding. Yet, in his next sentence, he brought us wide awake. "Howeversome little eddycashun I got," he said, "there is one thing I kin do. That is, preach the love of God."

From that point on, that is exactly what he did. In his own ungrammatical language, and in his own crude speech, he drew for us the clearest, most understandable picture of a loving Father which we have ever heard. It could only have come from a deep, understanding experience. He went even farther to apply that love most practically and directly in a plea for opportunity, understanding, and love for all men—however great, however small. His words were simple, direct, compelling.

We have heard—and forgotten—hundreds of sermons since that time, but we have never forgotten that one. We have thought of it often, and have come to the conclusion that we remember it because we have never heard greater truth from a more unexpected sourc.

That makes us think even more. We can't escape the conclusion that there is no one whom we can meet but who can teach us a little more of truth, and bring us closer to God, and to the people around us. It just doesn't do to despise anyone.

As we recollect, it was Peter, who, when his brother told him: "We have found the Messiah, Jesus of Nazareth," answered, "Can there any good thing come out of Nazareth?" Andrew answered: "Come and see." Peter came, saw, and was convinced—as have been millions of men since his time—that the carpenter of Nazareth brings the greatest of good to all mankind.

The Curate

* * *

U. T. O. INCREASE

New York, N. Y.—Recent reports of the amount now in hand for the next United Thank Offering have given the impression of a large increase over the amount at the comparable period in the previous triennium. The national office of the Woman's Auxiliary calls attention to the fact that the increase, about $263,000, is actually not keeping pace with the increase in living costs. It is hoped that a considerable gain in this last year of the triennium will enable the Offering to meet the largely increased demands to be made upon it.

Reviews and Ratings of Current Films

By the PROTESTANT MOTION PICTURE COUNCIL

THE SECRET LAND

MGM's initial notification of the preview screening of "The Secret Land" was, we must admit, something short of exciting. It simply described the film as "the condensed pictorial record, in technicolor, of the U. S. Navy's 1946-47 expedition to Antarctica, commanded by Admiral Richard E. Byrd."

Very little "come-on" in that. Of course, sitting in an air-cooled studio on a hot summer's afternoon while the screen depicted scenes of glistening snow and assorted icebergs might be one way to forget the heat. And, if one stayed awake, he might see something educational. But enthralling entertainment? Exciting drama? Rollicking humor? Well, hardly!

If such were the musings of the PMPC's reviewers as they filed into the preview studio that hot September day, they were in for a delightful surprise—as you will be if you decide to take the family to see this thrilling motion picture. For here is one of those miracles of strictly "amateur" (by which we mean non-Hollywood) photography which, expertly assembled and edited, has been developed into one of the most exciting dramas you will see on the screen in this or any other year. Filmed by service cameramen, without plot or screenplay, without cinematic direction and without a single "glamor name" to enhance box-office appeal, "The Secret Land" nevertheless succeeds in providing more genuine satisfaction for filmgoers than 99% of the glossiest of Hollywood's productions.

The cast of the picture are the personnel and ships of the U. S. Navy, the 4,000 hand-picked men who sailed with Admiral Byrd on what the Navy termed its "Operation Highjump." The villain of the piece is Mother Nature herself, and the unexpectedly adventurous action develops when the men pit themselves and their ships against her persistent attempts to entrap them in her icy design for death. Spine-tingling narration supplied by Robert Montgomery, Robert Taylor and Van Heflin, war veterans all, helps to keep you on the edge of your chair while you witness such things as the sudden discovery of a warm oasis in the desert of ice, men turning to prayer amid peril, rescues at sea in the killing sub-zero waters, hurrican-driven snow that cuts like a thousand razors, and, for contrast, the shipboard humor of Uncle Sam's seadogs and the antics of those natural clowns of Antarctic, the penguins.

When Admiral Byrd returned from this scientifically significant expedition and turned over to the Navy his 300,000 feet of color film, he probably had no idea that he had here the kernal for one of the truly great pictures of the year. But somebody was smart enough to see its potential for popular screen fare. And MGM, ably assisted by the Navy's own editors and writers of commentary, have taken from the astronomical footage enough to give you 71 minutes of absorbing entertainment—to say nothing of a heap of gratuitous education!

Appropriately scheduled for release on or about Navy Day, October 27, "The Secret Land" should be put down on your must-see list when it comes your way. And be sure to take the whole family! **A, Y, C.**

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OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young People 12 to 18;
C—Children under 12

(Films starred (*) were regarded as exceptional by our reviewers.)

*AN ACT OF MURDER (Universal-International). Not at all the kind of story the title implies, this treats of the problem: Is "mercy killing" ever justified? Faced with this question in an intensely personal way is Fredric March as a strictly letter-of-the-law judge who learns from the family doctor that his beloved wife must soon die, and in great pain. The husband-and-wife relationship is beautifully portrayed, the acting superb, and the manner in which the problem is presented as absorbing as it is ethically satisfying. **A.**

RACHEL AND THE STRANGER (RKO). Based on the novel "Rachel" by Howard Fast, this is a tale of early American hardships, told with excellent feeling for the mood and spirit of the story. The wild wilderness, filled with equally wild Indians and animals contesting every step of the homesteaders, all give a graphic impression of life on the frontier. The pioneer flavor is produced without artificiality. An Indian attack is realistic but not overdone. Acting is good. Some folk music, woven in as a background, is highly pleasing. **A, Y, C.**

THE GENTLEMAN FROM NOWHERE (Columbia). A night watchman, coached by an insurance detective to impersonate a business man who absconded years before with a hugh sum of money, causes many complications in business and the home. Suspense and a surprise ending make this an entertaining mystery film. **A.**

ISN'T IT ROMANTIC? (Paramount). Maybe the answer is yes, especially for those who can remember 1905 in Indiana. Take three pretty daughters of a father too proud to work, three rather harmless young men and a villain who almost gets away with one of the girls and a share of the town's money, and you have the story. Will do the whole family no harm. **A, Y, C.**

JULIA MISBEHAVES (MGM). Good comedy, based on Margery Sharp's novel "The Nutmeg Tree." Greer Garson and Walter Pidgeon, ably assisted by Peter Lawford and Elizabeth Taylor, head a cast which makes the most of the improbable situations. Julia's misbehavior is all too evident, but it is all verbal, never immoral or harmful. It is regrettable that the leading characters so often are holding glasses of champagne, a superfluous touch of would-be worldliness that is both offensive and unnecessary. **A, Y.**

LARCENY (Universal-International). A tense and unpleasant drama of intrigue, swindling and racketeering in which reputable trusting people are fleeced, youth athletic centers are used as headquarters to cover up the operations of criminals, and the emotions and loyalty of a war widow are betrayed. **A.**

THE LOVES OF CARMEN (Columbia). When Prosper Merimee wrote "Carmen," he could not have imagined what Hollywood and Rita Hayworth as the gypsy would do with the story. The film version lacks Bizet's music, and in spite of the lavish production it turns out to be a garish, dull picture. **A, Y.**

THE LUCK OF THE IRISH (20th Century-Fox). Whether or not you believe in leprechauns and the pot of gold, this whimsical story would have been better with a lighter touch and much less drinking. Tyrone Power, as a foreign correspondent, goes to Ireland and there meets Anne Baxter, a lovely colleen. The Irish girl and the leprechaun come to New York and the correspondent's life is changed, we imagine, for the better. **A, Y.**

LUXURY LINER (MGM). This technicolor musical is a modern fairy tale of a young girl who runs away in search of her fondest dreams and finally realizes them. Jane Powell turns in some excellent singing and acting, with Lauritz Mechior, Marina Koshetz, Xavier Cugat, and the Pied Pipers all contributing generously. Light, amusing and inconsequential, this is good entertainment for the family, particularly if the children understand that it is make-believe and not a suitable pattern for them to follow in everyday life. **A, Y, C.**

A SOUTHERN YANKEE (MGM). Red Skelton fans will like this slapstick farce-comedy in which he poses as a spy during the Civil War. There is a pretty heroine, some attractive scenes of old

Southern homes and hospitality, pleasing tunes and many laughs. **A, Y, C.**

AN INNOCENT AFFAIR (United Artists). As a comedy of matrimonial misunderstandings, this gives Madeleine Carroll and Fred MacMurray a chance to show one way of coping with an alluring female client and a potentially dangerous "other man." Clever dialogue and skillful direction, but the lack of unselfish motives in both husband and wife leaves little hope for permanent peace. Many scenes are in night clubs, with much drinking. **A, Y.**

FOR THE LOVE OF MARY (Universal-International). Those in this film who love Mary (Deanna Durbin) include quite a lot of people. Although the picture involves the President of the United States, the Supreme Court Justices and practically everybody else in the government in superficial nonsense, it is clean fun. Some may protest that good taste should not permit the highest officials of our land to be used for such satire. But the acting is uniformly superior, the technical qualities of the production excellent, and the music beautiful. **A, Y.**

BLACK EAGLE (Columbia). An exciting wild-west story of a beautiful horse and some human beings who do not measure up too well in comparison with the animal. The acting is wooden, the ethical values confused, and there is cruelty to men and beasts. **A, Y.**

BODYGUARD (RKO). A plain-clothes officer becomes a bodyguard for a woman who owns a meat-packing plant. The officer soon learns that his own life is really in danger. The suspense is sustained almost too long and gets more than a bit gruesome at times. Right and wrong are pretty well scrambled. This picture proves again that gansterism as a film subject is being overworked. **A, Y.**

TEXAS, BROOKLYN AND HEAVEN (United Artists). Between drinks, a bartender tells this story about a girl and boy from Texas who live a while in Brooklyn. It is difficult to imagine a more boring film. **A.**

TWO GUYS FROM TEXAS (Warner). Dennis Morgan and Jack Carson are "two guys" who find a dude ranch in Texas all done up in technicolor. There are pretty girls, pleasing songs, a rodeo, Indians, gangsters, several romances, some comedy—what more can a western have? Good family entertainment. **A, Y, C.**

URUBU (United Artists). The Matto Grosso jungle of Brazil is the setting for most of this adventure story about the Urubu Indians, sometimes called "the Vulture People." Two explorers go to the jungle in search of Colonel James Fawcett, who went to the Matto Grosso some years ago. Breath-taking are many of the scenes, especially those of battle with the Chevantes. However, the filming of the native dances, the jungle life, and modes of transportation are excellent. A small plot is used to move the action along. If children see this, the significance of the story should be explained to them. **A, Y, C.**

VARIETY TIME (RKO). As its name suggests, this is a variety show with comedy sketches, dance routines and musical numbers. Jack Paar takes the part of a radio comic and introduces the acts. Very tedious. **A, Y.**

THE MAN FROM COLORADO (Columbia). An absorbing action story of the Civil War, romance and insanity, done in technicolor. A young Union Army colonel, temporarily insane, orders a small band of Confederates shot, ignoring their white flag. The war over, the colonel becomes a judge, marries the prettiest girl in the town, but his insanity deepens until he is killed. Nothing much is proved by the film. **A, Y.**

NIGHT WIND (20th Century-Fox). Johnny's father was killed in the war, but he does have his dog Flame, a veteran of the K-9 Corps who had seen action with his father. The boy's love for the animal shuts out every other affection until a tense dramatic situation teaches him love for his understanding stepfather. The family situations are well handled. **A, Y, C.**

ONE TOUCH OF VENUS (Universal-International). An entertaining, often amusing combination of the Cinderella fairy-story idea and the Greek myth "Pygmalion." The story here is given a modern touch. A statue of Venus, treasured possession of a department store head, comes to life and disappears, causing great confusion in the store and both pleasure and trouble for the young store employee who awakens her and whom she trails around. Good acting by a cast headed by Ava Gardner and Robert Walker, plus attractive settings and costumes, evolve into good entertainment of the lighter variety. **A, Y.**

SINGIN' SPURS (Columbia). Consists of a dude ranch, pretty girls, Hoosier Hot Shots singing catchy songs and American Indians fairly portrayed. A marriage ceremony used for comedy is never funny, and is especially objectionable here. **A, Y, C.**

STATIONS WEST (RKO). Set in the days when the Wells-Fargo Express was the lifeline of a settlement, this is a rugged story, well told. Excellent photography and well-sustained suspense. Marred by drinking, gambling, and sudden death. **A, Y.**

THE CREEPER (20th Century-Fox). Undoubtedly to be listed as a "horror picture," this is a melodramatic film with Jeckyl and Hyde twist. It is a story of scientific experiments in an attempt to reach supernatural results. Terror is built up through sleep-walking, mental distortions, and brutal murders. The "horror" involved is partly the viewer's horror that it should ever have been produced, let alone shown to the public. **A.**

ROPE (Warner). Alfred Hitchcock, British producer-director, has used many interesting devices in this psychological melodrama, but the suspense and horror of the film will overshadow everything else for most people. Revolving around a murder committed by two intellectual but degenerate college men to prove they are above moral concepts, the story has a morbidity seldom surpassed on the screen. **A.**

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"MOST FAVORABLY RECEIVED"

New York, N. Y.—From St. Paul's Church, Newport News, Va., a report to National Council said that GREAT SCENES FROM GREAT PLAYS is being most favorably received. The Rev. Theodore V. Morrison, rector wrote: "Can't tell yet just how effective the broadcasts are, but in so short a time there is definite evidence of widespread interest.

"A teacher in the English Department of our High School (not an Episcopalian) tells me she assigns listening to the program as part of home-work for both literary and moral influence, and that the head of the drama department insists that her pupils listen to the 'finest and most wholesome example of radio drama.' Some of us are planning to run a paid advertisement on the Friday radio page calling attention to the program and listing all the Episcopal churches with their addresses."

* * *

THY NEIGHBOR

Who is thy neighbor? He whom thou
Hast power to aid or bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave.
Go thou and ransom him.

Thy neighbor? Pass no mourner by
Perhaps thou canst redeem
A breaking heart from misery.
Go share thy lot with him.

—Author Unknown.

TEN COMMANDMENTS FOR GOOD TEACHERS

1. The good teacher is punctual. He rises early, is always present, and in place a little ahead of time. Once there was a little man who lived in Konigsberg. His name was Immanuel Kant. He left his house each day for his walk and returned with such exactitude that the townspeople set their clocks by him. No wonder he wrote his great Critique of Pure Reason. Perhaps he had not mastered the mystery of time. But he did master the secret of keeping time his servant, and not of killing time.

2. The good teacher is regular. Constancy is a great virtue. Semper fidelis is high praise. Nothing is sadder in a Church School than to see a class of boys or girls who sit like orphans because their teacher has failed to come. It can be said of a good teacher, as St. Paul said of love, He never faileth.

3. A good teacher is cheerful. Why is it that so many Christian people look as if God were dead. Children, like all normal people, respond to a cheerful face. There was a woman who had a formula for looking cheerful. She fixed her lips as if she were going to pronounce the word spruce. Another woman tried it. She mixed up the trees and pronounced instead hemlock. The result was depressing. The only true way to have a cheerful face is to have a cheerful heart.

4. The good teacher is earnest. He takes his teaching seriously. He has not forgotten that Jesus said, That it were better that a millstone be hanged about one's neck and that he be cast into the sea, than that he should offend one of Christ's little ones. He prepares his lesson with great care.

5. The good teacher is prepared. There is a well-known rule to all writers: Easy writing makes hard reading. Hard writing makes easy reading. When Theodore Roosevelt went to Africa to hunt big game, he could enjoy his holiday because his coming lectures at the Sorbonne and at Oxford had been completed before he sailed. There are no shrewder people in the world than children. They soon know whether or not the teacher is prepared.

6. A good teacher is imaginative. Some teachers know their subjects but cannot make them interesting. To be imaginative one knows not only the lesson, but the pupil too. A Scotch preacher once told young students for the ministry, Do three things in your sermons, Prove, Paint, and Persuade. It is not enough to prove; the preacher must paint.

7. The good teacher is definite. Children are bored by abstractions. Too much Church School teaching is vague and wooley. We are members of a Church which has definite ideas about God and religion. There is nothing vague or wooley about the faith or the sacraments of this church. But there is much vagueness among many who represent the church about these vital things. Any one can learn these definite ideas of our religion with a little effort. They are all found within the pages of the Prayer Book.

8. The good teacher is personal. He is not teaching a class. He is teaching human beings. All are different. The aim of teaching is to help each realize his own life in terms of beauty and strength.

9. The good teacher is missionary. He is reaching out for fathers and mothers through the children in his class. Jesus said a little child shall lead them. Many parents are ready to listen to the church, when their children are in Church School. They will offer particular friendliness to the Sunday School teacher of their child. Andrew brought his brother Peter. So it has always been. A good teacher can be as authentic a missionary as was Bishop Brent.

10. A good teacher is devout. To be devout does not mean to be extremely reverent. To be devout means that a teacher has a good prayer life. It means that he makes his communions regularly. It means that his own soul is growing under the teaching of the Church's life.

* * *

PRAYER BOOK PAGE BY PAGE

CXLVI

In Conclusion: The Holy Communion service concludes with the Benediction which is pronounced by the Bishop, if he is present, otherwise by the officiating clergyman. It consists of two parts, the "Peace" and blessing proper. The former comes down to us through the centuries from the ancient Latin greeting "Pax Vobiscum", which has its origin in Paul's Epistle to the Philippians (4:7). The concluding words of the Benediction give us the sense of fellowship through the Holy Trinity. In its entirety it has been a part of the Communion Service from the first Prayer Book in 1549 to the present day.

The Rubrics and Exhortations that follow have been transferred by the last revision of the Prayer Book from the beginning of the service to its conclusion, and they are so rarely used now that it is hardly worthwhile to give much space to them.

It is sufficient to say that the instructions about repelling "Evil livers" from the Holy Communion is altogether too dangerous and delicate a matter to be used by any sensible person. This is recognized by the fact that it was originally provided that when it was used a report of the whole matter was required to be made to the Bishop within fourteen days.

The Exhortations lay such a heavy stress upon the repentance necessary for coming to communion that they often prevented over-conscientious people from taking the sacrament, thereby defeating the very purpose that St. Paul had in mind in his warning to the Corinthian Church when he used the words that are the basis for these Exhortations, namely, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to his soul, not discerning The Lord's body," (1 Cor. 11:29). The very heart of this warning is in the concluding phrase, because the Corinthian Church was using the Lord's Supper as a means to get a drink of wine, "Not discerning the Lord's body" in that solemn service; and those who refrain from taking the communion now because of its solemnity are the very ones who do "Discern The Lord's Body," and consequently are the most worthy.

R. CARY MONTAGUE.

* * *

GOD IS EVERYWHERE

There's not a tint that paints the rose,
Or decks the lily fair,
Or marks the humblest flower that grows,
But God has placed it there.
There's not a star whose twinkling light
Illumes the spreading earth;
There's not a cloud, so dark or bright,
But wisdom gave it birth,
There's not a place on earth's vast round,
In ocean's deep or air,
Where love and beauty are not found,
For God is everywhere.

—Author Unknown.

* * *

WHAT IS IT TO BE A CHRISTIAN?

Some years ago a youth named Wray entered Princeton as a volunteer for foreign missionary work. Once in the mission field, he simply lived the Christian life before the natives. And one day, according to the custom of the country, some of these natives were seated in a circle on the ground, listening to the instruction of one of their teachers, when the question was brought up, "What is it to be a Christian?" And no one could answer. Finally, a native pointed to where this young worker sat, and replied, "It is to live as Mr. Wray lives." Not one of them could read the Gospel according to Matthew, Mark, Luke or John, but every one there could read the Gospel "according to Wray."—Emile Gaillet, in The Beginning of Wisdom (Revell).

DR. GIBSON ELECTED SUFFRAGAN

Virginia Council Names Dean of Sewanee

Richmond, Va.—The Council of the Diocese of Virginia, meeting in St. James Church, asked the Rev. Dr. Robert Fisher Gibson, Jr., dean of the Theological Seminary of the University of the South, in Sewanee, Tenn., to become suffragan bishop of Virginia.

If Dr. Gibson accepts the post it will mean that he will serve as aide to Bishop F. D. Goodwin in supervision of an expansion program aimed at providing adequate facilities, during 1949 and 1950, for the thousands of Episcopalians that church leaders say have moved recently into metropolitan areas of Richmond and Arlington.

It might mean, Bishop Goodwin pointed out to the council before it adjourned that Dr. Gibson, who is only 42 years old and has been elected suffragan for an indefinite period, may some day be elected to the bishopric.

Dr. Gibson was notified by telephone of the action of the council but declined to say whether he would accept. He did say he would visit Virginia and give careful consideration to the offer.

Dr. Gibson received 56 of 97 clerical votes and 70 lay votes out of a total of 108 to be elected on the third ballot. Eight other clergymen had been nominated for the post.

The suffragan-elect is a native of Williamsport, Pa., but attended the University of Virginia and Virginia Theological Seminary at Alexandria. He has held a parish in Alexandria and once served as associate professor of history at the Seminary. He is married and has three children.

His father, the Rev. Robert F. Gibson, is a former rector of Christ Church in Charlottesville, and still lives in the Virginia city. His mother was Miss Harriet McKenny, a Virginian.

High Praise

Dr. Gibson's name was placed in nomination by a special nominating committee who described him as a man "who knows how to get along with the clergy and the people; a man of attractive, dynamic personality; a man acquainted with the tradition and character of people of Virginia, and one who commands respect of all who wish to follow good leadership."

Dr. Gibson apparently was the leading candidate from the first ballot, although the Rt. Rev. John Boyd Bentley, vice-president of the National Council of the Episcopal Church, had a strong following. Dr. Bentley was the only other candidate whose name was placed before the group by the nominating committee. Others who were nominated from the floor were:

The Rev. Frederick J. Warnecke, rector of St. Mark's Church, of Richmond and Editor of The Southern Churchman.

The Rev. W. Leigh Ribble, rector of Grace and Holy Trinity Church of Richmond.

The Rev. Dr. Moultrie Guerry, rector of St. Paul's Church of Norfolk.

The Rev. Dr. Churchill J. Gibson, rector of St. James' Church, son of the late Robert A. Gibson, Bishop of Virginia.

The Rev. Samuel B. Chilton, executive secretary and treasurer of the diocese.

The Rev. B. B. Comer Lile, rector of Christ Church, in Alexandria.

Also nominated from the floor was the Rev. Dr. Theodore H. Evans, rector of St. Paul's Memorial Church of the University of Virginia. He asked that his name be withdrawn, and it was.

The council voted a first-year salary of $6,500, plus lodging and expenses, for the new suffragan. The diocese has a present suffragan, the Rt. Rev. W. Roy Mason, of Charlottesville, but Dr. Mason, the only suffragan bishop in the history of the diocese, has announced that he will retire at the end of next year.

* * *

FINAL REPORT PUBLISHED ON ANNIVERSARY FUND

Hartford, Conn.—Gifts to the 125th Anniversary Development Program of Trinity College totalled $1,500,565.50 from 4,058 individuals, it was revealed in the final report on the drive published by the college October 24.

The Anniversary Fund furnished the college with a major increase in scholarship funds, an endowed field house with sports annex, a dormitory, and the principal part of funds needed for a library-administration addition.

The fund was raised by committees of more than 1,000 alumni and friends of the college, headed by A. Northey Jones, of Trinity's class of 1917, a New York City investment banker and college trustee.

President G. Keith Funston said that in subscribing the entire amount sought by the college, alumni and friends "expressed tangibly their faith in Trinity when many similar campaigns were falling short of their goals."

The campaign's success was marked by two large gifts: one of $330,000 for the library, and one of $300,000 for scholarships. An additional $30,000 was given specifically for scholarships and $29,000 for the library. Expenses of the drive were at an unusual low of 3.2 per cent or $49,000, leaving a total of $762,000 to be distributed at the discretion of college trustees.

The Field House is costing $450,000 and the dormitory, $380,000. The Trustees have appropriated from the Development Fund the full cost of the Field House, $150,000 for field house endowment and $162,000 for the dormitory. Bank loans provided needed additional funds for the dormitory, which is now housing 106 men. The Field House will be ready for use next month.

During the 18 month campaign period, the college received an additional $176,000 in gifts and bequests which were not counted toward the Development Fund.

Alumni broke every record in the history of Trinity financing. Sixty-six per cent of graduates of the college, and 39 per cent of non-graduates contributed an average gift of $248 for a total of $504,908. The alumni campaign was headed by Robert S. Morris, of the class of 1916, Hartford. Students also set a new participation record with 625 men, or 82 per cent of the student body, making an average gift of $30 per man.

A total of 1,171 friends of the college in the Hartford area expressed their recognition of Trinity's value to the community by contributing $194,-101. Friends in other parts of the nation gave two large gifts of $630,000 and 97 other gifts which totalled $113,-733. Francis S. Murphy, publisher of the Hartford Times, headed a citizen's committee which conducted the Hartford campaign.

* * *

DIOCESE OF LOS ANGELES ELECTS SUFFRAGAN

Los Angeles, Cal.—The Very Rev. Donald James Campbell, dean of Christ Church Cathedral, Springfield, was elected Suffragan Bishop by a simple 2/3 majority at a special Convention of the Diocese held on October 21. Dean Campbell was born in Collingwood, Ontario, Canada, January 1, 1903. He attended Ridley Hall, Cambridge, Mass., from which he received a B. D. in 1931, was ordained a deacon by the present Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, in 1932, and to the priesthood in 1932.

Bishop Campbell is married to the former Hester Hocking, daughter of Professor Emeritus W. E. Hocking (of

Philosophy) of Harvard. They have three children. He became curate of Christ Church, Cambridge 1931-1932; curate of St. Paul's Cathedral, Los Angeles, 1932-33, under the late Bishop Harry Beal, then dean.

He was assistant at St. Paul's Church, New Haven, Conn., 1933-1935; rector of Church of the Redeemer, Providence, R. I., 1935-1943. In 1943 he became dean of Christ Church Cathedral, Springfield, Mass., and has been there to date.

* * *

NEW MISSIONARY APPOINTMENTS ANNOUNCED

New York, N. Y.—Two new missionary appointments are announced by the Overseas Department of the National Council, one for Alaska and one for the Virgin Islands.

Miss Wilma D. Butler will be secretary to Bishop Gordon of Alaska. She is a member of St. John's parish, Athol, Mass. After two years experience with the John Hancock Mutual Life Insurance Company, she went to the headquarters office of the Diocese of Massachusetts, where she was a secretary in the Department of Social Service for three years. She has been secretary to the head of a business firm in Athol for the past year and a half. She will be stationed at Fairbanks.

The Rev. Herbert P. Aldrich will join the staff of All Saints' Church, St. Thomas, Virgin Islands. He is at present rector of St. Andrew's, Syracuse, N. Y.

Mr. Aldrich is a graduate of Lehigh University and of the Episcopal Theological School, Cambridge, Mass. Upon graduation from Seminary, he became assistant at All Saints' Church, Syracuse, later becoming priest-in-charge of St. Andrew's in that city.

* * *

DR. ALEXANDER GUERRY DIES

Sewanee, Tenn.—Dr. Alexander Guerry, vice-chancellor and president of the University or the South and an outstanding lay churchman, died suddenly of a heart attack on October 19 at Knoxville, Tennessee, where he had spoken at St. John's Church there. Dr. Guerry was 58 years old.

A predominant figure in the field of education in the South and in the Episcopal Church, Dr. Guerry had served as president of the University of Chattanooga and as headmaster of Baylor School in Chattanooga before beginning a ten-year term of service as head of the unique Episcopal-owned enterprise on the Cumberland plateau. In his work for the education of the country's and the church's young people he was a champion of liberal arts training and ever sought to make the church's life an integral part of college life. He upheld the principle of amateur student athletics by opposing "subsidization" of college sports and by maintaining at

DR. ALEXANDER GUERRY
Vice Chancellor
The University of the South

Sewanee strict observance of volunteer sports programs.

As a Christian layman, Dr. Guerry served on the Committee on Approaches to Unity at the last General Convention, presenting the report of the majority group at that convention. He was chairman of the Council of Laymen of the Province of Sewanee. Dr. Guerry participated actively in civic programs in Chattanooga, serving in every Community Chest campaign during his residence there, and three years serving as general chairman of the drive. He was active on the Chattanooga Chamber of Commerce, working in that capacity with the Young Men's Christian Association and the American Red Cross. In the service of the Diocese of Tennessee, Dr. Guerry was at one time president of the Diocesan's Laymen's League and a member of the Bishop and Council.

Church ties were always strong with Dr. Guerry. His father was the Rt. Rev. William Alexander Guerry, bishop of South Carolina, and his three brothers are priests of the Church, the Rev. Moultrie Guerry, of Norfolk, Va.; the Rev. Sumner Guerry, Cleveland, Miss., and the Rev. Edward Guerry, of Charletson, S. C. Dr. Guerry was born at Lincolnton, N. C., on October 17, 1890.

Death came to Dr. Guerry in the midst of his active work on the five million dollar endowment and building fund campaign, which will add three million dollars to the endowment of the university and enlarge the physical plant of the school with two million dollars in buildings. Shortly before his death he announced that over one million dollars had been raised.

Dr. Guerry is survived, in addition to his three brothers, by Mrs. Guerry, the former Charlotte Holmes Patton; two sons, Alexander, Jr., and John Patten, and a sister, Mrs. James Y. Perry, of North Carolina.

Funeral services were held Thursday morning at All Saints' Chapel, Sewanee, by the Rt. Rev. Frank A. Juhan, bishop of Florida and chancellor of the university, assisted by the Rt. Rev. Edmund P. Dandridge, bishop of Tennessee; the Very Rev. Robert F. Gibson, dean of the School of Theology at Sewanee; the Rev. Richard H. Wilmer, chaplain of the university, and the Rev. Ellis M. Bearden, chaplain of the Sewanee Military Academy. Other members of the Boards of Regents and Trustees present at the funeral were the Rt. Rev. Charles Clingman, bishop of Kentucky; the Rt. Rev. R. Bland Mitchell, bishop of Arkansas; the Rt. Rev. John Moore Walker, bishop of Atlanta; the Very Rev. John B. Walthour, dean of St. Philip's Cathedral, Atlanta; the Rev. Girault M. Jones, secretary of the Board of Regents and rector of St. Andrew's Church, New Orleans, and others.

Following the Order for the Burial of the Dead at Sewanee, the body was taken to Chattanooga for interment in Forest Hills Cemetery. The committal was read by Bishop Dandridge and the Rev. Thorne Sparkman, rector of St. Paul's, Chattanooga. Wednesday morning in St. Augustine's Chapel at Sewanee, Chaplain Wilmer celebrated a requiem of the Holy Eucharist.

* * *

DR. KLEIN APPOINTED RESIDENTIARY CANON

Jerusalem.—The Bishop in Jerusalem has announced his appointment of the Rev. Walter C. Klein, Th. D., to be Residentiary Canon of the Collegiate Church of St. George the Martyr.

Dr. Klein has been on the staff of the Rt. Rev. Weston Henry Stewart, Bishop in Jerusalem (Church of England) since 1946, the representative of the Church in America, working as teacher, liaison officer and representative of the Presiding Bishop.

At the same time Bishop Stewart announced appointment of the Rev. Hugh R. A. Jones and the Rev. C. V. Roberts, to be Honorary Canons of St. George's.

* * *

W. A. ANNOUNCES NEW CHAIRMEN

New York, N. Y.—New chairmen for the coming year are announced by the new chairman of the Woman's Auxiliary national executive board, Mrs. William R. Taliaferro of Edgewood, Penn., for the board's four standing committees: United Thank Offering Committee, Mrs. Edward G. Lasar, St. Louis; Personnel Committee, Mrs. William T. Heath, Buffalo, N. Y.; Finance Committee, Mrs. Rollin T. Chamberlin, Chicago; Committee on Preparation and Follow-up of Triennial Meeting, Mrs. H. W. Whinfield, Sheboygan, Wis.

MISS JORJORIAN SAILING FOR COSTA RICA

New York, N. Y.—Miss Annagrace Jorjorian has been appointed to the Missionary District of the Panama Canal Zone. where she will work with the Rev. William L. Ziadie at St. Mark's Church, Limon, Costa Rica. Mr. Ziadie has charge of the entire educational program, both secular and religious, for hundreds of West Indian Americans now under our care, and Miss Jorjorian will devote herself especially to work with women and children in the vigorous program which he now has under way. The Woman's Auxiliary is giving her strong support in this, providing necessary equipment not now available in this field.

Miss Jorjorian has been employed at Church Missions House for some time, but will leave shortly to prepare for her sailing early in November.

Miss Jorjorian is a member of St. Augustine's parish, Wilmette, Ill. She attended Bryant and Stratton Business College, Chicago, for a year, and received her B. S. degree from Northwestern University, Evanston, Ill., in June, 1948. She has attended the Racine Summer Conferences for the past thirteen years; and has been active in Youth work both in parish and diocese, having been one of two delegates from the diocese of Chicago to the National Youth Convention in 1946.

RESIGNATIONS

The Rev. John E. Knox, rector of Trinity Church, Findlay, Ohio, resigned, effective September 1, 1948.

The Rev. Kenneth G. T. Stanley, rector of St. Paul's Church, Norwalk, Ohio, resigned, effective November 1, 1948.

The Rev. Norman E. Young has resigned the rectorship of St. John's Church, Lodi, California, (Diocese of San Joaquin) effective Sept. 1, 1948.

He is now **non-parochial**—a member of the faculty of Sherman E. Burroughs High School at the Naval Ordnance Test Station located at China Lake, California.

* * *

ORDINATION

The Rev. Robert Hill Porter was ordained deacon on October 20, 1948, at St. Luke's Church, Woodsville, N. H., by the Rt. Rev. Charles F. Hall, D. D., bishop of New Hampshire. The Rev. Leslie Hodder, Hanover, N. H., presented the candidate, and Canon Charles E. Hill, Hartford, Conn., preached the sermon. Mr. Porter will be deacon in charge of St. Luke's Church, Woodsville, and Epiphany Church, Lisbon, N. H.

DEATHS

MRS. AUSTIN BROCKENBROUGH MITCHELL

Mrs. Bessie Aylett Mitchell, widow of the Rev. Austin B. Mitchell died early Sunday morning, August 29 in Charles Town, West Virginia. She had been in failing health for eight years, but had been seriously ill for only two weeks.

She was born in Aylett, King William County, Virginia on April 29, 1873 and was the daughter of the late Alice Brockenbrough and Colonel William Roane Aylett. Mrs. Mitchell was the great-great-granddaughter of Patrick Henry.

The Rev. and Mrs. Mitchell were married in 1903 and resided in Parkersburg, W. Va. until 1913 where he was rector of the Church of the Good Shepherd. In 1913 they moved to Middleway, W. Va., when Mr. Mitchell assumed the rectorship of Nelson Parish. In 1921 when he assumed charge of the Jefferson County Missions they moved to Charles Town where their residence remained following his retirement in 1935.

Before her health failed Mrs. Mitchell was very active in parish and diocesan work, particularly in the Woman's Auxiliary. She was the chairman of the Woman's Auxiliary of the Eastern Convocation and organized its work. At one time she was secretary of the Auxiliary for the Province of Washington. Her interest extended to civic affairs, having been one of the founders of the Charles Town Woman's Club.

She is survived by a son, Austin B. Mitchell of New York City, and a daughter, Miss Patty Aylett Mitchell of Charles Town.

Now You Can See

CHURCH PEOPLE IN HAWAII

- LAYMEN of St. Andrew's Cathedral, Honolulu, with the cooperation of the National Council, have produced a new motion picture film.
- CHURCH PEOPLE IN HAWAII is a one reel, full color film with sound. It shows something of the natural beauty of the Islands and the charm of the people, something of the Island industries, and most important of all, people in action in the life and work of the Church. Running time 25 minutes.
- RENTAL FEE $5.00.

AUDIO-VISUAL EDUCATION DIVISION

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Funeral services were held August 31, from Zion Church, Charles Town, with the Rev. Henry G. Lane, rector of Grace Church, Berryville officiating, assisted by the Rev. Benjamin R. Roller, rector of Nelson Parish. Interment was in Zion Church yard.

* * *

MRS. FONTAINE DAVISON

Mrs. Eva May Everett Davison, devoted member of the Episcopal Church, entered Life Eternal, September 1, 1948, at Arlington, Virginia.

She was born on July 11, 1877 at Wye Mills, Maryland, the youngest daughter of the Rev. William B. and Ellen Whitten Everett. Her early years were spent in Rectories on the Eastern Shore of Maryland, Southern Virginia, and in the vicinity of Winchester. In 1900 she came with her family to Washington, and it was from a suburban home nearby that she was married to Mr. Fontaine Davison, a Virginian by birth and education, but then residing in Baltimore. During the early years of their marriage, Mr. and Mrs. Davison resided in Baltimore and Philadelphia; but after Mr. Davison became a lawyer, they settled permanently in and near Washington, where he was engaged in legal work for the Government and maintained a private practice in Virginia. He died in 1945.

Mrs. Davison was a vital personality in her home, church and community. She carried on her various activities with unflagging zeal and a cheerfulness that was contagious. Some who knew her chiefly in the community have lately remarked, "She was the first to call on me", evidently cherishing the memory of a visit which led to more and more friendly contact. The impulse to help wherever she could, of late years, found expression in regular visits to the local jail—to those whom she feared were too often forgotten. Before this and for many years, her chief interest outside her home was the conducting of an adult Bible class which seemed a natural outcome of her life-long diligent study of the sacred Book.

At the time of her sudden death, Mrs. Davison was Chairman of one of the Circles of the Woman's Auxiliary of St. George's Church, Arlington, was a member of the Council of Church Women, and an active member of the Red Cross.

She is survived by a daughter, Mrs. Lellie W. Merritt, two grandsons, and a sister and brother.

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Berkeley, Calif.
Divinity School of the Protestant Episcopal Church in Philadelphia
Episcopal Theological School,
Cambridge, Mass.
The General Theological Seminary,
New York City
Nashotah House,
Nashotah, Wis.
School of Theology, University of the South,
Sewanee, Tenn.
Seabury-Western Theological Seminary,
Evanston, Ill.
Virginia Theological Seminary,
Alexandria, Va.

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Further information available by addressing any of the above at

20 EXCHANGE PLACE NEW YORK 5

(Continued from page 2.)

"ASTOUNDED"

Sir: I am astounded at your excited editorial of October 16, accusing the pamphlet "Pastoral Teaching in the Church School Worship Service" of being watered-down Christianity and ethical liberalism. It was my privilege at one time to work under the Rev. Dr. John Heuss in his former parish in Evanston, Illinois, and we used these instructions in the Church School Worship Service. To me, it is down right laughable to think of Dr. Heuss as promoting watered-down Christianity and ethical liberalism.

These are merely little things that a Churchman ought to know so perfectly that he can have them as part of his knowledge without having to focus his attention on them. We all ought to know, without focusing our attention on the matter, that the four Gospels are St. Matthew, St. Mark, St. Luke, and St. John; that the three books used most in the Church are the Bible, the Prayer Book, and the Hymnal.

These instructions are not meant to constitute a full—or even adequate—explanation of the Christian Faith. Taken by themselves, perhaps they would give one a watered-down religion; but they are not meant to be taken by themselves. In learning to drive a car, one must learn that the three pedals on the floor are the clutch, the brake, and the accelerator. One must learn this, but more than this, also.

While none of us can be like Jesus (in this world), we can try to be like Him, and hope for the "fulness of the measure of the stature of Christ." And many who are not ethical liberals believe that one of the purposes of the Incarnation was to teach men the right way to live. The instruction you quoted does not say that was the only reason. While ethics cannot be confused with religion, ethics is inseparable from the Christian religion. And if our goal includes complete union with God, how can this be attained without perfect holiness and perfect harmony with Him, at some time to come? We are indeed, we hope, eventually to be like the Second Person of the Holy Trinity. Are we not part of His Body? How can we be part of His Body and be utterly unlike Him?

In your reference to Confirmation,

Write your own financial record. The stubs in your checkbook tell you how much, to whom and for what you paid. A checking account saves you carrying cash—no standing in line—no braving stormy weather. There are two kinds, standard and special. Use any office.

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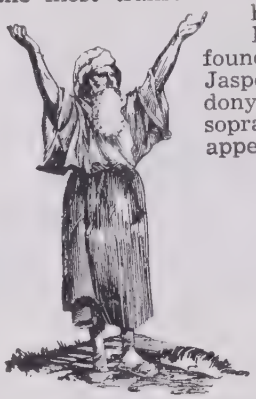
John, the beloved disciple . .

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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you seem to state that the Holy Spirit is not God. If the gifts are called the "seven gifts of the Holy Spirit," and if the Holy Spirit is God, your paragraph on Confirmation is pointless.

The pamphlet does not pose as the Gospel of our Lord Jesus Christ. Do not accuse it of being something it does not pretend to be.

Your last sentence implies that Dr. Heuss is extremely hazy in his theology. This is not the case. While matter put out by the Department of Christian Education should certainly be subjected to some review by "competent theologians," one should be careful not to suggest that Dr. Heuss is theologically incompetent.

Your point that many people think of Christianity in moralistic terms is one that all must agree with. Jesus is certainly much more than merely our example. But on the other hand, you can not remove morals from Christian teaching, and we should all try to follow the example of the only perfect human life.

(REV.) ROY PETTWAY,
The Church of Our Saviour.
Atlanta, Ga.

* * *

DUTIES OF A CHRISTIAN TODAY

(Continued from page 4)

day may yet come when Russia will be our friend in peace as she was our ally in the grim years of war. But in quiet confidence the nation must take an uncompromising stand for what it knows is just. In doing so we must call upon our people to pray for the preservation of peace. Steady, persistent, intelligent prayer in private and public worship is more important than the special days of prayer for which so many ask in days of crisis.

With unshaken faith in God we shall pray that the threat of war may pass, and that all nations may dwell in unity, peace and concord.

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ENCHANTED COTTAGE
with
Gene Tierney
WHAT EVERY WOMAN KNOWS
with
Gertrude Lawrence and
Dennis King

Doubtless you are one of the many millions of listeners to the Episcopal radio program "Great Scenes from Great Plays."

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You have to vote "Yea" or "Nay" whether or not "Great Scenes from Great Plays" shall continue. You cast your ballot for "Yea" by increasing your annual subscription to the Every Member Canvass by ONLY three per cent.

Isn't it worth 3% to you to continue this outstanding series of plays on the air! Quite apart from the excellent entertainment offered by them, the fact that you are introducing uncounted millions to a new concept of Christian thought should provide fresh incentive for your continued support.

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The
Southern Churchman
November 13, 1948

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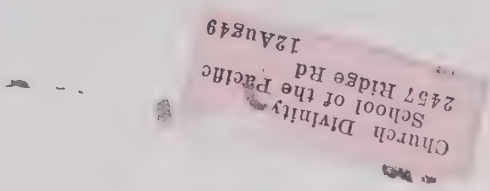
of the Pacific



The Good Citizen

Lord, who shall sojourn in Thy tabernacle?

Who shall dwell in Thy holy hill?

He that walketh uprightly, and worketh righteousness,

And speaketh truth in his heart;

He that backbiteth not with his tongue,

Nor doeth evil to his neighbor,

Nor taketh up a reproach against his neighbor;

In whose eyes a vile person is condemned;

But he honoreth them that fear the Lord.

He that sweareth to his own hurt, and changeth not;

He that putteth not out his money to usury,

Nor taketh reward against the innocent.

He that doeth these things shall never be moved.

—Psalm 15.

Post Haste . . .

TO THE AMERICAN BIBLE SOCIETY

The White House
Washington
October 4, 1948.

I am glad to note that in addition to the observance of Universal Bible Sunday on December twelfth next, the American Bible Society is again this year urging worldwide Bible reading during the period between Thanksgiving Day and Christmas Day.

This new activity bears eloquent witness to the determination of your venerable Society to go forward with progress. Bible reading could therefore be made to tie together two great Christian days—one of them, Thanksgiving Day, as indigenous to America as Plymouth Rock on the rugged Massachusetts coast or Independence Hall in Philadelphia.

The age in which we live is a troubled one and one beset with perplexing problems, domestic and international. But above the din of discord and ill will is heard a still, small voice, saying: ". . . what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Again when the sages and the scientists, the philosophers and the statesmen have exhausted their studies of atomic energy, one solution and one alone will be left. That solution lies in the application to twentieth century life of the plain teaching of the Sermon on the Mount—the substitution of conscience for force in the government of man.

May God bless and prosper your purpose to make knowledge of His Word worldwide.

HARRY TRUMAN.

* * *

FROM ONE EDITOR TO ANOTHER

Sir: I almost made the mistake of telling you that "Earthquake at Fukui" was worthy of **Time.** Really, it is worthy of **The Southern Churchman.** I had already some knowledge of what Sakamoto did but this is a wonderful narrative, Already, Bishop Reifsnider and I have sent a fair number of relief parcels to the pastor, Rev. Umetaro Uda. I am sending a CARE parcel to Sakamoto San today.

(REV.) GILBERT P. SYMONS.
Cincinnati, O.

* * *

"WORTHY"

Sir: Let me be one of the first to proclaim my deep congratulations for the Editorial in the Southern Churchman for 23 October. It is an article worthy of this magazine.

While I deprecate the quotation you gave from St. Clement of Alexandria, yet all the rest of the editorial is magnificent—and well controverts the paragraph in Reinhold Niebuhr's article in the issue of 6 October, that in Amsterdam it was Protestant vs. Catholic in recognition of sin within the Church.

Last year I had a Good Friday article refused by the editor of our local paper, because I labeled myself a "Catholic Evangelical." It seems to me, the editorial I am now praising would also be refused for the same reason.

With "Reformation Day" and "Catholic" services abounding this week, your editorial would make good sermon material for all of us.

(REV.) THOM WILLIAMSON.
Narragansett, R. I.

* * *

TO THE "READER'S REACTION COLUMN"

Sir: Enclosed is a "Letter to the Editor" which might contribute a touch of interest to the readers' reaction column.

I admire very much your handling of The Southern Churchman. The old paper has undergone a transformation, and the former valley of dry bones is now animated with the breath of life. I hear many comments to this effect.

"Maintain The Truth Of Both Natures"

Your Editorial of October 16 on "Watered Down Christianity" states of Jesus Christ that "He is not our example, but our Savior". This seems contrary to Prayer Book teaching, which declares Him to be "both a sacrifice for sin, and an example of godly life." There are a number of Scriptural passages of the import of I John II:6: "He that saith he abideth in Him ought himself also so to walk, even as He walked."

In time past, the true Humanity of Jesus, together with His Divinity, was cherished as one of the most precious teachings of the Church, and its highest challenge to men was the kind of life to which it called them after His example. The way to relate His Divine and Human Natures has of course remained the standing enigma of Christian thought. The current emphasis in theology centers itself overwhelmingly upon His office as Divine Mediator. But to place Him beyond our effort at imitation does not seem very different from rejecting His true Manhood, or from denying the reality of the Incarnation. It is the Prayer Book view that He truly "took our nature upon Him." In disallowal of the Master as our example, we do not like to see our Southern Churchman verging upon Docetism. Just as it is bad strategy in morals to assure a man that he is going to sin, so to remove Jesus Christ as Example must have a vitiating effect upon the Christian's warfare under His banner.

Surely it is the part of wisdom for us to maintain the truth of both Natures, in accordance with the stable thinking of the past, however little we may be able to comprehend the manner of their

(Continued on page 14.)

THE SOUTHERN CHURCHMAN

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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NOVEMBER

1. All Saint's Day (Monday).
7. 24th Sunday after Trinity.
14. 25th Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving Day.
28. First Sunday of Advent.

* * *

THE TWENTY-FIFTH SUNDAY AFTER TRINITY
THE COLLECT

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious Kingdom; where with Thee, O Father and Thee, O Holy Ghost, He liveth and reigneth ever one God, world without end. Amen.

Vol. CXIV No. 46

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

Great Scenes From Great Plays

A SERMON BY THE REV. C. LESLIE GLENN,

Rector of St. John's Church, Washington, D. C.

To some people, broadcasting plays seems a strange way for the Christian Church to come before people. We don't ordinarily associate the theater with the Church. There are many of our fellow Christians who disapprove very much of attending a play or movie. Historically, the theater came into disrepute at the time of the Restoration in England, when the stage was corrupt. The popular religious revivals in England, in the nineteenth century, spread among poor people who couldn't afford to go to the theater. And partly because of the bad reputation which the theater had, and partly because it was associated with the vices of the rich, the average Christian has frequently looked with disfavor upon the theater. For social reasons more than for religious reasons the theater has been suspect.

My grandmother said to me the other day that she met my grandfather at the theater, and she always thought the better of the theater for that reason. She had been brough up a strict Episcopalian and this was her first visit. So it wasn't so long ago that it was looked down upon even in our own Church. And yet we remember that after the Dark Ages the theater started again in the churches. It was the plays which the priests and the monks put on—when they began to teach the people by popular methods—it was that, really, that brought the theater back again after the Greek dramas had been given up.

One reason for choosing plays for this evangelistic effort is because other efforts are difficult on the radio; preaching frequently is not good on the radio (it is bad enough in church); it is often very poor unless some great one like Fosdick is talking. We cannot sustain sermons Sunday after Sunday over the radio. Hymns and prayers and Bible readings have never been effective. Dispassionate, friendly people, who believe in the Church, give us that as a proved conclusion—that we cannot get many listeners for that kind of broadcasting. If a particular parish service is broadcast it helps the people who belong to that Church or who like that Church, and they listen to the radio when they are home and unable to go to church because they remember what it was like when they were there. But it usually does not reach the people on the fringes. So this radio program which began October 1st and will continue all winter is an effort to reach the 70,000,000 people in our country who don't go to any church.

Now we might suppose that the plays have been chosen because there is a moral in them; and there has been some effort to find the moral in these plays. But that is hard to do. We put ourselves to great effort when we try to find some helpful little lesson that these great artists and dramatists have put in their plays. Perhaps we think the plays are being given because the public may be grateful to the Episcopal Church for sponsoring such a program, and therefore we can tack the "commercial," so to speak, on at the end because they will be so thankful to us for having broadcast such a fine public service—as a tire company might broadcast an opera. Opera has nothing to do with rubber tires, but if a manufacturer gives the opera then people will listen and enjoy it and be kindly disposed to such and such a brand of tires. And so it may be they will be kindly disposed to the Episcopal Church if we provide fine cultural entertainment on Friday nights. But that is not the motive.

We might say also that it is a way to get people to think about the Church without its being too direct. Oftentimes French churches will have a wine shop in the porch, so if a man is seen going across the street toward the church he may be going across to pray, but he would rather have you think he was going across to get a drink. That's sound. Most people would rather not be thought as religious as they are. It's partly why we like to keep our churches wide open all the time and easy to get into. People can stand inside from the rain; they can wait on the porch to meet others. And then sometimes they go inside to pray. There is nothing worse than going up a flight of stairs to a church and finding the door locked, and in embarrassment coming all the day down the stairs again. Everybody knows you went up there to pray. And they can all see that you couldn't get in. Now it's better if you can slip in without anyone being very much aware of it. And so we might think of these plays as providing a sort of oblique path into religion.

All of these may be motives for the broadcasts, but there is one overmastering reason and that is that art is one of the great approaches to God; the aesthetic is one of the roads to reality in religion. We will not appreciate this effort which our Church is making unless we have that clearly in our minds. Unless we can explain this, I do not think we will be able to help some of the people on the fringe who may turn to us in the Church after listening to these Friday night broadcasts.

There are four great avenues to faith; or there are four great strands, you might say, if you think of it as a rope, each one of which is necessary for a mature faith. One is ethical; religion as the creation and conservation of values: one is mystical; religion as divine communion: one is philosophical; religion as an integration of thought and experience: and one is artistic (and that's the one on Friday nights); religion as an imaginative achievement of the human spirit. Even if it is not called religion—pictures, music, poetry, the theater, good movies—all of that is a pathway to God.

Each of these four avenues is distinct from the other, and each one has its place. All great religions must be a weaving of these four strands. Some people say: "Art is my religion. What I like is pictures. What I love is to listen to music; that's all I need." Well, good, but that's not enough. That's only one quarter. There are three other great things which are left out of your experience. Or others will say: "Morality is my religion. I live by the Golden Rule and that's all." No art, no mystical experience; it is a truncated thing to live only for morality. Or some say: "Thought is my pathway to God. I like to puzzle out the nature of things. I love a philosophical argument; I like to reason 'why is this,' and

'what happened here,' and 'what causes this thing historically.' It is in that kind of thinking that I draw closest to eternal matters. I have no use for morality; I don't care about music; those other things are nothing to me." Or a person may say: "Mysticism is my only form of religion. I practice communion with the Infinite and that's all for me." This is a curious thing (very strong in contemporary society), the direct leap from this world to the next, disregarding ethics, disregarding any form of art, disregarding any effort to integrate experience rationally. Any one of these partial things is good, but it is partial, and in a developed Christian we try to have all four of them. One reason we believe that Christ is the final revelation is because in the faith which comes from Him there is the most perfect synthesis that the world has ever seen of these four things.

Mysticism without morality is dangerous. How dreadful it is to read in the newspaper about a "religious" murder; somebody with an axe killed someone else because God told him to do it. The mistaken one did have a sense that God was speaking but that sense was not corrected by the elementary knowledge of what is right and wrong. On the other hand, morality or ethics, without mysticism, is impossible. We cannot keep going on and on trying to be good with no sense of divine help. Of if we do, (some people with extraordinary will-power do succeed), life becomes more and more sad. The writings of Marcus Aurelius illustrate a kind of noble pessimism that comes to the Stoic over the long years when right and wrong is the only thing he clings to. No effort is made to reach God or to be sustained by Him. So, also, faith is difficult if it makes no effort to explain life intellectually. Thoughtful people cannot believe if their intelligence is insulted, and that is as it should be for religion must make sense intellectually.

In our Episcopal broadcasts we have the strand which is often neglected—the artistic one. The purpose of art is not to moralize or to philosophize or to send us into a mystical trance. Music and painting and poetry and the theater stand on their own feet. They are final expressions of the truth not reducible to other terms. No play can be propaganda alone and a good play. That is why the Soviet government's efforts to control art are unsound. Whenever the theater is twisted to teach something it becomes didacticism which is the attempt at the coercion of another's free mind. As Thornton Wilder says, "In all matters beyond logic, beauty is the only persuasion." Euripides' final play has this final chorus ending:

There be many shapes of mystery
And many things God makes to be past hope or fear,
And the end men look for cometh not
And the path is there where no man thought.
So hath it fallen here.

When you listen to Cyrano you might say to yourself, "It teaches us we ought to be unselfish." But that isn't what Rostand wrote down! What you might think is, "How can some ugly people be so glorious in their spirit? How can there be that terrible lack of correspondence between the spirit of a man and the face of a man?" Or you might say, "How terrible it is that sometimes one is outwardly fair and inwardly stupid; and how is it that people are so mixed in their disposition and in their bodies and in their souls? And how is it that life takes what happens to them and mixes it?" I wouldn't venture to tell you what Cyrano means. No one can say what it means; because if there is any other way of saying it you would not have to act the play at all. You could put it into aphorisms. But the fact is that you have to see it on the stage, or you have to listen to it on the radio, and then it speaks to each one of us and opens up the puzzles of life. "The end men look for cometh not." It is as though God said to us, "Look! Look at this. Look at this picture. Look what has happened to these people on the stage. Think of this." There is no easy answer here. As Isaiah said, "There is no searching of His understanding."

This radio series started near St. Michael's Day. Michael, I am fond of saying, means Who is like to God? It is St. Question Mark's Day, St. Michael's Day. That is often the purpose of art, to raise a question. The purpose of the dramatists is to state the problem. He gives no answers. Pictures, music, plays, the whole thing raises a question mark in our minds. The old legend says St. Michael cast the devil out of heaven. St. Michael divided good from evil. Question marks divide good from evil. When the uncertainty comes to you, that's when you begin to see the difference between good and evil. We have a cliche that fear brings religion, and like most cliches it ought to be exxamined. It is fear that brings it, but not the fear of death, or the fear of illness, or the fear that we won't be taken care of. Those are fears that we all are bothered with, but they are not the essential thing that draws us close to God. That fear is—the overwhelming conviction that the little easy answer we had is no good. That is what draws us close to God. That is what St. Michael is—Who is like to God? It's the misgiving. We have the little atheism, the little agnosticism that's so easy and pat, and the thing is broken by Cyrano. Or it is broken by Hamlet. Or it is all mixed up by the Fifth Symphony, and you say, "What I thought is no good. It's so trivial. It belongs to last year when I was younger." St. Michael, St. Interrogation Point, casts out the devil.

That is the effort we are going to make these coming Friday nights to reach the 70,000,000 people who don't care anything at all about faith or about coming to church. This broadcast is our opportunity to explain to these others. People will turn to us if they become interested in Friday nights and will say, "Well, what about you? You go to church. What is it that you're going for?" And there is our chance—when the question mark comes into the other person's mind, when the interrogation point arises, there is the moment to speak for our Church, and to speak for our Lord.

* * *

$5,000,000 Campaign Designated Memorial to Dr. Guerry

Sewanee, Tenn.—Responsibility for the completion of the work which Dr. Alexander Guerry had called the most important task of his life has been assumed by the Board of Regents of the University of the South. The Board designated Sewanee's five million dollar campaign a memorial to their late leader, according to the Rt. Rev. Frank A. Juhan, chancellor of the university.

Said Bishop Juhan, "The building and strengthening of this university, standing in so many ways unique in Christian education, will constitute the most worthy tribute which alumni of Sewanee and friends of Dr. Guerry can pay to his memory. The importance which he, himself, placed upon this brilliant undertaking, should be our guide in determining how we may best perpetuate in some tangible way his great spirit and his extraordinary sacrifice."

Bishop Juhan pointed out that the Sewanee effort to raise its endowment to five million dollars was more than the mere appeal of a school for money. Few realize, he said, the magnitude of the undertaking. The successful completion of the Guerry Memorial campaign will place Sewanee among the top dozen institutions in the nation in terms of endowment per student. This is a position which has never before been occupied by any southern institution.

Our Southern region, said Bishop Juhan, must have Christian institutions of higher learning which will rank with the best anywhere, and it was Dr. Guerry's dream, his determination, his life's work that the University of the South should be such an institution. We upon whom has fallen the heavy responsibility of carrying on his work are determined to place our emphasis where he placed his. He would have wanted it so."

Studies In First Samuel

Saul

By The REV. JOHN SHRYOCK, Philadelphia, Pa.

ARTICLE III.

When the elders of Israel demanded that Samuel appoint a king over them, and Samuel acquiesced, the decision had greater consequences than the men of that day imagined. Never again would the old democratic government exist in Israel. The king was regarded as the representative of God, but the history of the united kingdom, and of its successors, shows that God seldom dealt directly with the rulers, and that those rulers were not the kind of men with whom he could deal directly, as he had with Samuel. Their interests and their problems were worldly, and it might be said that even the best of them were only as religious as they had time to be. This is just as true today as it was in Biblical times. The leaders of nations, who are what we like to call practical and realistic men, put God, and God's will a distant second to other interests. Does history show that they have had such signal success that they deserve the names we give them?

The change from a democracy to a dictatorship is a gradual, and not completely smooth process. The first step is for men to lose confidence in democracy, by comparing its disorganization and inefficiency with the unscrupulous and quickly-mobilized power of a centrally-organized state. The evils of a dictatorship are ignored, while the difficulty of securing a united decision in a democracy, the tendency of the people to follow demagogues, and the initial inefficiency of a democracy, particularly in such a crisis as war, are emphasized. This step had already been taken by Israel.

The next step was to secure a man who would command general support, for at the beginning, the masses are not trained to follow a king simply because he is king. Samuel did the best he could—indeed, he did remarkably well. The two chief tribes were Ephraim in the north, and Judah in the south, and it was necessary to find a man who would have the support of both. How important this was became apparent somewhat later, when the kingdom was split between the two. Samuel selected a man from the tribe of Benjamin, which was a small group, unimportant in itself, but on the border between the two large tribes.

Samuel chose a relatively young man named Saul, tall, and of commanding presence, who must have already had some reputation. Even so, Samuel made his first move secretly, for in democracies, no important decision can be made without what we today call a "build-up." Saul, knowing nothing of the plan, had gone in earch of some lost animals, and was directed to Samuel, whom he had never met. He came across Samuel at the city gate without recognizing him, was informed that the animals had been found, and invited to dinner. The dinner turned out to be a sacrificial feast, at which Saul was given the place of honor, greatly to his surprise. The next morning, as the guest was leaving the town, the prophet took a vial of oil, poured it upon his head—a custom still used in crowning a king—kissed him, and said,

"Is it not that Jehovah has annointed thee to be prince over his inheritance?"

Saul was directed to keep the matter secret, and to wait at a certain place for a week until Samuel himself should arrive. At the end of the week, having summoned the people to an assembly, Samuel arrived and drew lots, by which Saul was selected. Saul himself was so embarrassed that he hid, but when eventually he was brought out, his towering stature and fine appearance caused great enthusiasm, and a large company of men escorted him home.

But decisions of this kind are seldom unanimous in democracies. Doutbless there were men who wondered why Saul had been chosen instead of them, and what he had that they did not have. Doubtless there were men who had known Saul since he was a boy and remembering this or that small incident, could not understand why he had been selected for honor. At any rate, we know that a considerable number of men were dissatisfied, and Saul was obliged to retire once more to private life, until personal jealousies were overcome.

Then the Ammonites, who lived to the east of the Jordan, made a raid, and besieged an Israelite city. At the request of the inhabitants, they scornfully granted a week's truce on the slim chance that other Israelites might come to the city's aid, but threatened at the end of the armistice to put out the eyes of all men of the city.

When Saul heard it, he was seized with fury, and cutting up a pair of oxen, sent the pieces throughout the nation. This was an old custom which summoned the people to meet a crisis. The Israelites responded, and under Saul's leadership, completely defeated the Ammonites. This was the occasion Saul needed, and when he returned victorious, the people wanted to kill those who had opposed him—after the manner of mobs. However, Saul took no vengeance, and from that time was firmly in power.

The dates of Saul's reign are not known exactly, nor his age, but when he became king, his oldest son was capable of holding a military command. Saul soon established a small standing army, which the Israelites had never had before. Its need immediately became apparent, for the Philistines decided to crush the young king before he could gather strength.

Samuel, who had loyally supported Saul, took this occasion to test him, and for the first time, a weakness appeared in the king's character. When Israel was a democracy, its head was God, and even though there was now a king, God was still assumed to be head, with the king as his servant. Samuel's test was to discover whether Saul would put worldly considerations before religion.

The Israelites were still religious enough to feel that they could not fight until they had sacrificed. We have gone a long way since those days, until our army chaplains are relegated to a very minor place in the military scheme of things, but primitive people felt that prayer and worship had an important place even on the field of battle.

Saul was a practical, realistic man, who worried at delay, and when Samuel, who was to offer the sacrifice, did not come immediately, he performed the sacrifice himself and got it over with. Perhaps he was afraid the morale of his troops was deteriorating. But when Samuel came, he rebuked Saul for his lack of faith, and for breaking the command of God, and told him frankly he would not be able to found a dynasty.

Saul was what would generally be considered a religious man, now as then. He kept the rules carefully—until they interfered with what he wanted to do, and then he broke them. His religion was not founded on real faith in God, but rather on expediency. Even in his reliance of rules and customs he was not consistent, any more than the Pharisees were later.

Most of us ought to be sympathetic toward Saul, because most of us are like him. Our religion consists of rules, not principles; and because our rules are not founded on principles, we keep our rules when we ought to break them,

and break them when we ought to keep them.

When the battle actually took place, it was begun in spite of Saul by his own son, with a brilliant feat which threw the Philistines into confusion, and resulted in a victory for the Israelites. Saul, who had not hesitated to break God's command about the sacrifice, now wanted to kill his son, to whom the victory was due, because in ignorance he had broken a taboo against eating during the battle. Fortunately the army refused to permit it, but the incident illustrates Saul's defect of character, which is typical of a familiar type of religion. As Jesus said later, such men strain at gnats and swallow camels.

The same defeat appeared even more strongly shortly after, Samuel, in the name of God, commanded Saul to exterminate the Amalekites, who were a people to the south, and traditional enemies of Israel. Doubtless Samuel was mistaken about God's will, but the times were rough and hard. When Saul had defeated the Amalekites, however, he saved the best sheep and oxen, and spared the Amalekite king.

When Saul met Samuel, he lost his nerve—which in itself is a considerable tribute to Samuel—and began by lying. Then he blamed his failure to destroy everything on the people, who, he said, kept the best things to sacrifice to God. Samuel's reply was brief and to the point.

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

But the best instance of Saul's inconsistency and weakness of character came at the end of his life, the day before he was defeated and killed by the Philistines. The book of Samuel (28:3) says that Saul had banished all wizards from Israel. But when Saul saw the army of the Philistines, he was afraid. In his extremity he called on the Lord, but received no answer. Then Saul asked his servants to find him a wizard, and they led him to the witch of Endor.

Yet before we hastily condemn this amazing instance of standing for one thing and doing another, we should examine ourselves carefully. Are there many of us who have not done much the same? We pose as righteous and condemn certain practices in others, but when we are in need ourselves, we resort to them. How many people talk scathingly about the American government and about corruption in politics, and then go out to buy in the Black Market? The worst we should say about Saul is that he was not better than the rest of us.

But a defect like this, common though it is, may be fatal in a leader like Saul. He was unquestionably an able man, brave and vigorous, and he gave real leadership to Israel when the nation needed it badly. Though he died fighting against overwhelming forces, he was, on the whole, successful in war.

Yet he was a failure as the representative of God to his people. His religion, though real, was not deep enough, and he was too much of an opportunist. Unlike Samuel, he did not put the will of God first, and this caused his ruin. He has plenty of company.

Religion In The State Of Israel

By REINHOLD NIEBUHR

A religious journal in this country has accused the new state of Israel of being a "Godless" nation. Arthur Koestler, on the other hand, reporting to the New York Herald Tribune, expressed fear lest Israel develop into a clerical state.

The reason for the first charge is that the Declaration of Independence of the new state makes no mention of God. It does mention the "Rock of Israel" which can be interpreted theistically or not, according to pleasure. Koestler charges the state with being clerical because the Israeli army observes both the dietary and the Sabbath laws of orthodox Judaism. Evidently some of the secular members of the army have protested these rules.

Outside observers may well withhold their criticism of this new state on either one or the other ground. The religious quality of a national life is neither proved nor disproved by what is written in the constitution.

If explicit reference to God were the criterion, then Spain is certainly a more Christian nation than the United States. Officially our country is the most secular of all great nations.

The same editor who criticizes Israel for being a secular state is very intent upon increasing the official secularism of America. He believes that there ought to be an "absolute wall" of separation between Church and State here. Why then not praise Israel for having established it?

Actually the new state has not done this. The fact is that the governing alliance of parties in Israel is made up of two chief groups. One is a predominantly secular labor party, most of the members of which hold to Marxist views of life. The other is an orthodox religious group.

The practices of the new state seek to arrive at a not too happy compromise between the two groups. In this Israel faces a problem not completely different from that which faced our founding fathers who had to satisfy the strong puritan convictions of New England Puritanism on the one hand, and the deism of Virginia on the other hand. This Virginia deism was not quite as secular as the Marxist secularism of the new Jewish state. But the difference is not too great.

While the state of Israel is neither consistently secular nor consistently clerical it may be worth observing that from the standpoint of a really vital religion a secular state is preferable to a clerical one. Not only are clerical states constitutionally intolerant, seeking to destroy all but the one official religion, but they also tend toward an atrophied religion.

For nothing destroys religious vitality and profundity so easily as to make it the source of political power and make adherence to it the basis of political preferment. We hope Israel will not be either consistently secular or consistently clerical. But if it must choose, the first alternative would be preferable to the second.

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CHURCH EXTENDS HEALING MINISTRY

San Diego, Cal.—Recently returned from a three-months' trip to Britain, the Rev. John Gayner Banks of the Fellowship of St. Luke, reports surprising progress there. He spent ten weeks investigating the work of the various societies and centers of Spiritual Therapy in Great Britain, integrated through the Committee of the Archbishop of Canterbury and known as "The Churches' Council of Healing." Dr. Banks says the greatest center is at Milton Abbey in Dorset, started by Fr. John Maillard in 1936 and now conducted by the Rev. Geoffrey Harding, M. C., former R. A. F. chaplain, with a large staff to assist him. There are five other healing centers in Britain. The British Medical Association has recently endorsed the Church's Ministry of Healing in Britain. It is hoped that the American Church will so integrate its work as to earn a similar endorsement and cooperation from the A. M. A.

Dr. Banks is now engaged on a two-months' itinerary of healing missions. He will tell of the marked advance in Britain and offer a plan for extending this Ministry in the U. C. and Canada. This Mission tour includes Owensboro, Kentucky; Elmhurst, III, Syracuse, N. Y., Minneapolis, Minn., Winnipeg, Man., and Sackatoon, Sask. Active Advisers of the F. S. L. include the Bishops of Chicago, Pittsburgh, and Los Angeles, respectively.

"God And The American People"

Polls of public opinion are currently nursing the wounds received in the presidential election. But a most interesting one has appeared in **The Ladies' Home Journal**, entitled "God and the American People." It is a profoundly discouraging poll to the man of faith. It reveals terrific spiritual complacency in the midst of tremendous religious ignorance.

The obvious questions concerning belief in the existence of God were answered as we might have expected in the affirmative by large majorities. But when those questioned were asked to state in their own words what they believed about God, answers included, "I just know and feel there is a God, that's all." Or, "I can't answer that." For roughly half the people questioned, prayer "seems to be a plea or petition for some kind of spiritual benefaction." Only 4% thought of prayer as "an act of worship and testimony of their love of God."

Even more shocking were the answers to the questions which related religion to life. People were asked, "Thinking over the last twenty-four hours, can you think of a time when you yourself might have acted differently if you'd been able to follow this rule (the ideal of love) all the way?" 62% of the people said, "No!" Only one person in four thought that they had in any way fallen short of the ideal of love in the past day! Then a further question was asked, "Among the people you come in contact with, how far would you say most of them go in following the idea of love of fellow-men?" 82% said that other people went only part of the way! Approximately eight out of ten Americans feels that they obey the ideal of love completely, but that their brothers do not!

The extent of the gap between what Americans think they do and what they actually do is revealed in the answers to the question, "Would you say your religious beliefs have any effect on your ideas in politics and business?" 54% said, "No!" As the compiler of the poll states, there is "a profound gap between America's avowed ethical standards and the observable realities of national life".

The poll was reviewed by Dr. R. Niebuhr, Rabbi Simon Greenberg, of the Jewish Theological Seminary, and the Rev. George Ford, rector of Corpus Christi Roman Catholic Church, New York City. These agreed that the basic impression they received was one of national self-satisfaction. "The American," they observe, "individually and collectively has an easy conscience. Involved in foreign hostilities, torn by social hysterias, imperiled by the dissolution of his family life, his plunder of national resources and the menace of atomic war, the American clings to his good opinion of himself". Dr. Niebuhr further comments that among the ultimate causes of America's easy conscience is the tendency to assume that man lives up to his ethical standards simply because he endorses them.

The poll is bitter reading for the Churches. It is also a challenge to the Churches. We need a prophetic evangel desperately!

Personalized Missions!

The booklet **I Serve Throughout the World**, issued by the national Church for use in this fall's Every Member Canvass, is an admirable piece of work. It attempts with good success to bridge the gap between the member of the parish Church and the on-going work of the Church throughout the world. It does this, in the main, by the simple use of the personal pronoun, "I". "I serve through my pledge to the Church". "I serve in China". "I serve in the Philippines".

But the final two pages carry this one step further. They tell exactly what a gift will support in the missionary work of the Church. "In Haiti, I insure the mission jeep for thirty weeks".

We wish this approach could be developed. The missionary giving of our Church lacks the warm personal touch. We give "quotas". We see financial figures and problems rather than men and women at work around the world for the Lord Jesus Christ. We scarcely know the great missionaries of our Church. The average Episcopalian couldn't name ten missionaries of our Church if his life depended upon it!

Meanwhile other Churches have personalized their missionary work with great success, financial and otherwise. In these Churches, a parish becomes directly responsible for the support of one or more missionaries or mission projects. There is correspondence between the home Church and the missionary in the field. Interest is aroused and developed. The need for missionary work is focussed, made immediate and vital.

This is by no means a new idea. It has often been suggested for adoption by our Church, but it has always been scorned. There are, of course, obvious pitfalls. Overhead and administration have to be cared for. Administrative problems might in some instances be heightened. But surely these matters could be worked out. For this method has great advan-

tages. It would solve much of our problem of adult missionary education. It would make increases in giving exciting and meaningful for the parish. There isn't much thrill today, despite all explanation, in increasing a quota payment. There isn't any incentive, beyond the ideal, to go beyond a quota. But there could be real excitement in a Church about adopting another missionary. Different fields would be studied. Salaries would be known. Problems would become vivid. We think of a Presbyterian Church that has in its vestibule framed pictures of the four missionaries supported by that Church. Beside their portraits, there is an empty frame. Under it is the caption, "When can we send out another missionary for the Lord Christ?"

Zeal, stewardship and evangelism are emphasized by this plan. We hope the Church will seriously consider it in planning for advance in the next triennium.

Changes In Country Life And Their Church Implications

By W. E. GARNETT, PH. D., Rural Sociologist
Virginia Agricultural Experiment Station

ARTICLE II

In a previous article some church implications of several important country life conditions and changes were summarized. The present discussion will consider certain related church conditions and trends.

Significant Church Trends

Probably the most significant church changes within the past several decades have been: (1) an increasingly high level of ministerial training; (2) increasing attention to youth work; and (3) growing denominational cooperation. These trends are all forward steps in needed adaptations.

The forces springing from the Reformation and the individualism of pioneer times tended to give rise to separatist church movements, and to emphasize denominational differences. The Civil War still further complicated the situation. Thus, of the 256 denominational groups reported in the United States by the 1936 religious census, 61 are found in Virginia. In recent decades the tendency has been for actual union between some church bodies, and cooperative effort between many others. Beginning with support of the old Sunday School Association, organized in 1876, which later evolved into the Council of Religious Education; the Inter-denominational Religious Work Foundation, the work of which has been going for more than a quarter of a century; and church support of the Virginia Commission on Interracial Cooperation Virginia denominational bodies have had increasing cooperative effort. Most cities and many counties now have ministers' associations or church councils. Although not acting officially responsible representatives of eight denominations joined in 1926 to sponsor the Rural Church Survey made by the Virginia Agricultural Experiment Station. As an outgrowth of this survey, representatives of ten denominations formed the Rural Church Conference Board and have supported the V. P. I. Rural Pastors' School under the auspices of this Board for about 20 years. All of these lines of effort helped prepare the way for the Virginia Church Council, which was launched in 1945. Now supported by 16 denominational bodies, this State Council is carrying on a constantly expanding program of united church effort.

The eyes of the whole world have recently been focused on the meeting of representatives of 150 church bodies at Amsterdam and their efforts for united church action to help a tortured world. The Amsterdam Conference raises questions of further united effort on the part of Virginia churches on a State and local basis, as well as the hope of unity in world action. In his last public statement Woodrow Wilson said: "Our civilization cannot survive materially unless it be redeemd spiritually." The challenge of Wilson's words is not likely to be successfully met on a world scale unless it is also met closer home. There are many problems in Virginia, especially rural problems, needing more vigorous united effort by all church forces. As long as we have so many weak struggling churches they will not give the aid society has a right to expect.

Over-Churching

So far denominational bodies have made little attempt to unitedly face the question of over-churching, a problem made more acute by some of the rural life changes outlined in the first article. Two years ago the Virginia Methodist Conference created a Commission on Consolidation and Relocation of Churches. This Commission has found that one denomination acting alone can do little in a fundamental way about the problem of over-churching and its long trail of consequences—weak, struggling, poorly equipped churches, difficulty in holding strong ministers qualified to meet the many needs of their people, and drags on many aspects of community life. In this connection, the words in an article in the June, 1948, American Magazine of a distinguished minister, Dr. Norman Vincent Peale, are of interest. He said: "At a period when the need of religious action is more desperately urgent than ever before, the most formidable obstacle to a united world and world peace lies in the tragic divsions of religion, the church rivalries, creedal prejudices, and spiritual snobbery which separate millions of people who worship the same God. . . . All people of faith believe in fundamentally the same thing. . . . There is no sound reason why the many different groups within the Protestant and Orthodox Christian faiths should not unite at once. Their present disunity is often so ridiculous that it would be funny if it were not so tragic."

Since certain beliefs and procedures of particular denominations seem desirable to some people more than those of other denominations, we are probably not yet ready for complete denominational unity. However, differences in denominational beliefs and observances do not appear to be so important to many as to prevent a change of denominational affiliations when circumstances demand. The attitudes of several groups on this question are indicated by figures or figures of Table 1.

ATTITUDES TOWARD OVER-CHURCHING
Table 1.

Group	Reporting	Consider Community Over-Churched	Would Support Move for Federation of Weaker Churches Withdrawing in Favor of Stronger			Would Be Willing to Join Stronger Church if Weaker Withdrew		
			Number	Per Cent*	No Answer	Number	Per Cent*	No Answer
Ministers†...	41	19	25	61	4	31	76	5
Agricultural teachers‡..	40	16	22	91	16	32	80	8
4-H Club All Stars‡.	78	.....	45	62	6	65	89	5
V. P. I. students..	47	12	20	49	6	35	78	6
Total...	206	47	112	62	32	163	90	24

*Percent of those answering.
†Ministers included 5 Baptists, 5 Presbyterians, 12 Methodists, 7 Lutherans, 5 Episcopalians, 4 Church of the Brethren, and 2 Disciples of Christ.
‡All-Stars are 4-H Club outstanding leadership group. Most of them are now mature men and women and many active in church work. Most of the agriculturl-teachers are active church leaders. Question as to whether their community is overs churched was not asked of the All-Star group.

VIRGINIA RURAL CHURCH MEMBERSHIP GROUPS*
Table 2.

Denomination	Number Reporting	Membership Size Groups						
		Under 50	50-99	100-149	150-199	200-349	350-599	600 Up
Baptist.....	985	116	179	213	165	219	77	16
Methodist.....	646	70	153	100	82	85	63	93
Presbyterian..	239	72	83	32	25	21	4	2
Episcopal.....	124	63	34	16	6	5	.....	.....
Lutheran.....	123	21	33	33	12	16	8	.....
Christian.....	244	46	89	45	32	21	10	1
Total.....	2,361	388	571	439	322	367	162	112

Sources: Based on latest reports of denominations covered. Figures for Episcopal churches cover Virginia diocese only. Methodist Virginia Conference only and that incomplete, several districts being omitted.
*Rural includes places of 2,500 people or less. Through error of identification a few town churches were included in the count.

PERCENT OF RURAL CHURCH ORGANIZATIONS IN DIFFERENT SIZE MEMBERSHIP GROUPS*
Table 3.

Denomination	Number Reporting	Percent of Church Organizations in Different Size Groups						
		Under 50	50-99	100-149	150-199	200-349	350-599	600 Up
Baptist.....	958	12	18	22	17	22	8	1
Methodist.....	646	11	24	15	13	13	10	14
Presbyterian..	239	30	35	14	11	8	1	1
Episcopal.....	124	51	27	13	5	4	.....	.....
Lutheran.....	123	17	27	27	10	13	6	.....
Christian.....	243	19	37	18	13	9	4	.....
Total.....	2,361	16	24	19	14	16	7	4

Notes as in Table 2.

The 1935 religious census reported 4,532 white rural churches in Virginia which would be, on the basis of the 1940 population, approximately 283 white people per rural church. Church authorities say a population base of at least 1,000 people per church is needed for an efficient organization. We have an average of 3.5 churches per 1,000 people. Less than half of the people age 13 and over are church members.

The Virginia white rural churches have an average membership above 13 years of age of 120. However, from Tables No. 2 and No. 3 it will be seen that of 2,361 white rural churches reported in the latest annuals of several denominations, two in five have less than 100 members and one in eight less than 50 members. Church members generally include less than half as many families, the usual income unit as well as unit of church financial support. There are more weak struggling churches in the small sect denominations than in the major denominations covered by Tables 2 and 3.

Table 4 shows that many rural churches make relatively small payments on their pastors' salaries, about one in three less than $300 and one-half less than $500.

CONTRIBUTIONS OF WHITE RURAL CHURCHES TO PASTORS' SALARIES, 1946-47.
Table 4.

Denomination	Number Reporting	Contributing Amount Indicated to Pastors' Salaries							
		Under $300	$300-$499	$500-$749	$750-$999	$1,000-$1,499	$1,500-$1,999	$2,000-$2,499	$2,500 Up
Presbyterian.	221	53	36	38	21	22	15	19	17
Baptist.....	954	268	216	161	77	92	42	52	46
MetModist....	970	337	262	168	76	75	21	12	19
Total.....	2,145	657	514	367	175	189	78	83	82

Source: Denominational reports as in Table 2.

By having ministers serve several churches, or through Home Mission Board supplements efforts are made to provide pastors of small churches with a fair salary. Although Home Mission Board expenditures of the several denominations for this purpose (and to keep alive weak churches which might otherwise close) are well over $100,000 per year, many rural ministers find their salaries inadequate to maintain a fair standard of living. The 1936 religious census reported an investment of $21,955,514 in Virginia white rural churches and an annual budget for such churches of $3,778,765.

There are also other difficulties besides financial ones which prevent weak churches from having needed programs. For instance, 710 out of 958 rural Baptist churches were reported as without young peoples' organizations, while 747 out of 970 rural Methodist churches lack such groups. In a rural out-of-school youth survey in 1939 covering about 3,000 young people 48 per cent of the boys and 54 per cent of the girls reported Sunday School membership, while only 7 per cent of the boys and 12 per cent of the girls said they belong to church young peoples' organizations. Apparently, we are willing to pay rather dearly to have churches of the several major denominations within reach of all the people. In addition to other costs, it involves an investment of several million dollars in church property which would not otherwise be needed. Denominational pride, local cemetery complications, family sentiment or devotions to sincere beliefs are responsible for perpetuating a situation in which changing conditions seem to demand some adjustments. Are we ready for another step in denominational cooperation—withdrawal of weaker churches in favor of the stronger in some areas, or federation of weak churches in others?

* * *

CHILDREN AND RELIGION. By Dora P. Chaplin. Scribners. $2.50.

This is a book which many of us have been waiting for. It will make happy those who want Christian education to be theologically based, those who want the best modern teaching methods, and those who want children to be normal Christians according to the capacities of their own age-level. It is realistic, factual, and sound. But it does not give an easy answer. There is no book with which parents and educators can make Christians out of children in ten easy lessons: it is a challenge to adults to present the Christian religion in the light of the capacities of children to appropriate the Christian faith for themselves, and this can never be easy. Mrs. Chaplin, as a successful mother and religious educator, is not writing from an ivory tower. She is a director of Christian education, and associate editor of the new curriculum for the Protestant Episcopal Church. Her book is a Religious Book Club selection and was summarized in TIME.

R. C. M.

A Page for the Family *Mrs. E. E. Osgood, Editor*

Meditation. Second In a Series Based On Forward Movement Guides.

Subject: **Hindrances to Worship.**

Bible Readings: Acts 20:32; I John 5:4, 5; Rev. 3:12, 21.

Let us consider first external hindrances; those which may be summed up under the head of difficult circumstances: poor health, domestic worries, lack of time. These are real hindrances but they are not insuperable. Indeed those who through much suffering have overcome their difficulties to know Him may well attain to the stature of the greatest of saints. They know through personal experience, "My grace is sufficient unto thee: for my strength is made perfect through weakness." I Cor. 12:18.

But there are deeper hindrances, within ourselves, which are of the spirit.

Divided Prayer. Most of us are divided in our prayers. Our lips say one thing, our hearts another. "Where thy treasure is there will thy heart be also," St. Matt. 6:21. God always answers the heart. If we really wish to worship Him in spirit and in truth, we must set to work to find out which of our treasures is separating us from Him. These treasures may be of two kinds: ones that are good in themselves but are taking up too much space in our hearts; or they may be actual sins which must be rooted out. Here we must choose for ourselves. We must face the questions: how much do we really want to worship God? how much are we willing to give up in order to be near Him?

Again there are many people who have become dissatisfied with themselves and their contacts with the world. We hear a great deal about "a new orientation in our lives," "finding a new center in our personalities." The phrases are modern but the idea is as old as Christianity. The new center which our life needs is God; "Seek ye first the Kingdom of God" . . . St. Matt. 6:13.

Ignorance. Still again many feel helpless, a great ignorance in following the Christian life; in desperate need they do not know where to find Him. This is probably one of the greatest hindrances to Christian worship today, but it is quite inexcusable. Abundant help is available, suitable for every age and level of intelligence, and prepared by scholars of culture and sympathy.

Fear of having to go too far. Another hindrance which sometimes lurks behind our unwillingness to come into closer fellowship with God is a fear "lest having Him I must have naught besides." Here again is a difficulty in which the individual must come to terms with God Himself. He alone can help us.

Does all this seem too much for us? It need not be so. "While he was yet afar off his father saw him." St. Luke 15:20.

K. S. D.

* * *

PRAYER BOOK PAGE BY PAGE

CXLVII

Collects, Epistles and Gospels. We have now finished the regular services of the Church and as we come to this portion of the Prayer Book the nature of these papers will change somewhat, for in considering the Collects, Epistles and Gospels it is hard to keep from sermonizing, since the very meat of the New Testament is in these portions of Scripture, and they contain such splendid messages that it is often difficult to refrain from pointing them out.

We shall begin this portion of our Prayer Book consideration with some generalities.

There are sixty-eight collects in the course of the regular Christian year and thirty more under the heading, "Holy Days."

In fact, this word collect appears so often in this portion of the Prayer Book that the following incident has been related concerning a lady of another denomination who was contemplating joining the Episcopal Church. The rector lent her a Prayer Book and told her to study it and he would return later and talk it over with her.

On his return he was surprised to hear her say, "I don't think I can afford to join your church." When he said, "What do you mean that you cannot **afford** to join the Episcopal Church?"

"Well," she replied. "Of course I expect to give to the Church when I join it, but I find the word collect on almost every page, and I don't believe I can stand being dunned to that extent, even for the Church."

This leads us to a consideration of the origin of this word, which in this case was so wofully misunderstood.

The best authorities differ on this subject. Some think it means a prayer to be said by the whole congregation collectively.

Others hold that it is a collection of the principal thoughts in the Epistle and Gospel that follow. There is such good authority for both these views that one may decide either way, and be in excellent company.

R. CARY MONTAGUE.

HOMES CONTINUING ON "FAITH, HOPE AND CHARITY"

Ellsworth, Kansas.—Doubling in size, the St. Francis Boys' Home here has expanded this fall in opening a second unit of the Boys' Home near Salina, 30 miles from the original unit. The Ellsworth unit was established in September, 1945; the Salina unit was opened in August, this year.

Both units of the Boys' Home are housed in buildings formerly occupied by County Old Peoples' Homes. The Ellsworth union comprises the main building, farm buildings, and 80 acres of land; the Salina unit, main building, farm buildings, and 40 acres of land. The Salina property was purchased recently; the Ellsworth property is being leased from Ellsworth County. The County Commissioners of Ellsworth County are requesting the electorate this fall for permission to sell the property on closed bids. Request for the purchase has been made by the St. Francis Boys' Home.

The Ellsworth and Salina Homes are unique in the Church in being interested primarily in boys who have faced the police and who are often, therefore, ineligible to other Church schools or homes. The boys are retained in public life, attending the nearby public schools. No endowment or designated form of financial backing has been achieved by the Boys' Home.

The Kansas City Star speaks of the St. Francis Boys' Home as continuing on "faith, hope, and charity."

* * *

HEARD AROUND THE WORLD

New York, N. Y.—"Great Scenes From Great Plays" is being heard around the world. The initial broadcast went to a considerably larger number of Mutual and independent radio stations than was originally believed possible. The total was 579.

Now arrangements have been made to send the programs by short wave to all Army Posts in the United States, all military hospitals in the United States, to the Army of Occupation in Europe and to the Army of Occupation in Japan and Korea.

* * *

DEMOCRACY

I love the common people.
They are as good as I am, any day.
But it peeves me quite a lot
To find that they feel that way.

News of the Church

THE EPISCOPAL CHURCH HOME FOR MEN

Charlottesville, Va. — At a recent meeting of the Board of Trustees of The Episcopal Church Home for Men, the offices of secretary and treasurer were combined, and Mr. J. Leigh Hawkins, of Charlottesville, was elected secretary-treasurer, and former secretary John W. Herndon, as founder, was thereupon appointed a member of the Board of Trustees.

A committee was appointed to draft a resolution to the Diocesan Council to consider the advisability of the trustees of the funds of the diocese allocating the recent legacy of the late Judge Niven towards the erection of the necessary addition to the present home in order to accommodate more men .

A resolution was adopted providing that appeal for $250,000 be made to those interested in the establishment of such home and of the endowment fund to provide an income for its future maintenance.

The Membership Committee, of which Mr. Walter N. Chinn, Jr., of Fredericksburg is chairman, was authorized to issue an appeal for annual members. The amounts received from this source will be used to provide for any deficit which might accrue incident to the running expenses of the Home.

Having received several "memorial flower gifts", the suggestion was made that instead of sending to deceased friends and relatives flowers, which fade in a day, that a donation be made to the "Memorial Flower Endowment Fund" of The Episcopal Church Home for Men, which will provide comfort and a home for some elderly man. Amounts received from such gifts will be added to the regular endowment fund of the Home. Such memorial gifts should be sent to the secretary-treasurer, Mr. J. Leigh Hawkins, Peoples National Bank, Charlottesville, Virginia.

* * *

ARIZONA CLERGY HOLD CONFERENCE

Hear Reports on Lambeth and Amsterdam

Phoenix, Ariz.—A full attendance of the clergy of Arizona greeted Bishop Kinsolving for the annual two-day conference at Trinity Cathedral recently. The Bishop presented a detailed account of the Lambeth Conference which he attended. Some of the principal debates and resolutions of Lambeth were outlined, not only with their reference to the present world situation but also as touching upon local conditions. His enthusiasm over the results of Lambeth were contagious and the clergy felt that this local conference was well worth attending. Bishop Kinsolving had the pleasant experience of introducing Ambassador Lewis W. Douglas, a native of Arizona, to the American bishops and others. "Ambassador Douglas", said Bishop Kinsolving, "is one of the most active and highly respected representatives this country has ever sent to England."

Still further high-lighting the Clergy Conference was a report on the Assembly of Churches at Amsterdam given by the Rev. W. Don Brown, rector of Trinity Church, Los Angeles. Mr. Brown had attended the Assembly as an unofficial observer. He spoke in high praise of the work of this Assembly which was made against a background of frightful devastation and disorder, with the tension of the Berlin crisis pulsing in the very streets of Amsterdam.

The second day of the Clergy Conference was devoted primarily to mapping plans for the ensuing year and the discussion of the Every Member Canvass to be held in all of the parishes and missions in the District in November. The clergy approved of an increased quota and budget which will be presented to the next Convocation in February for final action. Gradually, the district is assuming more and more of the expense of witnessing and maintaining the Church in Arizona.

* * *

REGIONAL VESTRY MEETINGS A GREAT SUCCESS

Cleveland, O.—For the tenth year, the Rt. Rev. Beverley D. Tucker, D. D., has conducted a guest Missionary Bishop as speaker to the various regional meetings of vestries in the Diocese of Ohio, to note that this not only encourages full attendance of clergy and vestries, but also spurs activity and missionary giving throughout the diocese.

This year Bishop Tucker, together with the Ven. Donald Wonders, D. D., the archdeacon, and Mr. Clifford C. Cowin, bursar of the diocese visited eleven regions. At each of these meetings a dinner was served by the host parish. The cost of the dinner was paid by the diocese. In some of these regional gatherings as many as fourteen parishes were represented by their clergy and vestrymen.

Bishop Tucker concluded each of the regional vestry meetings by advising the respective parishes of the 1949 quotas as a goal for the Every Member Canvass, and asked the vestries to present the goal to their parishes as a fair share in the total program of the Church. A period of recess permitted each of the vestries to gather to discuss the proposed quota for their parishes, and upon call to order again by the Bishop, a spokesman for each vestry reported on the acceptance of the assigned goal.

The visiting speaker who accompanied Bishop Tucker this year was the Rt. Rev. Lane Barton, D. D., from the missionary district of Eastern Oregon. His message thrilled those who heard him as he described the challenge to all for witnessing and stewardship in "the greater work of the Church"; and, "here in Eastern Oregon as in so many other areas in which the Church is at work, the fields are 'white already to harvest'."

The success of these visitations is proved when we see statistics for the Diocese of Ohio and note that in 1945 the total proposed budget was $87,-865.00, and in 1949 the proposed budget is $149,676.00.

* * *

GOOD PROGRESS BEING MADE

Liberia.—Bishop Bravid W. Harris of Liberia was able to make his first official visit to the Holy Cross Mission at Bolahun recently.

Down the trail he was met by the boys of the school, singing, then a service of thanksgiving was held in the church. Several days were spent in conferences, meetings, visits to the various schools, hospitals and other activities of the mission. On a Sunday afternoon, the Bishop confirmed 82 persons.

Word comes that good progress is being made on construction of Cuttington College and Divinity School. It is planned to open next February. Bishop Harris says they do not plan to do any work below the college level or to accept students in the Divinity School who are "not prepared to do the work."
the Apostle, Cleveland, on November 1, the rector of the Church of St. Philip

* * *

SERIES OF RELIGIOUS SEMINARS ANNOUNCED

New York, N. Y.—The Federal Council of the Churches of Christ in America, through its Department on the Church and Economic Life has announced a series of religious seminars for Church leaders at the annual meetings of major national economic organizations. The aim is to relate the Church more closely to the economic life of the nation. Five organizations will be selected each year, and each of the various Churches is entitled to three delegates for each seminar. Through the National Council's Department of Christian Social Relations, the following Episcopal Church

delegates have been appointed and have accepted their appointment:

Cooperative League, Minneapolis, Minn.—Nov. 9-10: The Rev. Perry M. Gilfillan, rector of St. Mark's Church, Waterloo, Iowa, and chairman of the diocesan Department of Christian Social Relations; the Very Rev. Gordon E. Brant, dean of Christ Church Cathedral, Eau Claire, Wis.;

The American Federation of Labor, Cincinnati, Nov. 22-23: The Rev. G. Paul Musselman, executive director, Detroit City Mission Society and Department of Christian Social Relations, diocese of Michigan;

The Congress of Industrial Organizations, Portland, Ore., November 22-23. The Rev. Joseph G. Moore, Seabury-Western Theological Seminary; the Rev. A. Ronald Merrix, San Francisco, Calif., National Council Field Officer, Province of the Pacific; the Rev. William S. Van Meter, St. Mary's Mission, Woodburn, Ore.

American Farm Bureau Federation, Atlantic City, Dec. 13-14: The Rev. Robert D. Smith, Trenton, N. J., executive director, Department of Christian Social Relations, diocese of New Jersey; Miss Elizabeth Rhea, assistant secretary for Rural Work, Home Department, National Council of the Episcopal Church.

Additional delegates have been invited to attend the Cooperative League and the American Federation of Labor, but acceptances have not yet been received.

* * *

REV. GABRIEL HEBERT KINGSBURY LECTURER

New Haven, Conn.—The annual Kingsbury Lectures at Berkeley Divinity School, were delivered by the Rev. A. Gabriel Hebert, S. S. M., of Kelham, England, on October 18. The Bishop of Connecticut presided and two societies of Connecticut clergy and several visitors from Yale Divinity School were among those attending. Dr. Hebert took as his subject The Doctrine of the Church and Christian Unity, and spoke first on The Biblical Doctrine of the Church:

We have substituted for the idea of "the Church" that of "denominations." In the New Testament the Church was first of all regarded as a "nation"; the Israel of God, reconstituted by the saving work of Christ and enlarged to include people of all races: hence the name **ecclesia**. But the **ecclesia**, though it is God's creation, is always imperfect, so that salvation can be worked out only through the Remnant. Such is the Church always; when our Lord was crucified he was the faithful Remnant; in his death and resurrection judgment and salvation are seen as being worked out at the same time, and we are baptized into his death. Because we men are sinful and our deliverance from sin is being worked out in the Church, the Church is necessarily a complex fact; and while the divisions of Christians are shameful and scandalous, it is not any greater problem to faith that the Church should be divided than that it should be sinful.

Resuming in the afternoon, the lecturer spoke on The Way of Christian Unity:

The Church of the early centuries had the task not merely of converting individuals, but of redeeming and transforming the whole civilization of the Greco-Roman world. It did not come through its conflict unscathed; the mediaeval Church was so distorted and one-sided that the efforts of the Reformers to return to the pure Gospel resulted in further distortions and in schisms on a scale hitherto unknown. In our day a great movement towards Christian unity is taking place; what is on the way is a deep inner understanding between the Catholic and the Protestant sides of Christendom. True reunion will come only through this, and cannot come by that ecclesiastical diplomacy which assumes that sufficient doctrinal agreement can be taken for granted. The result of this would not be Christian reunion but only an amalgamation of denominations.

* * *

"WAYSIDE MISSION" IS STUDENT PROJECT

C. D. S. P. Notes

Berkeley, Cal.—The "Wayside Mission," descriptive of the sidewalk preaching by the students and faculty of the Church Divinity School of the Pacific, is being conducted for the second successive year in West Berkeley. Sponsored by the student body as a missionary project, listeners on the sidewalk, in front of a cocktail bar, those waiting for a bus and taxi drivers, hear the message of the Gospel, with an invitation to attend the Church of the Good Shepherd, a mission under the control of the Church Divinity School of the Pacific and operated by students.

Field work for students has been arranged, so that men are on the staffs of many of the parishes and missions throughout the Diocese of California and the district of San Joaquin. With five seminarians on their teaching staff, Christ Church, Alameda, has the largest number. Responsibilies of the students include in some cases preaching and pastoral calling, in other responsibility for youth work or the church school, and in many the teaching of a class. The men are supervised by the various rectors, and are also assigned to faculty advisors who help them with this practical application of what they are learning in the class room and in campus activities.

The first visiting speaker of the fall term was Bishop Block, who spoke in chapel concerning his experiences in England and at the Lambeth conference. The Bishop remained for dinner and an evening with the students.

* * *

OVER 1,000 VOLUNTEER FOR FOREIGN MISSIONS

Inter-Varsity Christian Fellowship Planning Intensified Activity

Chicago, Ill.—Well over one thousand new missionary volunteers responded to God's call during the past year through the ministry of the Foreign Missions Fellowship, missionary arm of the Inter-Varsity Christian Fellowship. And this dead-in-earnest, far-sighted group of young people is planning greatly intensified activity—prayer, Bible study, missionary conferences—to encourage all evangelical Christian college and university students to give themselves to world evangelism.

First on the program is the unusual Convention for Missionary Conquest to be held over the Christmas holidays, December 27-31. Nearly 1,200 student delegates from the United States, Canada, and a number of foreign countries are expected to gather at the University of Illinois at Urbana to hear eminent Christian and missionary leaders present to them their personal responsibility in Christ's command to world evangelism, and to face realistically the various problems of the missionary enterprise.

One of the most practical features of the program will be the opportunities provided for students to meet and talk with fifty missionaries, representing mission fields all over the world. Discussion panels will cover such down-to-earth topics as The Missionary and His Servant Problem, The Place of Missionary Wives, The Missionary and Oriental Taboos, Personality Adjustments and Moral Problems, What Is a Missionary Call? What are Missions Trying To Do? How are World Politics Affecting Missions? Other meetings will investigate the situation on the respective fields around the world and the kinds of missionary ministry called for by the urgency of the present hour.

Among the speakers at the convention will be Bishop Frank Houghton, veteran missionary and general director of the China Inland Mission; Dr. V. Raymond Edman, president of Wheaton (Ill.) College; Dr. G. Allen Fleece, pastor of the Westminster Presbyterian Church, Chattanooga, Tenn.; Dr. William Graham, president of the Northwestern Schools, Minneapolis, Minn.; Dr. Harold S. Laird, president of the Independent Board for Presbyterian Foreign Missions; Dr. J. B. McLaurin, secretary of the Canadian Baptist Foreign Mission Board; Dr. W. Robert Smith,

professor of philosophy, Dubuque University, Dubuque, Ia.; Bishop Elam Stauffer, missionary of the Mennonite Church to Africa; Dr. Frank C. Torrey, pastor of the Calvary Independent Church, Lancaster, Pr. Dr. Homer Hammontree, widely known song leader and composer, will have charge of the musical program.

Other highlights of the program will be the testimonies of foreign students; realistic missionary exhibits; and a challenging New Year's Eve Watchnight Service.

Forerunner of this conference was the Convention for Missionary Advance which met at the University of Toronto at Christmas, 1946. It was at this meeting, attended by 600 students, that 150 college men and women volunteered for foreign mission service. Since that time, missionary interest and zeal have gained momentum among college and university students, who have gained a vision beyond the limits of their own campuses.

Directing the 1948 convention will be Dr. T. Norton Sterrett, missionary secretary of the Inter-Varsity Christian Fellowship, who plans to return to the foreign fields early next year.

* * *

DR. PEPPER WILL SERVE C. W. S.

New York, N. Y.—At a meeting of its Board of Trustees, Church World Service accepted the proposal that the Rev. Dr. Almon R. Pepper should serve as executive vice-president of CWS until the end of 1948. National Council has granted Dr. Pepper leave of absence for this period. During his absence the work of the Department of Christian Social Relations will be under direction of the Rev. J. Arnold Purdie, assistant secretary.

* * *

COLLEGIATE-FORTH NEWEST EDITION

New York, N. Y.—Newest variant from the established pattern of Diocesan Editions of FORTH is Collegiate-FORTH, which made its appearance with the October magazine.

For the present it will be edited by the Rev. Thomas V. Barrett, chaplain of Kenyon College, and until recently executive secretary of the National Council's Division of College Work.

Collegiate-FORTH is an eight-page supplement bound with the regular edition of the magazine. It contains a letter from Mr. Barrett, an article on student conferences, a story of the Canterbury Club at Ames, Iowa, by the Rev. LeRoy S. Burroughs, and a story of Canterbury Club progress at Carnegie Institute, Pittsburgh, Pa.

There is a piece about the Student Lenten Offering, which this year was designated for St. Theodore's Hospital, in the Philippines, another about student work at the Ohio State College. Other stories carry information about college work at the University of Maryland, at Utah State College, and at Tulane. Information is given about the national organization of "Faculty Episcopalians" and of student participation in an Oregon work camp last summer.

* * *

DR. COWAN HOLDS DISCUSSION ROUPS

Sweet Briar, Va.—Under the auspices of the Y. W. C. A. Dr. Thomas B. Cowan, minister of Everybody's Church, Lexington, Ky., spent three days on the Sweet Briar College campus, beginning with the Sunday morning service on Oct. 10. In addition to scheduled discussion groups Dr. Cowan, who has paid several visits to Sweet Briar in past year, held individual conferences with students.

Born in Scotland Dr. Cowan attended public school in Dunfermline and served in World War I in the Black Watch and the Royal Engineers. Coming to America he worked in steel mills and coal mines in the Pittsburgh area before receiving his A. B. degree from Cumberland University. Work for his B. D. degree was done at Yale and Vanderbilt Universities, and for nine years Dr. Cowan was minister of the Norris Religious Fellowship, Norris, Tenn., a community church including in its membership representatives from twenty denominations.

Since 1946 Dr. Cowan has been minister of Everybody's Church, and in addition is chairman of the Fellowship of Southern Churchmen and editor of its publication, "Prophetic Religion." He is active in University Christian Missions and in summer conferences and work camps throughout the South.

* * *

NEW CONGREGATION

Richmond, Va.—It has been announced that the Rev. Henry Johnston, Jr., rector of St. Stephen's Church, Oxford, N. C., has accepted a call to take charge of a new congregation being formed in Rollingwood and other sections of Henrico County just west of the city limits in Tuckahoe Parish. He will assume his duties in November, under the sponsorship of the Diocesan Missionary Society.

* * *

COLLECTIONS ON BUDGET QUOTAS

To October 1, 1948

Some Signs of Slipping.

The report of collections for this quarter is not as good as that of July 1, nor as that of October, 1947.

We allow one full month for collection and remittance and with this period of grace every one of the 99 dioceses and districts should be in the 100% column. That the total is over 100% at this time is due to the large over-payment by quite a number. The record shows:

Date	Dioceses and Districts 100%	% of Amount Due Collections
October 1, 1947	75	104.5%
July 1, 1948	77	113.3%
October 1, 1948	61	100.8%

Since the 1948 Budget was adopted costs have been increasing in all parts of the world. Many appropriations in the Budget are now entirely inadequate. A large over-payment of expectations is needed.

Above all, our missionary pledges for 1949 should be **very much larger.**

LEWIS B. FRANKLIN, Treasurer.

WORK FOR AND BY LAYMEN DEVELOPING

New York, N. Y.—Upon his return from a rapid and busy visit to the Missionary District of Honolulu, the Rev. Arnold Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work, reported that the District is working earnestly in the development of its work and by laymen. Also that a diocesan chairman has been appointed, in the person of Mr. Richard C. Ching of Honolulu.

Mr. Ching is a vestryman of St. Elizabeth's parish, president of the Men's Club and adviser to the Young People's Fellowship of St. Elizabeth's.

He is president of the Provision Company, dealers in ice cream and dairy products. His community interests include membership on the board of directors of the Honolulu YMCA since 1939; member of the board of directors of the Honolulu Den of the Lions' Club; past president of the Hawaii Chinese Civic Association; past Commander, Kau Tom Post #11, American Legion; member of the Chamber of Commerce, Honolulu; and franchise owner of the Tiger Baseball Club in the Hawaii Senior Baseball League.

* * *

"PLEASED TO SUPPORT"

New York, N. Y.—The vestry of Trinity Church, New York City, has notified the Presiding Bishop that it "is pleased to support the national radio

program" (Great Scenes From Great Plays) and that it accepts the 3% plan. The amount contributed will thus be $6,294.

Personal Notes

The Rev. Austin J. T. Ecker, of the staff of the Detroit Episcopal City Mission, has accepted a call as rector of St. Peter's Church, Detroit, Mich. Mr. Ecker will succeed at St. Peter's the **Rev. Henry J. Simpson,** who resigned recently to engage in private psychiatric practice. Recently the Vestry of St. Peter's decided that the main job of the parish in future must be to take an active role in fighting juvenile delinquency, and to care for children in every way possible. It is planned in the near future to add a social service worker to the staff, who will devote much time to neighborhood and parish work. Mr. Ecker is the director of the Big Brother and Big Sister work at the Juvenile Court. At St. Peter's, he will use the parish as a base of operations for a continuance of that work.

The Rev. Allen O. Birchenough, rector of St. Mark's Church, Des Moines, Iowa, will become the rector of Grace Church, Ravenna, Ohio, on November 28.

The Rev. David M. Talbot, curate at the Church of Our Saviour, Akron, Ohio, will become the rector of Trinity Church, Coshocton, Ohio, on December 1.

The Rev. Arthur Hume Cox of Grace Memorial Church, Lynchburg, Va., will become rector of Nelson Parish December 16, with residence at Arrington, Va.

Mr. Cox was born in Richmond, Virginia, and is a graduate of the University of Richmond (B. S. 1932) and Virginia Seminary at Alexandria (B. D. 1938). He was ordained to the priesthood in 1939. He served the churches at Columbia and Bremo Bluff in the Diocese of Virginia prior to going to Lynchburg in 1941.

In Nelson County Mr. Cox will have Trinity Church at Arrington, Grace Church at Massies Mill, Christ Church at Norwood and Christ Church at Schuyler.

The Rev. Samuel Janney Hutton, at present rector of Kingston Parish in Mathews County, in the Diocese of Virginia, has accepted a call to the rectorship of St. John's Church at Glasgow, Christ Church, Buena Vista and Grace Church near Buchanan, all in the Diocese of Southwestern Virginia, with residence in the rectory at Glasgow. He will be returning to the diocese he had formerly served; he plans to take up his new work early in January.

A native of Maryland, Mr. Hutton attended Earlham College (B. A.), Columbia (M. A.), Kings College, Cambridge, the General Seminary, New York (S. T. B.). He was ordained priest in 1923.

Mr. Hutton served as Chaplain of the Gilman School at Baltimore, Virginia Episcopal School at Lynchburg, St. Paul's School at Baltimore, and Salisbury School, Connecticut. He has been rector of Christ Church, at Big Stone Gap, Va., and the Church of The Good Shepherd, Richmond, Headmaster of Christ Church School at Christchurch, Va., and since 1946 has had his charge in Mathews County.

POST HASTE

(Continued from page 2.)

union. The final depths of our own natures and of human personality are mysteries to us. With the Incarnation, we lack the categories with which to express ourselves, and the capacities to grasp the Realities with which it deals. But we do well to follow continental theology and its derivatives with our Prayer Books in our hands.

HENRY HEATON.

Stafford, Virginia.

* * *

TRUTH ABOUT "THE OLD BRICK CHURCH"

Sir: Mrs. Major's delightful article on Mapsico Church in your issue of October 16 contains one completely erroneous statement which I have repeatedly refuted in my published work. This statement is quoted by Mrs. Major (though she does not give its source) from Volume I, page 319, of Bishop Meade's great work on the old churches of Virginia. The quoted words are not Bishop

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Meade's, however, but those of an anonymous correspondent whose letter is included in the Bishop's book, in spite of the fact that it contains a fictitious account of the division of Charles City County into two parishes, Westover and Mapsco, which is in direct conflict with the Bishop's own correct account of this division, earlier in the same chapter.

Contrary to this statement, Mapsico Church was not "given the Indian name Mapsco in memory of 'the old brick church which stood about seven miles below the Court House . . . on the road to Sandy Point' ", for the simple reason that the colonial church in question was not named Mapsco and there never was either a colonial Mapsco Church or Mapsco Parish, since there is no existing colonial record which mentions either one.

The fact is that both the Mapsico Church built in 1856 and its predecessor, built on the same site in 1834 and burned in 1854, were named Mapsico because they stood near Mapsico Creek, whereas the "old brick church" stood on Kennon's Creek and was built as the Lower Church of Westover Parish, about 1738, after that parish had been enlarged to include the whole county. The county had originally been divided into Westover, Wallingford, Wilmington and Wyanoke Parishes, which were combined as Westover Parish by Acts of Assembly of 1720 and 1724, which make no mention of any Mapsco Parish, and Bishop Meade states this correctly earlier in his book.

The truth about the "old brick church" is far more interesting than this persistent but erroneous legend, for the foundation of the Lower Westover Church of 1738 still lies in the ground near that of its predecessor, the first Wallingford Parish Church, built perhaps as early as 1645 and therefore one of the pioneer churches of colonial Virginia.

GEORGE CARRINGTON MASON,
Historiographer, Diocese
of Southern Virginia.

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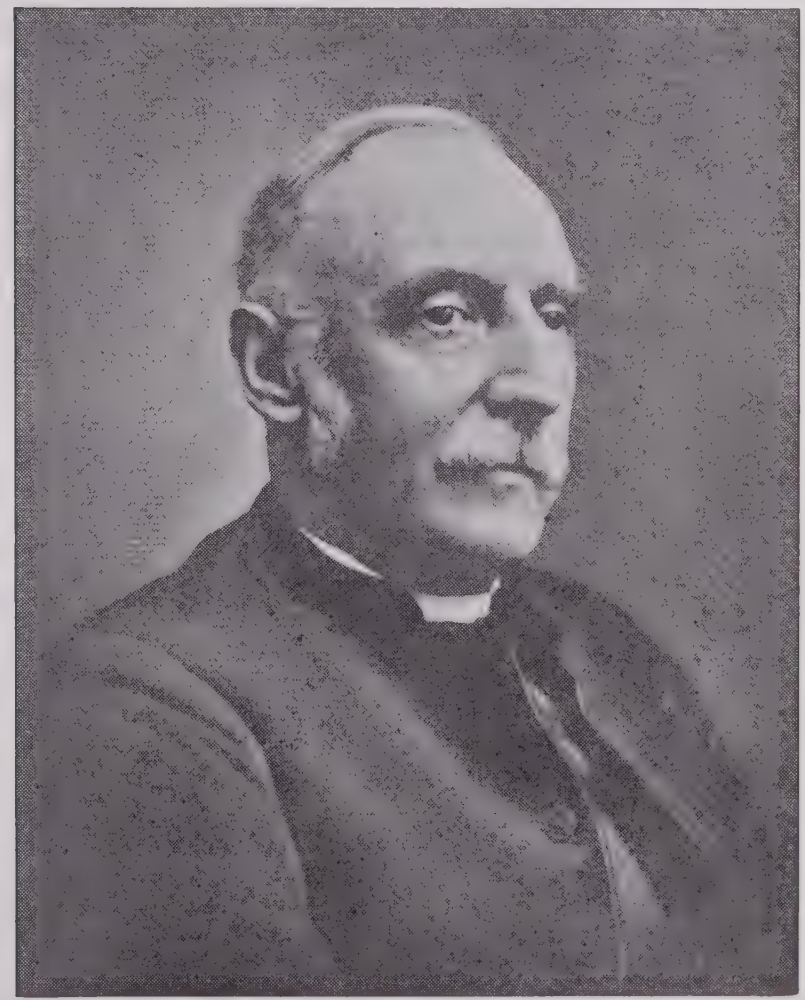
The
Southern Churchman
November 20, 1948

Church Divinity
School of the Pacific
2457 Ridge Rd
12Aug49

The Venerable Frederick W. [illegible] D.D.

Archdeacon Emeritus Of The Blue Ridge and Founder Of The Order Of The Thousandfold, Whose Death on November 16th Brought to a Close a Long Life of Distinguished Service to The Church Militant.



PRAYER OF THE ORDER OF THE THOUSANDFOLD

Almighty God, our Heavenly Father, Who with Thy Son Jesus Christ hast given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before; that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory for Jesus Christ's sake. Amen!

Post Haste . . .

"CONGRATULATIONS"

Sir: Congratulations on the splendid editorial "Reformation, Protestantism, and Ancient Catholicism" in the issue of October 23! It has been literally years since I have read anything better in an American Church weekly. I hope you will continue to give us things like it, and that the whole policy of THE SOUTHERN CHURCHMAN will be governed by the point of view expressed in the editorial.

(REV.) GEORGE W. MORREL.

Redlands, Cal.

* * *

"NON-CONTRAVERSIAL"

Sir: I am enclosing my cheque for a six months' subscription to the Southern Churchman. Though I am an Anglo-Catholic by choice and long training, a copy of your paper, which I chanced upon, seemed to me most tolerant and non-controversial, qualtities which I don't always find in other periodicals. Both my wife and I will enjoy your excellent paper during our six month's stay in Florida.

J. WILSON HOBBS.

Portsmouth, N. H.

* * *

"WILL MISS IT"

Sir: I am sorry to give up taking "the Southern Churchman." I am 90 years old, and can use my eyes very little. I have enjoyed reading it for many, many years and will miss it.

MARY C. ROBERTS.

New Bern, N. C.

Personal Notes

CLERICAL

The Rev. Herbert Pelham Aldrich, formerly in charge of St. Andrew's Church, Syracuse, N. Y., and of St. Matthew's Church, Liverpool, N. Y., resigned these charges on October 10 to become a missionary in the Virgin Islands.

The Rev. F. Sydney Bancroft, formerly rector of Grace Church, Greenville, Jersey City, N. J., is now rector of St. Agnes' Church, East Orange, N. J.

The Rev. Charles H. Best, formerly priest in charge of St. Barnabas' Mission, Havana, Ill., and Trinity Church, Petersburg, Ill., is now priest in charge of St. Barnabas' Mission, Apponaug, R.I.

The Rev. W. Herbert Bierck, formerly rector of Zion Church, Greene, N. Y., has been called to extended active duty in the Army and is now stationed at Fort Monroe, Va.

The Rev. Ralph D. Bonacker, formerly senior chaplain of Bellevue Hospital, New York City, is now rector of Grace Church, Millbrook, N. Y.

The Rev. Norman L. Burgomaster, formerly associate rector of St. Luke's Church, Minneapolis, Minn., is now rector of St. Luke's Church, Minneapolis, Minn.

The Rev. Theodore M. Burleson, formerly priest in charge of the Choteau Mission Field in Montana and St. Stephen's Church, Choteau, is now priest in charge of St. John's Church, Sparta, Wis.

The Rev. Thomas D. Bryne, formerly priest in charge of St. James' Church, Port St. Joe, Fla., is now rector of St. Andrew's Church, Panama City, Fla.

The Rev. Edward Chandler, a recent graduate of General Theological Seminary, has joined the staff of St. Thomas' Chapel, New York.

The Rev. William F. Corker, former rector of Good Shepherd, Scranton, Pa., will become rector of St. Michael's, New York City, on December 5.

The Rev. Albert Seth Cooper, formerly priest in charge of St. Mary's Church, Franklin, La., will become resident chaplain of the Convent of St. Anne, Kingston, N. Y., as of November 5.

The Rev. D. W. Cosand, formerly at St. Stephen's Church, Spencer, Ia., is now serving the Church of the Holy Comforter, Kenilworth, Ill.

The Rev. John P. Cuyler, at one time master at South Kent School, South Kent, Conn., is serving as rector of St. John's Church, New Milford, Conn.

The Rev. Warren L. Densmore, formerly a student at General Theological Seminary, is now chaplain at St. Peter's School, Peekskill, N. Y., and vicar of the Church of the Divine Love.

The Rev. Ernest A. deBordenave, former executive assistant to the Rt. Rev. F. D. Goodwin, bishop of Virginia, will become rector of South Farnham parish, Essex County, Va.

He will take over his duties December 15, continuing his position as dean of church schools in the Diocese of Virginia on a part-time basis.

South Farnham parish, consists of St. John's Church, Tappahannock, where Mr. deBordenave will live, and St. Paul's Church, Essex County.

During the period he served as executive assistant to Bishop Goodwin in Richmond, Mr. deBordenave was made dean of the church schools.

The Rev. Marcal R. L. de Oliveria, formerly rector of the Church of the Divine Blessing, Sao Francisco de Paula, R. G. S., Brazil, is now rector of the Church of the Redeemer, Porto Alegre, R. G. S.

The Rev. Morris W. Derr, formerly rector of St. Barnabas' Church, Kensington, Philadelphia, is now associate rec-

(Continued on page 13.)

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

101 N. JEFFERSON STREET
RICHMOND 20, VIRGINIA

Note. Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

NOVEMBER

1. All Saint's Day (Monday).
7. 24th Sunday after Trinity.
14. 25th Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving Day.
28. First Sunday of Advent.

* * *

THE SUNDAY NEXT BEFORE ADVENT

The Collect

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

* * *

COLLECT FOR THANKSGIVING DAY

O Most Merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase to Thy glory and our comfort, through Jesus Christ our Lord. Amen.

Vol. CXIV No. 47

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

My Twelve Years in Fresno

REACTIONS TO THE MINISTRY

Summary of Sermon Preached at St. James' Cathedral, Fresno, California

By The VERY REV. JAMES M. MALLOCH, D. D., Dean

I begin this address with a heartfelt expression of gratitude to all who have stood by me during the years. A small but loyal remnant of the old and fretful days and a large group of strong new leaders have made the Cathedral what it is today. During my time, the population of Fresno has doubled, the membership of the Cathedral has trebled, while its financial strength has increased about six times.

I am deeply indebted to Rabbi Greenberg, Monsignor Dowling, my fellow members of the Fresno City Board of Education, my fellow members of the Kiwanis Club, Radio Station KMJ, and to certain leaders in welfare work for the place I occupy in the community at large. I am indebted more than I can say to the College of the Pacific for academic recognition. I owe a very great deal to Methodism.

I am also very grateful to the Berkeley Baptist Divinity School for many cordial invitations to address its faculty and students.

I. SURPRISES

Most of my ministry has been spent in Fresno, and I have experienced some notable surprises.

I have been surprised by the ministerial turnover in Fresno. During the past dozen years, nearly all of the churches in Fresno have had three or more pastors. The pastors have usually been shoved out by personality clashes, a strange commentary on Christian love. The ministerial turnover has been great enough to make impossible the development of a strong ministerial association or church council. Ministers, as Marcus Bach has said, do not become citizens of the community. That fact is a financial and a social tragedy. Ministers feel that their profession is insecure and that their congregations have a very tenuous hold on religion.

I have been utterly amazed by the lack of personal religion in many Episcopalians. Coming out of a very conservative Presbyterian Church, I had no idea that there were church members with no sense of personal responsibility for their own religion, church members who could neglect church going indefinitely without qualms of conscience, and even ministers and "preachers kids" practically devoid of piety. I had no idea that I as a minister would be expected to endure their boorishness in polite silence. I have also been naive enough to be surprised by the fact that women can be as impious as men.

I have been astonished by the proselytizing that goes on between churches, and I have been particularly surprised to find most of it on a purely social and sensational level, a theologically meaningless level. People go to the church which offers them the biggest time for their money. It is still true, however, that churches are built and sustained more by beliefs than by fellowship. Even the most liberal churches have dogmas which rule out all contrary points of view. Converting people to convictions is at least legitimate. When the Protestant ministry becomes as ethical a profession as medicine, social proselytizing will disappear.

I have discovered that spiritual problems seldom exist in the pure state. Most people who come to ministers for spiritual help also want financial assistance, a job, a house to live in, or something else of a practical nature. It is just as necessary to feed the stomach as the soul.

I have discovered, s u r p r i s i n g l y enough, that many people call on the clergy, not to confess their sins, but to get approval of their badness. Some of them come to confess the sins of the clergy. The one thing the clergy can't take is criticism. Some of them, as a distinguished organist said to me, are peacocks. In dealing with people, however, the clergy must be as professional as physicians. They must never let prejudice or resentment keep them from being as helpful as possible.

I have discovered that some people regard their lodge as a religious sect. They should be expelled from the lodge. There are too many sects in the U. S. A. already. Fraternalism should be religious to be sure but never a religion. A lodge is not a church.

The willingness of many Protestant ministers to perform marriage ceremonies for all comers and to make a racket out of wedding chapels has completely floored me. I feel sure that a very large part of the blame for the breakdown of marriage in our time can be laid at the feet of the Protestant ministry.

I have been surprised to find how few husbands and wives cooperate in religion. No wonder the family is disintegrating. It is weak at its very foundation.

The worship of Alcohol in modern society bewilders me. Modern men worship alcohol even when it kills them and their loved ones, or drags them through divorce courts and bankruptcy. Why is taking a drink so virtuous?

I have been astonished at the number of people who, although they have no use for churches themselves, except possibly for weddings and funerals, want the churches to support all their pet community projects, favorite political theories, even their business ventures. They seem to think ministers are completely gullible.

I had not anticipated when I entered the ministry that I would find the vast amount of religious illiteracy I have encountered. Sheer ignorance accounts no doubt for much of the religious maladjustment of our time. Religious education is the primary religious need of our age.

II. POLICIES

It has been my policy to cooperate with Jews and Catholics in promoting good will through understanding. I find other faiths interesting and other religionists human. Most people don't agree with me in this. I have had little encouragement in my good-will work from my fellow religionists. Religionists believe that the best way to build up a church is to be intolerant of all other churches. They seem to be right. They should not forget, however, that Jesus said, "All who take the sword will perish by the sword." I have had a great deal of encouragement in my good-will work from community leaders.

Many Protestants worry a great deal

(Continued on page 5.)

Inaugural Sermon

OF THE REV. ARTHUR C. LICHTENBERGER, D. D.

Professor of Pastoral Theology.

Delivered in the Chapel of the General Theological Seminary, New York,

October 18, 1948

This is how one should regard us, as servants of Christ, and stewards of the mysteries of God. 1 Cor. 4:1.

When a man is ordained priest in the Episcopal Church the bishop says to him, "You have heard of what dignity and of how great importance this office is, whereunto you are called". Then, as the service proceeds, it becomes quite evident where the dignity and importance of the office are to be found. Not in the person of the priest, in his abilities or his achievements; certainly not in his pretensions. The ministry is so weighty an office and of so high a dignity not because of what we bring to it or make of it but because of Him who has called us—called us to be His servants and stewards.

In the deepest sense we are here, either as students preparing for the ministry or as men ordained, not because we have chosen this work but because we could not do otherwise. It is unthinkable that any man should say, casually and offhand, "I am going to be a servant of Christ and a steward of God's mysteries". When we offer ourselves for the sacred ministry our offering is a response. That is what vocation means. The initiative is not ours but God's. And when we are persuaded in all seriousness that we have been called by God to the ministry, then we answer because we are compelled; that pressure upon us is, the pressure of God's love. In the days of Frederick Denison Maurice a clergyman's life was very different from what it is today, but even then he spoke of "the responsibilities" and "the terrors" of the ministry. No man can make the effort to meet those responsibilities or live serenely with the terrors unless he has unshakeable conviction—not only on the luminous day of his ordination but on the dark days of his failure and his disappointments—the unshakable conviction that he did not choose Christ but that Christ chose him.

With that conviction we are here. Some of us preparing for the ministry, some of us guiding and directing that preparation. The Seminary is, in a common phrase, a place where men study for the ministry. To study for the ministry, obviously, does not mean only to study. There is much more in a three year seminary course than the work in lecture-room and library and tutorial hour. But to study for the ministry does mean to study; to study the Bible, Church History, Dogmatic Theology, Apologetics, Christian Ethics, Liturgics —to study Pastoral Theology.

From the earliest days in this place, as in all seminaries presumably, there have been courses called Pastoral Theology. In the General Seminary catalogue of 1834-35, which is the earliest bulletin preserved in the Library, there is printed this requirement—"All classes on one day each week . . . and as often on the day appointed as he may require, attend the Professor of Pastoral Theology and Pulpit Eloquence, for the performance of the services of the Church, the delivery of original sermons, and the instructions and recitations, or other exercises, to which he may think proper to call their attention". In 1854 the catalogue states that "The design of the course in this department (Pastoral Theology) is, specially to prepare the Student for the duties of the Desk and Pulpit, and for all other Pastoral Offices." Fifty years later the Professor of Pastoral Theology and the Dean were having an uneasy time. "Fortunately or unfortunately in the old days of the Seminary", we read, "The demands upon the incumbent of this chair were not as great as they are now, or as they ought to be and must be in our later day, provided the chair is not lumbered up with those various ephemeral educational experiments of our period which threaten to take up its time and which deal with very small matters and and matters of very questionable ultimate value.

The present incumbent of the chair of Pastoral Theology is also somewhat perplexed. Coming to the Seminary from many years in the parochial ministry I will not presume in this inaugural sermon, after four weeks of residence to give the proper specifications of the chair! There is no doubt it could easily be adorned with excess lumber, much more easily than in 1904. Everybody has an idea or two about what should be taught in Pastoral Theology and how to teach it. Experiments are in process in many places. Both the content and method of teaching the courses are under careful scrutiny. What, precisely, should be taught in the department of Pastoral Theology? How much field work should be required of students? How can such field work be supervised effectively? Can clinical training properly be part of the three year course? Every seminary in the country is asking those questions and seeking the answers. And that is good. It would be better if we had found the answers, but since we haven't it is good that we are determined to press the search.

We must, therefore, be very critical of what we teach in this department; critical of how this part of a man's training for the ministry is given. Without such criticism we are likely to find ourselves dealing with the subject in a way which is quite unreal, quite irrelevant to the historical situation in which we stand. There is a constant change in the social and cultural patterns of life, in our day such change moves at a rapid pace; we must be aware of this process as we train men to be pastors. Pastoral Theology as taught in 1948 can bear little resemblance to Pastoral Theology as taught in 1900 and in 1958 another approach may be required. This does not cause confusion and uncertainty. This makes for order and definiteness. Only in this way can we train men adequately for the pastoral ministry and such training, certainly, is a necessity which must be met if the Church is to be the redemptive community.

Now whatever explorations and experiments we may make we shall have one fixed purpose; to enable the men who go from here into the ministry to relate the given element of the Faith to the life of a Christian community so that the Christian community can be an effective witness of the gospel of the world.

This is implicit in the title of the Department. It is Pastoral Theology. The emphasis is upon both words. It is not Pastoral Care nor Practical Theology, for pastoral care in all its aspects finds its ultimate reference in theology, and theology that is of any use to the pastor is bound to be practical which means it is applicable to life. We do not study theology without being involved personally, for theology is the study of the living faith of the Church. So why speak of practical theology? I should not want to be asked to teach that, for the overtones of such terminology are that the theology taught in the other disciplines in a seminary is impractical, academic, abstract; and that since such subjects as counseling, parish administration, preaching and Christian education are practical, therefore they are only accidentally and remotely connected with theology. Terminology here, as often, is important: we have a department of Pastoral Theology.

So we are concerned both with the faith by which the Church lives, the given, and with men and women, social

beings in this present day. The task of the minister in this situation is an extremely difficult one, requiring as Kierkegaard put it, the introduction of Christianity into Christendom.

When we think of what it means to do that we think first of all, I suppose, of the great numbers of men and women who cannot see how Christianity has any relevance for their lives. We think of the people who cannot see where Christianity matters at all. They live in one world, the Church lives in another. In one of the reports presented at Amsterdam the question is asked, "What does the World see, or think it sees, when it looks at the Church?"

Answer from the World. "It is a Church that has largely lost touch with the dominant realities of modern life, and still tries to meet the modern world with language and a technique that may have been appropriate two hundred years ago." Whether that be true or not, that is what many people think of the Church. Between them and us there is a great gulf fixed. If that gulf is to be bridged the clergy must have a real grasp of the meaning of Christian faith and a profound understanding of people where they are.

The priest then must know theology but he must also have a working knowledge of the psychology of personality and an understanding of social structure. He must know people and he must know what happens to people in our secular culture, our "demonically distorted" secular culture. It is quite useless for a priest, no matter how orthodox his theology and how sound his churchmanship, to stand on one side of the gulf which separates him from perplexed and needy people and tell them that they have no business being over there, they should be where he is. Our Lord cannot be served in that manner. The servant of Christ, the pastor, meets people where they are in their predicament and helps them find a way. He walks with them in a rediscovery of the way made for us all by the Lord Christ.

But when we ask what it means to introduce Christianity into Christendom, we cannot think only of those outside the life of the Church. Christianity must be i n t r o d u c e d into Christian churches. There are of course many devoted men in the ministry, there are great numbers of faithful lay people; but if we are going to take seriously the words which everyone used so freely a few years ago—"let the Church be the Church"—then the parishes of the Church must be rebuilt.

Dr. Visser 't Hooft has said that the rebuilding of parishes in continental Europe means three things. 1. "To help each parish overcome the spirit of the bourgeois secularism and to rediscover its specific calling as part of the body of Christ. This means realizing anew the fundamental difference between the Church of Christ and an association to promote the religious interest of its members." 2. To bring lay people into a full, active share in the tasks of the parish. 3. To create a real fellowship within the parish. Are not those the essential needs of every one of our parishes here in America? It is required of a faithful steward of the mysteries of God in our day that he do at least this: lead the people in his care toward those goals.

We cannot conserve the Christian faith and the tradition of our Church if we use this heritage as a comfortable refuge for ourselves and the faithful few gathered about us. That is to bury the talent with which we have been entrusted. You will remember what our Lord said about that kind of stewardship. One has the impression at times that we Episcopalians think we may escape his condemnation because of the careful and orderly way in which we preserve what has been given us. It was remarked long ago that "the Episcopal Church embroiders the napkin in which it lays away its talent". But we are still unfaithful no matter how we bury it.

Clergy and people must use what has been given them, use it to make the parish a center of Christian faith and witness in the midst of common life.

Can a man in his theological course learn how to be that kind of a pastor? Can he learn how to care for individuals and "to provide for the Lord's family"? To minister to persons and to lead in rebuilding the life of the parish? To stand, as Dr. Temple said, "To stand for the things of God before the laity that the laity may stand for the things of God before the world"? I believe he can. That of course is the end to which all he studies and does here is directed. He will not emerge from Chelsea Square on graduation day with a diploma and a burning conviction and a complete set of perfected techniques. We trust he will have the diploma and we pray God he will have the burning conviction. What else? This, I think: enough understanding to know that he is only a beginner and has much to learn. A man with that equipment will be a good pastor. He will never cease to learn. He will seek in the diaconate, in the exercise of his priesthood, in clinical courses or wherever it can be found. further training. For if a man learns here that he enters the ministry as a disciple, a learner, and that he goes among people not as a master but as a servant, not as a ruler but as a slave, a slave of the Lord Christ and their servant for His sake, then he understands the true dignity and importance of his office. Then he will be indeed "a servant of Christ and a steward of the mysteries of God."

MY 12 YEARS IN FRESNO

(Continued from page 3.)

about the progress of Roman Catholicism in America. The only thing for them to do is to attend church as well as their Catholic brethren do.

I have used advertising and publicity of all kinds to promote church attendance, and I have often been criticized caustically for doing so. I agree with my critics. I don't believe in sensationalism in religion. Neither do I believe in empty pews. But why worry about empty pews? Church publicity should "sell" religion, not pews. Church services should be worship-centered rather than sermon-centered. This does not mean that they should be prayer-book-centered. Words in themselves no matter how eloquent do not make worship. My best contribution to church publicity was the inauguration of the plan of diocesan editions of FORTH. I got the idea from the Denver Register system.

III. CONVICTIONS

I am sure that religious "indifferentism," including poor church going, is part and parcel of the great secular revolution of our time, of which Communism is the most notorious manifestation. Secularism is a pseudo-religion in itself, and man-made gods are dangerous. America is more influenced by the religious philosophy of Communism than by the economic philosophy of Communism. There are more religious reds than political reds in this country.

I believe that religion is inevitable and should be regarded as such. It is silly to try to coax and coddle people into recognizing a God they can't escape. People who have no religion make a religion out of irreligion. That must amuse the real God. Church people make themselves ineffective as well as silly in acting as if people could ignore God either sanely or successfully. In the academic religions of our time, God is either subpersonal or limited by other uncreated forces but still inevitable.

I believe with all good Christians in the whole Gospel, which is both individual and social, local and global, in its application and power. The biggest social task of the Church in our time is to teach humanity to use natural science for human welfare, not for the destruction of civilization.

I believe in the Judaeo-Christian tradition of religion. I accept the Faith of Christendom. I believe in the Church. Within its sacred walls, I can hear the rustle of angel wings and catch a glimpse of the rainbow round the throne of God. I come from a Scottish-Irish ancestry which took pride in its loyalty to the Faith.

I believe that man's hope lies in his acceptance of God, Who is the Author of all life, mortal and immortal.

Studies In First Samuel

By REV. JOHN SHRYOCK, Philadelphia, Pa.

Jonathan

Article III

Among all nations there are proverbial examples of friendship and love between men, and in our culture, if we were asked for such an instance, most of us would immediately think of David and Jonathan. In using this phrase, we reverse the right order of the names, for we ought to say, Jonathan and David. Jonathan is the finer character of the two in a number of ways, although he was not so great a man as his friend. He was the elder, and the initiative lay with him, for David would never have dared to claim friendship with him. His life is not marred by the defects which brought so much tragedy to David. But most of all, Jonathan should be mentioned first because, while the friendship between the two was always of great advantage to David, for Jonathan it meant trouble of all kinds, estrangement from his father, and the defeat of his own personal ambitions.

If ever there has been a friendship between two men—a friendship that should be called by the stronger word, love—that reflected credit on both, it was this. Friendship seldom survives rivalry in other interests, but in the case of Jonathan and David, every force except love acted to make them enemies, yet without success. We say that the course of true love never runs smoothly, but there are few, in any, instances, where it overcame greater difficulties than here.

David himself said—and he said it at the right time, in his beautiful lament over the death of Jonathan—that the friendship between Jonathan and himself surpassed the love between men and women. David had plenty of experience with the opposite sex, and ought to have known what he was talking about; and yet we feel there is something wrong with his statement. The truth is, that the friendship between Jonathan and David shows what love ought to be, while David's relations with women show what love frequently is, when it falls short of the ideal. That this was true of the friendship is even more creditable to Jonathan than it is to David. David's love of Jonathan—next to his love of God—was the finest thing in his life. David's love of women, because it was the wrong kind of love, led him to murder and adultery. There was no necessity for this, except that David had the right attitude toward his friend, because of the fineness of Jonathan's character, while he did not have the right attitude toward women.

St. Paul, in a passage we all know, describes the nature of love; and that passage might be summarized by saying that the right kind of love is unselfish. It is the essense of love that it is interested in someone other than ourselves. But often our love of another is motivated only by a desire for personal, selfish gratification.

The manifestations of selfish love are so like those of true love that it is extremely difficult for the person himself to tell which is which, until a certain point is reached. The test comes when the selfish welfare of the man conflicts with the welfare of the one he loves, so that he must give up one or the other. Then, and only then, will he be sure whether his affection is really unselfish, and whether his desire to help the one he loves is greater than his desire to have his way.

With this test in mind, let us examine the career of Jonathan.

When his father, Saul, became king of Israel, Jonathan, as the eldest son, became the heir apparent. He was placed in command of a division of the army, and at once distinguished himself by a successful attack on the Philistines. Later, when the Israelite and Philistine armies waited for battle opposite each other, Jonathan, accompanied only by his armour bearer, climbed the steep gorge of Michmash, and slew the twenty men in a Philistine outpost. The tumult in the outpost started a panic in the Philistine army, and when Saul came to attack, he found the enemy fighting among themselves, so that he won a great victory.

Saul had pronounced a curse upon any Israelite who ate during the pursuit, but Jonathan, who was ignorant of the order, refreshed himself with a little honey. Saul, who never knew when to keep, and when to break, rules, ordered him put to death; but Jonathan was the idol of the army, which would not permit it.

Then came the struggle in which David made his sensational appearance as a hero by his conquest of Goliath, and from that moment, Jonathan's star began to set. People have short memories, and the heroes of last year are hardly remembered. David became the darling of the Isrealites; a rival, not merely of Jonathan, but of Saul himself.

Samuel had told Saul that God had put him away from being king, and had secretly sought a successor. He had found him in David, who was then a youth, ruddy, of a beautiful countenance, and goodly to look to. Already he had a reputation as a musician, and when Saul was attacked by some nervous depression, David was selected to play the harp to him. Saul was soothed, and took a great liking to the boy.

But after David's victory over Goliath, it soon became clear that all Israel looked to him instead of to Saul, and as Samuel had openly withdrawn his support, Saul could not help but be suspicious of anyone who might become a candidate for the throne. In spite of Saul's real liking for David, which he never entirely lost, jealousy and fear gained the upper hand in Saul, especially in moments of depression, until fits of rage would come upon him, and several times he threw his spear at David while the youth was playing the harp before him. Finally David was obliged to flee from the court in order to save his life.

In this situation, Saul naturally looked to his oldest son for support. Jonathan's future was jeopardized by David's success even more than Saul's, for it was apparent that while Saul might be able to maintain his position during his life, Jonathan's chance of succeeding him on the throne was becoming increasingly precarious.

To his surprise and indignation, Jonathan remained loyal to David, and even worked secretly in opposition to his father. Saul could not understand it, and finally pointed out to his son that self-interest and even self-preservation, not only for himself, but for his family, required that he break with David. Jonathan still refused.

Apparently Jonathan had never seen David until the youth was led before Saul, carrying the head of Goliath in his hand. The Bible describes the beginning of their friendship in these words.

"And it came to pass, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." (18:1-4.)

A covenant of this sort was taken very seriously in those days, and both men fully lived up to it. When Saul became bitter against David, Jonathan kept him informed of the king's moods and purposes. Finally Saul, angered by what he considered Jonathan's unfilial conduct, threw a javelin at him, although

(Continued on page 8.)

Editorial . . .

Share Your Thanksgiving

Out of the limbo that exists in the war-ravaged countries of Europe and Asia, out of the dangerous, unnatural vacuum which has sucked in every kind of forbidden thing, comes the desperate cry of a boy fighting for life:

"Send us books! That is as important as bread. Send us God, the Truth, beyond which nothing is . . . for nihilism and moral collapse assume enormous proportions, and who will feed this hunger in our hearts?"

They seek Him in the twilight lands where millions await redemption! Yet seasoned veterans in the Christian crusade know that filling hearts with God's love, even under normal conditions, is a back-breaking, heart-breaking process calling for patience, ingenuity and a buoyant faith. To get that kind of leadership calls for special tools. To get such training and tools costs money!

Many years ago in America November was chosen to give thanks for the harvest's final yield. Now, with a harvest of souls waiting to be gathered in across the world, can we not most truly give thanks by turning back to the Lord's work a part of the bounty with which we have been blessed?

You can make a special Thanksgiving offering through your church or through Church World Service, that the overseas churches may rise from the ruins and breathe the living spirit of Jehovah into the valley of very dry bones!

Before his recent death, Rufus Jones said:

"Our political leaders are working out plans to feed the starving populations in war-ravished areas of the world. But they cannot infuse spiritual hope and faith into the hearts of men. They cannot revitalize despairing souls. They cannot rebuild the invisible bridges that link person to person, and form individuals into happy communities. They cannot break the material drift of the times and create in the minds of men a new philosophy of life that liberates and lifts, and—under God—makes a new spiritual world. They cannot **restore souls.** That is the mission of the church!"

The Next Fifty Years

Just a year hence, thirty-six American Churches will begin a cooperative program entitled "United Evangelistic Advance." While the program will vary within each Church, there will be common purpose, common planning, and, where possible, united action. The program is planned to begin with World Communion Day, October 2, 1949, and to continue throughout all of 1950. The time was picked partly because 1950 is the last year of the tragic first half of this twentieth century. These fifty years have seen two ghastly world wars, hunger, suffering, depression, and the ruthless killing of millions. It has seen the discovery of controllable atomic fission. It has been a troublous fifty years. Yet Bishop H. St. George Tucker often remarked in speaking of "Forward in Service" that there was still time to redeem this twentieth century. Half of it still remains to us. But if the second fifty years are not to be years of war and evil, then America and the world must be lifted at once to new and higher spiritual levels.

So it was that under the leadership of the Federal Council of Churches, a committee to formulate plans to this end met last April. Dr. E. S. Homrighausen was elected chairman. A second meeting was held in September. We understand that our Church was represented at both these meetings, but no information has been officially given to the Church, nor has there been any hint that we propose to join in this movement. Yet the period selected is particularly beneficial to us. The beginning of the movement will coincide with the opening of our General Convention. The program fits in well with the suggestions of Bishop Sherrill at the last National Council meeting for an advance program during the coming triennium. It would be a superb inspiration to the General Convention and to the whole Church if at San Francisco we could begin our part in a great advance movement that would include almost every great Christian body in America. It would be a demonstration of Christian solidarity to our nation. Under God, it might be the beginning of the redemption of our times.

Frederick W. Neve
Called To A Higher Service

The Venerable Frederick W. Neve, D. D., archdeacon emeritus of the Blue Ridge, Diocese of Virginia, died at his home at Ivy, Albemarle County, on Tuesday, Nov. 16. He had been ill several weeks.

Funeral services were conducted at 3 P. M. Thursday, at St. Paul's Church, Ivy. Archdeacon Neve was born Dec. 8, 1855, at Berenden, Kent, England, and was educated at Oxford University.

After his ordination in 1881, he served as an assistant in the Church of England for several years and in 1888 came to Virginia to serve as rector of a parish in Albemarle County, which included St. Paul's Church, at Ivy, and Emmanuel Church, at Greenwood.

In 1890 he built a church for the use of the residents of the foothills of the Blue Ridge Mountains—known as the St. John the Baptist Mission.

In 1900 Dr. Neve opened a mission at Simmons Gap, in Greene County, and this work soon expanded so rapidly that he was made an archdeacon. Years of service, on horseback and on foot, in the mountains in time resulted in the establishment of a chain of mission stations extending through seven counties of Virginia.

In 1920 Archdeacon Neve founded the "Order of the Thousandfold"—which has since spread to many parts of the world.

He was Associate Editor for many years of The Southern Churchman, and his Thousandfold Page was a weekly and welcome feature.

Post-Election Meditation

By REINHOLD NIEBUHR

Everybody is engaging in post-election analyses and trying to determine why the predictions were so completely wrong. I heard a conversation between two humble serving women, one a Negro and one an Irish Catholic, which if I had heard before the election might have given at least one person a better view of the possible results.

The tone of the conversation was very religious and was based upon the Scriptural idea that "God resisteth the proud and giveth grace to the humble." Both women were certain that God was on Mr. Truman's side because he was a humble man and that Mr. Dewey was defeated because he was too proud.

I have no doubt that this impression was widespread and may have affected the election, though I would not want to hazard the rather perilous conclusion, at which the two good women arrived, that it was God who determined the result.

Beyond the personal impression which the candidates made upon humble people it is more important to recognize that Republicanism is generally regarded as the creed of the wealthy. Insofar as this is true Republicanism will have to change radically before it can become again the creed of the American people.

Perhaps one of the most important aspects of the election upset was that it discredited the "polls" which predicted or pretended to predict the outcome by sampling typical opinions. The general meaning of these polls was deterministic. It reduced human beings to automata of economic interest. The polls assumed that if you knew how 5 people in a given income class would vote you could predict how 5,000 would vote.

They did not take into account that the first five might possibly change their minds or that the 5,000 might be actuated by other motives than those which determined the action of the five.

We would be very wrong if we thought that men's actions are not partly determined by their interests, including their economic interests. Broadly speaking, political opinions are derived from economic interests. But human personality is a complex unity and human actions spring from a bewildering mixture of motives.

It is therefore wholesome to be remined that men still are, in a sense "free agents." Their actions and decisions are not altogether predictable; and insofar as they are predictable they do not furnish a clue to the decisions of their neighbors. Democracy will be the healthier for the destruction of this deterministic myth.

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* * *

JONATHAN

(Continued from page 6.)

all Jonathan was doing was to try to make a reconciliation possible.

By this time, David was in hiding, and in order to see him, Jonathan, who could not trust any of his servants, was obliged to use a strategem. He went hunting with a retinue of attendants, having arranged by means of arrows to give a sign to David. Finding that suspicion had been allayed and that he was no longer observed, he sent the boy who carried his arrows back to the town.

"And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, 'Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between thee and me, and between thy seed and my seed for ever.' And David arose and departed: and Jonathan went into the city."

The two friends saw each other only once more. David was hiding in a wood, and Saul sought him every day to kill him. The Bible says that Jonathan went to David into the wood, and strengthened his hand in God. His final words were these:

"Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." And they two made a covenant before the Lord.

Jonathan was right, except in one detail; he was never to serve under David. Had he done so, it would have been the best thing that ever happened to David. But he returned to his father, obeying him in everything except the one matter. In Saul's last battle on Mt. Gilboa, Jonathan was killed, fighting for his country against the Philistines.

Surely we are right in using this man as a model for friendship, though friendship is too weak a word. As we read the Book of Samuel, Jonathan stands before us as a hero, without a single blemish on his character. In a book so realistic that the defects of even the greatest men, like Samuel and David, are shown in all their ugliness, Jonathan alone is spotless.

He had every reason to break his friendship with David, as the motives of men usually go. His own popularity and personal success were overshadowed by David; his future and the future of his family were endangered; his duty to his father seemed to demand a break with his friend. It would have been easy to have found a dozen reasons for betraying David which would have justified him in the eyes of his public.

But he loved David as few men are capable of loving. And he loved his country, knowing that David was a greater man than he was, and the right man to be king. He was brave enough, and unselfish enough, to put those things first. Let David finish the story.

"I am distressed for thee, my brother Jonathan . . . thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!" (2 Sam. 1:26-27.)

CHRISTIAN SERVICE IN MY OWN STEPS FORWARD (Forward Movement Guide)

Bible Readings: Psa. 85:73; 119: 133; Jer. 10:23; I Peter 2:21.

The Disciples' Way

First step—I must Turn. Yes, right about face to Christ and leave my old self behind. Note how the Prayer Book helps us to turn. The General Confession in the Holy Communion and in Morning Prayer and Evening Prayer the Collect for Ash Wednesday, the Penitential Office, the Litany and so on.

Second step—I must **follow my Pilot and never let Him out of my sight.** Could I follow a pilot automobile through streams of traffic if I lost sight of it? Christ is alive. Unseen He is leading me on to the work He is doing. Where He plants His feet there I must plant mine.

Third step—Learn. Have I given the Bible a fair chance today? Have I read what Christ said, or His apostles? Do I know even five of the twenty-seven parables so as to tell them accurately and with meaning? If not, I must forbid myself the newspaper, the magazine, and the novel until I have kept the rule to learn. This will lead me far afield, into Church doctrine found in the Prayer Book, history of the Church, the heroes of the Church, the Saints, our present missions. I must learn until I can say "I know Him."

Fourth step—Pray. On waking I could say the Sanctus: Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory; Glory be to Thee, O Lord Most High. Then kneel and say the Lord's Prayer slowly and ask God to rule my thoughts, words and acts for the day. At meal time say a Grace. All through the day send up little "arrow prayers." Noon time is a time for prayer if only "Thy kingdom come, on earth as it is in heaven." At bed-time a brief review of the day with thankfulness, penitence, and intercession for others.

Fifth step—Serve. "I am among you as He that serveth," said our Lord. I must be willing to do any work even "menial" as cheerful service to God.

"Cleave the wood, and thou shalt find Me;
Lift the stone and there am I."

Sixth step—Worship. Besides our individual worship there is corporate worship. How often do I make communion? Do I really pray in church and make the prayers my own by a hearty Amen? Do I sing and make the words of the hymn my own? A spirit of worship can pass from person to person welding the whole congregation into one.

Seventh step—Share. To follow Christ I must share all that I have, not only my money but my time, my influence, my friendship, talents, strength. Some people are willing to share material things but not the intangibles. Others are willing to share the intangibles but not the money. To follow Him I must want to share all that I have and all that I am.

These, then, are the seven steps to be taken daily: Turn, Follow, Learn, Pray, Serve, Worship, Share.

Can I, weak and erring, take them? Not by myself, but—

"Lo, I am with you alway . . ." (St. Matt. 28:20).

"O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings but ye would not!" (St. Luke 13:34).

Quoted by permission. C. D.

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THEY STILL LEAVE HOME

As we approach the holidays we should think a good deal more than we have of those still leaving home. There is a great increase in the boys and girls returning or going into the Armed Services. These boys and girls are being greatly neglected.

Not so long ago I heard a Bishop tell a group of lay people and clergy that it was most important that we remember those in our parish in occupied zones and others serving in our armed forces. It is hard in peace time to gear ourselves to remember them. There is no reminder; there is no pressure; or encouragement.

As I journey over the roads I am seeing more and more convoys along the roadside. Traveling on the trains and buses I see them also. This is a reminder to me that we must do more than we are doing. They feel it also.

Let us remember to send them our church papers, our church bulletins, our letters to the young people and adults in our church, and just friendly, newsy letters. This is important to them. People must be remembered and know that they are "loved."

As the holidays come we are more prone to think in terms of others. Let us start now to do it and then continue on throughout the time we need to do so.

It is important to help build and keep morale. There has been much written about it. We have to do something about it. Let it not be said that we have failed our young people. Too often we are not too kind in our terms of them but have we done our part?

The reason that many men and women lost hope in World War II was that they went away without a sustaining faith. We must try to see that they carry with them a faith. We must try to send them books to read. We must write to the Chaplains so that they can have a personal background of the men and women under their guidance and care.

Let us remember them continually in our prayers, at our Altars and in sending them a word of friendship and love.

MARTHA C. PRAY,
Consultant of Christian Education
Diocese of Virginia.

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PRAYER BOOK PAGE BY PAGE

CXLVIII

The Collects, Epistles and Gospels. In continuing to generalize on this subject we find, as is so often the case in our book of Common Prayer some amazingly interesting things.

In the first place this section of the Prayer Book connects us with two very different groups of Christians between whom there is not much love lost.

The Roman Catholic Missal contains Collects, Epistles and Gospels for every Sunday, and in many cases they are identical with our own, as we shall see later when we come to consider them Sunday by Sunday.

Also the various Lutheran books of worship contain this type of use of the Holy Scripture, and in many cases also the passages used are identical with our own.

Probably the Epistles and Gospels go further back in antiquity than the Collects. From the most ancient times portions of the scripture were read at the services of the early Christians, and as far back as St. Jerome, (A. D. 342-420) we are told that a table of scripture from the Epistles and the Gospels was arranged for each Sunday throughout the Christian Year, and also for the Holy Days. It is quite probable too that in arranging this lectionary he used material compiled before his time, so that the fourth century may not be the earliest date to which we go back, but certainly this practice has been in the Church for at least fifteen hundred years.

Probably none of the Collects have quite such an ancient origin, but they certainly include a lot of territory, and centuries of time.

For instance, undoubtedly some of these prayers were composed by Leo, the Great Bishop of Rome, from 440 to 458. While others were written by Cranmer in England in 1549.

Still others were composed as late as 1927 for presentation to our General Convention at Portland, Oregon, thus bringing us up to the present time.

R. CARY MONTAGUE.

NEW PRESIDENT OF HOBART AND WILLIAM SMITH INDUCTED

Geneva, N. Y.—Dr. Alan W. Brown was indructed on October 23 as the president of Hobart and William Smith Colleges. In his inaugural address he called upon college-trained men and women to assume the responsibilities of citizenship for which their education has fitted them.

"It will indeed be a bad day for the colleges and a worse for the future of our democracy, if college graduates turn the blunt edge of their disdain upon the kind of activity which led to the founding of our country and which has made it great," he declared.

The new president of the Geneva colleges pointed out that there has been a gradual dvelopment of a false concept of th social role of the educated man. "It is increasingly assumed," he said, "that knowledge and understanding are in some sense a substitute for social responsibility, political activity, or creative enterprise.

"We have done a magnificent job of teaching the social studies during the last 25 years—in spite of the voices of many critics—but the average college graduate is less likely to join an active political club, to run for public office, to write for the papers or the magazines, or to take an active part in social and civic causes than was his father. Knowledge seems here to have bred contempt."

Dr. Brown was inaugurated as the 17th president of 126-year-old Hobart College and the sixth president of 40-year-old William Smith College.

Honorary Degrees Conferred

The degrees were conferred at the inauguration of Dr. Alan W. Brown as President of Hobart and William Smith Colleges, which conferred honorary degrees upon eight distinguished Americans.

Receiving the honorary degrees were: The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, Doctor of Divinity (D. D.); John T. Loughran, Chief Judge, Court of Appeals, State of New York, Doctor of Laws (LL. D.); Leland Stowe, noted journalist and foriegn correspondent, Doctor of Letters (Litt. D.); Lt. General Leslie R. Groves (USA Ret'd.) wartime chief of the Manhattan atomic bomb project and now Vice-President in charge of scientific research, Remington Rand, Inc., Doctor of Science (Sc. D.); Hugh Scott Taylor, Dean of the Graduate School in Princeon University, Doctor of Science (Sc. D); Reinhold Niebuhr, noted scholar and Professor of Applied Christianity at Union Theological Seminary, New York, Doctor of Sacred Theology (S. T. D.); Harry James Carman, Dean of Columbia College of Columbia University, Doctor of Humane etters (L. H. D.).

The degrees were conferred by Dr. Brown following his formal inauguration in the Geneva Theatre on October 23.

* * *

MORE MEN GOING INTO THE MINISTRY

New York, N. Y.—The Rt. Rev. Charles K. Gilbert, bishop of New York, has announced from his office in the Synod House, Cathedral of St. John the Divine, that there has been a great increase in the number of men who wish to study for the priesthood of the Episcopal Church in the Diocese of New York. He said he regarded it as "a matter of deep significance to know that during the past year I have interviewed fifty-six young men who wish to study for Holy Orders, and this comes at a time when the Episcopal Church throughout the United States is faced with a pressing need for additional clergy. This also comes at a time when young men are supposed to be under the influence of the prevailing secularism."

Eleven of these men are veterans, seven of them having served in the Army and four of them in the Navy. Three of these men have been fully ordained ministers in other religious bodies; two of them with splendid educational backgrounds have held important posts in the Methodist Church. The parishes of the Diocese of New York from which these men come are widely scattered.

During this present year those young men who so far have been accepted will continue their studies in various colleges and seminaries. Five of them have not yet completed their college course.

At the Seminaries they are distributed as follows:

Two at the Berkeley Divinity School, New Haven, Conn.; two are at Episcopal Theological School, Cambridge, Mass.; fifteen are at the General Theological Seminary, New York; one is at Nashotah House, Nashotah, Wis.; one is at the Philadelphia Divinity School; two are at the Virginia Theological Seminary.

At the recent Lambeth Conference of Anglican bishops from all over the world, the Conference proclaimed:

"Far more priests are needed, and if the supply of men called and equipped for the ministry is lacking, all Christian strategy must, humanly speaking, fail."

* * *

SUCCESSFUL YOUTH CONFERENCE

Ogden, Utah.—A most successful Fall Youth Conference was held in Ogden recently, being the third such for this Missionary District. Over one hundred young people attended, and the featured leader was the Rev. John P. Craine, rector of Trinity Church, Seattle. The host parish, the Church of the Good Shepherd, the Rev. J. Burton Salter, rector, provided overnight hospitality for about 75 out of town guests. Eleven parishes and missions were represented which is the largest geographic spread Utah has seen in many years. Miss Denna Olley was elected the new president of the Utah United Movement of the Church's Youth.

* * *

CHURCH OF THE AIR

Rev. Bryan Green of Birmingham, England, Speaker

New York, N. Y.—The Rev. Bryan Green, of St. Martin's Church, Birmingham, England, now in this country on a six-weeks' preaching mission in the Diocese of New York, discusses the purpose and significance of his visit on the second half of CBS's "Church of the Air" Sunday, November 21 (CBS, 10:30-11:00 A. M., EST). His address also introduces a one-week mission, dedicated to the theme, "The Faith That Can Change the World," to be held at the Cathedral of St. John the Divine, New York, from November 28 to December 5, during which he will preach nightly. The CBS Quartet, led by Julius Mattfeld, sing hyumns and anthems.

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21ST ANNUAL SYNOD-PROVINCE OF THE NORTHWEST

Columbus, Nebr.—The 21st annual synod of the Sixth Province met in St. Luke's Church, Billings, Montana, on October 26 and 27, with the Rt. Rev. Howard R. Brinker, president of the Province, presiding. Eight bishops of the Province, one visiting bishop and the presiding bishop of the national Church were in attendance.

The 270 delegates and visitors heard the inspiring message of the Rt. Rev. Henry Knox Sherrill, presiding bishop, at the opening session.

Bishop Sherrill compared the present

world turmoil with that of the early Roman Empire. In that era the Christians brought integration out of the turmoil by their thinking, living, and dying. He declared, "We must outthink the pagan world around us. We must, as Christians, not only outlive the pagan world with its Godless ideologies, we must if necessary be willing to die for the truth if need be, if we are to have anything like peace for our times or a Kingdom for Christ on earth." "The great fault I find with our Church is its littleness—often its willingness to enter into controversy over unessentials. We need to mobilize our forces to meet the world's great needs."

Speaking later in the day at the Synod dinner, Bishop Sherrill surveyed our worldwide missionary undertakings and pointed to the present crucial necessity of support of the Church's foreign missionary work during the present world crisis. This isn't a question of sending another denomination into the far-off places, but a question taking Christ and Christian principles to the rest of the world. "If the Church caught the vision of a new Christian world, the Church has the necessary resources to reach any goal it might set." And reiterated the necessity of mobilizing our forces on the level of the parish—which is the center of our whole Church.

Bishop Keeler, Minnesota, presented a paper on "Recruiting for the Ministry" in which he stressed the need for more clergy. He declared we must raise up our own ministery and recommended better teaching techniques to attract young men to the ministry.

The Rev. Stanley Fullwood, field officer of the National Council, presented a report on the radio program and forthcoming plans for the raising of the Presiding Bishop's Fund for World Relief.

The Rev. Wm. Crittenden, executive secretary of the division of youth, presented a detailed report on the expanding program for youth in the Church and described the developing techniques which are making for a better and more vital youth program.

Resolutions

Recommended to the Department of Christian Education of the National Council, that they give immediate attention to the production of materials for the Church School by mail.

Resolved, That the Provincial Department of Christian Social Relations be instructed to study specific cases of mixed marriages where one of the contracting parties has been forced to sign a paper with respect to the religious upbringing of possible children of the intended marriage to discover whether or not the promise was made under duress, and (2) if made under duress, if it violated the Constitution of the U. S.

Resolved: that intensive parish calling be the emphasis in the program of evangelism of the several jurisdictions for the coming year.

The synod accepted the invitation of the Missionary District of Wyoming to meet in Wyoming in 1950 and in North Dakota in 1951, place of meeting to be designated later.

The synod sent greetings to Bishops Haines and Ziegler, who were unable to attend because of illness.

* * *

COMMITTEE TO STUDY CHURCH PENSION FUND

St. Louis, Mo.—The Presiding Bishop was asked to appoint a special committee to study and analyze the Church Pension Fund and the adequacy of its proceedures by a unanimous resolution adopted by the Synod of Province VII, the Province of the Southwest, meeting at Christ Church Cathedral, St. Louis, on October 28 and 29.

The resolution, introduced by the Rev. W. W. S. Hohenschild, of St. Louis, was the result of the discussion of the missionary problem of the general Church in the session of missionary department chairmen with the Rev. George E. Wieland, secretary of the Home Department. The Synod felt particular attention should be given to protection to the widows of clergymen. Bishop Scarlett told the gathering that he felt the present provisions very inadequate.

The Rt. Rev. Henry Knox Sherrill, the Presiding Bishop, told the Synod that the national church would need greatly enlarged income if it is to be able to meet the real demands placed upon it—both in the field of education and missions. "It is not either missions or religious education," he said, "It must be both if we are to measure up to our opportunities."

The Presiding Bishop was the preacher at a mass service in the Cathedral as well as speaker at the opening luncheon of the Synod. At the service he gave a strong plea for a quickened sense of evangelistic responsibility. He used as his theme a passage of Prof. Whitehead, "Some day the smouldering unhappiness of mankind may burst into flame and attempt to take seriously the experiment of the early Christian Church, and in a day of sudden change attempt to apply it."

Lieut. Gen. John C. H. Lee, executive director of the Brotherhood of St. Andrew, was the speaker at the luncheon the second day of the Synod. He urged a growing appreciation of the possibilities in the laymen's movement in the church as enabling the church to do its job and freeing the clergy for their more specific duties.

The Synod was attended by the Presiding Bishop and the heads of the Home Missions, Social Relations, Promotion and Christian Education Departments, by Mr. James Whitney of the Department of Finance, Mrs. Arthur Sherman of the Woman's Auxiliary, and the Rev. Arnold Lewis of the Committee on Laymen's Work.

The Synod voted in the future to meet only once every three years, approximately one year before General Convention. It voted to request the Presiding Bishop and departments heads to attend all future meetings on this basis.

Bishop Everett M. Jones, of West Texas, was elected president of the Province; with Bishop Hines, co-adjutor of Texas, vice-president; the Rev. Harold C. Gosnell, rector of St. Mark's Church, San Antonio, secretary; and D. C. Howard of Kansas City, treasure. The Rev. C. Gresham Marmion, rector of the Church of the Incarnation, Dallas, wa elected representative on the National Council.

* * *

CONFIRMATION CLASS

Clinton, Mich.—When the Rt. Rev. Russell S. Hubbard, suffragan bishop of Michigan visited Grace Church in Jonesville for Confirmation on October 17, Jack E. Warner, lay reader-in-charge of the small mission, presented to him the largest class since 1895. There were five ladies and three men in the all adult class.

A reception after the service honored Bishop Hubbard and the newly confirmed.

* * *

CHARLES W. SHERRIN MEMORIAL FUND

New York, N. Y.—Plans for the Charles W. Sheerin Memorial Fellowship Fund were discussed at the National Board meeting of the Episcopal Service for Youth on October 20. Dr. Sheerin was president of the Episcopal Service for Youth until his death last April. A sponsoring committee has been formed, under the chairmanship of the Rt. Rev. Henry St. George Tucker. Among the sixty sponsors, representing every part of the country, are the Rt. Rev. Karl Morgan Block, San Francisco, Calif.; the Rev. Beverley Boyd, New York City; the Rt. Rev. Frederick G. Budlong, Hartford, Conn.; Mrs. Nelson Burroughs, Cincinnati, Ohio; the Rev. John Crocker, Groton, Mass.; Mrs. Kendall Emerson, Norwalk, Conn.; the Rev. Don Frank Fenn, Baltimore, Md.; John M. Glenn, New York City; the Rt. Rev. Elwood L. Haines, Davenport, Iowa; Mrs. R. Keith Kane, New York City; the Rev. E. Felix Kloman, Philadelphia, Pa.; the Rt. Rev. W. Appleton Lawrence, Springfield, Mass.; the Rt. Rev. C. Avery Mason, Dallas, Texas; the Rt. Rev. Arthur R. McKinstry, Wilmington, Del.; the Rt. Rev. Malcolm E. Peabody, Syracuse, N. Y.; the Rev. Almon R. Pepper, New York City; Walter W. Pettit, Ridgefield, Conn.; Mrs. ZeBarney Phillips, Washington, D. C.; Mrs. Clinton S. Quin,

Houston, Texas; William Ramsey, Cincinnati, Ohio; the Rev. Jonathan G. Sherman, Bellerose, N. Y.; Mrs. R. Brinkley Snowden, Memphis, Tenn.; Mrs. Perry B. Strassburger, Montclair, N. J.; Mrs. George Trowbridge, Chestnut Hill, Philadelphia; the Rt. Rev. Vedder Van Dyck, Burlington, Vt.; Mrs. Theodore O. Wedel, Washington, D. C.;

The Episcopal Service for Youth has set a goal of $50,000 for the memorial fund. The income is to be used for the award, each year, of a fellowship for graduate study of social work. These will be available, on a competition basis, to young Churchmen and Churchwomen who are college graduates, who have shown interest in social work, and who show promise as future social workers. Candidates will be free to select any accredited school of social work.

The Episcopal Service for Youth is now inviting contributions to this fund, and hopes to be ready to make the first award for the next academic year in the fall of 1949. There will be no high pressure campaign, but personal appeals will be made, and the sponsors want, through letters or the Church press, or other means, to make this know to the many people who shared Dr. Sheerin's vision. Although no requests have been made until now, a number of contributions have been received, ranging in amount from five to twenty-five hundred dollars. Donors have commented on the appropriateness of this type of memorial, because of Dr. Sheerin's gift for helping troubled souls everywhere, and because of his belief that social work and psychiatry are necessary tools for the Church's work today.

* * *

WOMEN SPONSOR INTER-CITY GATHERING

Miami, Fla.—"We are a disillusioned people," affirmed Bishop Louttit, coadjutor of South Florida, when addressing more than 300 representatives in an inter-city gathering sponsored by the Council of Church Women in Miami. The occasion was World Community Day, November 5, with the theme of Peace Our Responsibility. Episcopal, Roman Catholic, Jewish, and all the Protestant churches of the area were represented.

Speaking on peace and the responsibility of bringing peace in a torn world, Bishop Louttit referred to the post-war period after World War I when "it was generally felt we had entered an era of peace. But we are a disillusioned people, for a far greater war has taken place."

He reviewed briefly the days of Darwin and evolution, with the old theme that "every day in every way we are getting better and better." Then, humanism came to the fore and man decided that man can solve all problems. Science advanced from step to step until the atomic energy theory—and we used it for destruction, he declared.

"We shall find no way of dealing with Russia until we realize it is beyond economic and political conflict. It is a struggle between nations, a conflict of philosophy diametrically opposed to our philosophy of life. Communism alone is a heresy of the Judeo-Christian belief, but Communism with Russia is a potent political force."

Since Communism has no belief in God, it has no belief in man and we see the rise of the police-state again, he said. "Communism will not be defeated in battle; it will only be defeated by us who also have an apocalyptic vision and will fight for it."

He pointed to three things that we, in our day, might do and reaffirm in our efforts for peace: (1) Strengthen our belief in God and His righteousness; (2) strengthen our belief in man and his dependence on God; (3) be something. "Too many people are running around doing good, but are not good, so it results that they just run around. Be something; stand for the right; stand for peace."

* * *

THE WOMAN'S AUXILIARY MEETS AROUND

Roanoke, Va.—The women of Southwestern Virginia are having a most helpful and interesting "Fall Auxiliary Day" in each of the four Convocations; two in Abingdon Convocation on account of the fact that it is larger than the others.

A good sample is the one held at St. Peter's in the Mountains near Callaway in Franklin County on Thursday, October 14.

Ninety-six people were present, nearly all women, from four counties in Roanoke Convocation and two counties in Lynchburg Convocation.

The Rev. G. William Beale, of Rocky Mount, celebrated Holy Communion, being assisted by the Rev. Thomas Lawson Cox, of Blacksburg. Mr. Cox made an address on "The Christian Family" and was followed by Mrs. Richard H. Lee, of Amherst, diocesan vice-president, who spoke on "Christian Social Relations."

* * *

CANTERBURY GROUP MEET IN OREGON

Corvallis, Ore.—On October 31 the Rev. Frank Titus, from the Overseas Department of National Council, was the featured speaker on the subject of Christian Vocations to an assembly of over eighty college students at the Church of the Good Samaritan, Corvallis. Mr. Titus spoke in detail on the nature of the Church's work in Latin America and illustrated his talk with technicolor slides taken on his trip there last winter. The Canterbury group from Oregon State College was host to delegations from Canterbury groups at Williamette University in Salem, Linfield College in McMinnville, the University of Oregon in Eugene, and Oregon College of Education in Monmouth.

Chaplain Titus' visit to this Northwest area afforded a real opportunity for these various groups to meet jointly. The meeting began with a student led service of Evening Prayer, at which Mr. Titus gave a brief meditation. Supper followed, and after the ensuing talk and films there was a social hour. Among those present were a number of students interested in preparing for vocations within the Church. This was the first area meeting of Canterbury groups in Oregon, and the hope has been expressed that such be held at least twice a year.

The group from Willamette was headed by Dianne Arpkee, president; Miss Jean Quickenden, advisor, and the Rev. George Swift, rector. The presidents from the University of Oregon and Linfield College are Pat Morgan and Frank Morris. From Oregon College of Education came President Barney Stadius and the vicar at Dallas and Monmouth, the Rev. C. Hanney. The Canterbury group at Corvallis is headed by Charles Hefty, president; Miss Helene Schnurbush, college worker, and the Rev. Charles S. Neville, rector.

CHURCH OF THE AIR, NOV. 21

Authorities to discuss Bible in Four-week series starting on CBS

Leading Bible scholars in America and England will take part in a special four-week series of talks designed to increase the average listener's understanding of the Books of the Bible, on CBS' "Church of the Air" beginning Sunday, Nov. 21 (CBS, 10:00-10:30 A. M., EST). The schedule:

Nov. 21—Dr. Solomon Goldman, Rabbi of Congregation Anshe Emet, Chicago, and author of "The Book of Books" Bible series, speaking on "The Prophets of the Old Testament".

Nov. 28—Professor C. H. Dodd, prominent British theologian and faculty member of Cambridge University, England, speaking by transcription from London on "The Philosophy of the Bible."

Dec. 5—Dr. Donald W. Riddle, author of "New Testament Life and Literature," discussing "The Message of the New Testament".

Dec. 12—Dr. Elmer J. F. Arndt, professor of Eden Theological Seminary, Webster Groves, Mo., on "The Religion of the New Testament".

PERSONALS

(Continued from page 2.)

tor of St. Stephen's Church, Terre Haute, Ind., and student counselor to Episcopal students at the Rose Polytechnic Institute and the State Teachers' College in Terre Haute.

The Rev. Arthur B. Dimmick, formerly priest in charge of St. John's Church, Mauston, Wis., and priest in charge of St. Mary's Church, Tomah, and St. John's, Sparta, is now vicar of Penobscot Missions in Maine.

The Rev. Carl E. Ericson, formerly rector of All Saints' Church, Sterling, Colo., is now rector of All Saints' Church, Denver.

The Rev. George L. Evans, formerly canon of Grace and Holy Trinity Cathedral, Kansas City, Mo., is now rector of St. Paul's Church, Kansas City, Kans.

The Rev. Armand T. Eyler, formerly at St. Margaret's Church, Washington, D. C., is now priest in charge of St. James, Church, Greeneville, Tenn.

The Rev. Henry R. Fell, formerly assistant at St. John's Church, Elizabeth, N. J., is now rector of Trinity Church, Ottumwa, Ia.

The Rev. Charles W. Findlay, formerly rector of St. Philip's Church, Wincasset, Me., is now rector of Epiphany Church, Walpole, Mass.

The Rev. Leonard H. Feisher, formerly rector of St. Paul's Church, Wickford, R. I., is now serving as rector of St. Paul's Church, Wallingford, Conn.

The Rev. John A. Furrer, formerly rector of St. John's Church, Bangor, Me., is now rector of St. Margaret's Church, Belfast, Me.

The Rev. A. R. Eldon Garrett, formerly rector of Christ Church, Bradenton, Fla., is now rector of Holy Comforter Church, Miami, Fla.

The Rev. Kenneth M. Gearhart, formerly rector of St. John's Church, Mt. Washington, Baltimore, is now rector of St. John's Parish, Hagerstown, Md.

The Rev. George B. Gilbert, Jr., formerly rector of St. Mark's Church, Lake City, Minn., is now rector of St. Andrew's Parish, Minneapolis, Minn.

The Rev. Lee Graham, Jr., formerly minister in charge of St. Andrew's Church, Panama City, Fla., is now minister in charge of St. James' Church. Port St., Joe, Fla.

The Rev. Appleton Grannis, D. D., retired priest, is serving as locum tenens at St. Andrew's Church, Clifton Forge, Va.; St. Mark's, Fincastle; and Emmanuel Church, Eagle Rock; with residence in Clifton Forge.

The Rev. Donald W. Greene, formerly rector of St. Paul's Church, Wallingford, Conn., is now a Connecticut diocesan missionary.

The Rev. William G. Greenfield, formerly rector of St. Edmund's Church, Bowness, Alta., is now canon of St. John's Cathedral, Spokane, Wash.

The Rev. Edward A. Heffner, formerly priest in charge of St. Philip's Mission, Belen, N. Mex., is now priest in charge of St. Christopher's Church, Hobbs, N. Mex., and of St. Paul's Church, Artesia, N. Mex.

The Rev. C. Clyde Hoggard, who was formerly a Methodist minister, has been accepted for ordination by Bishop Cassady of Oklahoma, and has been licensed as a lay reader. He is serving as assistant at Trinity Church, Tulsa, Okla.

The Rev. Walter P. Hurley, formerly rector of the Parish of St. Mary and St. Jude, Northeast Harbor, Me., will become rector of the Church of the Good Shepherd, East Dedham, Mass., on November 15.

The Rev. Leonard St. John Iversen, formerly curate at St. David's Church, Roland Park, Baltimore, is now rector of the Church of Our Saviour, Lebanon Springs, N. Y.

The Rev. Theodore T. Johnson, formerly rector of the Church of the Reconcillation, Webster, Mass., and vicar of Grace Church, Oxford, is now rector of the Church of the Redeemer, Sayre, Pa.

The Rev. William C. Johnson, who was ordained in June is now deacon in charge of St. Alban's Mission, Stuttgart, Ark., and St. Peter's Mission, Tollville.

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The Rev. Kenneth W. Kadey, formerly curate of the Church of the Ascension, Buffalo, N. Y., is now priest in charge of St. Paul's Chapel, Harris Hill, N. Y.

The Rev. Thomas S. Kell, formerly a retired priest of the diocese of Milwaukee, is now rector of the Church of St. John in the Wilderness, Elkhorn, Wis.

The Rev. Robert St. Alban Knox, formerly curate of St. Michael and All Angels' Church, Baltimore, is now rector of Grace Church, Cherry Valley, N. Y.

The Rev. Egmont Machado Krischke, formerly rector of Redeemer Church, Porto Alegre, R. G. S., Brazil, is now executive secretary of Sociedade Biblica do Brasil.

The Rev. John Henry Lehn, rector of St. Mary's, Reading, Pa., becomes rector of St. Mark's, Mauch Chunk, Pa., December 1.

The Rev. George F. Le Moine, formerly a student at the Virginia Theological Seminary, is now assistant rector of All Saints' Church, Washington, D. C.

The Rev. Pierre Letarte, formerly a priest of the Canadian Church in British Columbia, is now a canon of the Cathedral of St. John the Evangelist, Spokane, Wash.

The Rev. Hunter M. Lewis, formerly rector of Port Tobacco Parish, La Plata, Md., is now assistant of St. Andrew's Church, Fort Worth, Texas.

The Rev. Arthur C. Lichtenberger, formerly dean of Trinity Cathedral, Newark, N. J., is now professor of pastoral theology at the General Theological Seminary.

The Rev. James P. Lincoln, formerly rector of St. John's Church, Warrington, Fla., is now rector of St. John's Church, West Point, Va.; Immanuel Church, King and Queen; and St. David's, Aylett.

The Rev. Henry A. Link, formerly general missionary of the diocese of Oregon, is now general missionary of Southern Nevada, with residence at Henderson, Nev.

The Rev. Rudolf W. Lecher, who recently served Christ Church, Madison, Ind., is now priest in charge of St. Luke's Church, Cannelton, Ind.

The Rev. William P. McCune, formerly rector of St. Ignatius, New York, has moved to Columbus, Ohio.

The Rev. Percy T. Olton, who retired two years ago from the active ministry,

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is now priest in charge of St. John's Church, Chester, Va.

The Rev. Albert E. Rust, Jr., formerly of the diocese of Mass., is now assistant at St. Paul's, New Rochelle, N. Y.

The Rev. Frederick Q. Shafer, rector of St. John's, Barrytown, N. Y., will become rector of St. Mary's, Cold Spring, N. Y., February 20, 1949.

The Rev. Jose Vega, former Roman Catholic priest, is assistant to the dean of the Episcopal Cathedral, Mexico City.

DEATHS

THE RT. REV. JAMES MAXON DIES

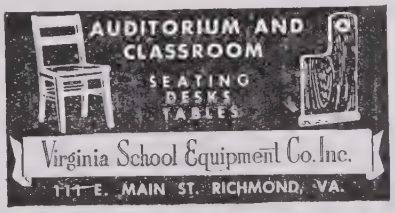
Memphis, Tenn.—The Rt. Rev. James M. Maxon, 73, retired bishop of the Diocese of Tennessee, died Nov. 8.

He had been under an oxygen tent since Sunday night when he suffered a severe heart attack.

He was elected chancellor of the University of the South (Sewanee) in 1942 but later retired. He also was president of Margaret College in Versailles, Ky., from 1910 until 1917.

Bishop Maxon gained recognition in national affairs in 1934 when he introduced to the national convention the Forward Movement of the Episcopal Church—which urged a "step-up" of the church's spiritual life.

Before being named bishop coadjutor, he had been rector at Grace Church in Galesburg, Ill., at St. John's Church in Versailles, at St. Mark's in Louisville, Ky., and at Christ Church, Nashville, Tenn. He was born in Bay City, Mich.



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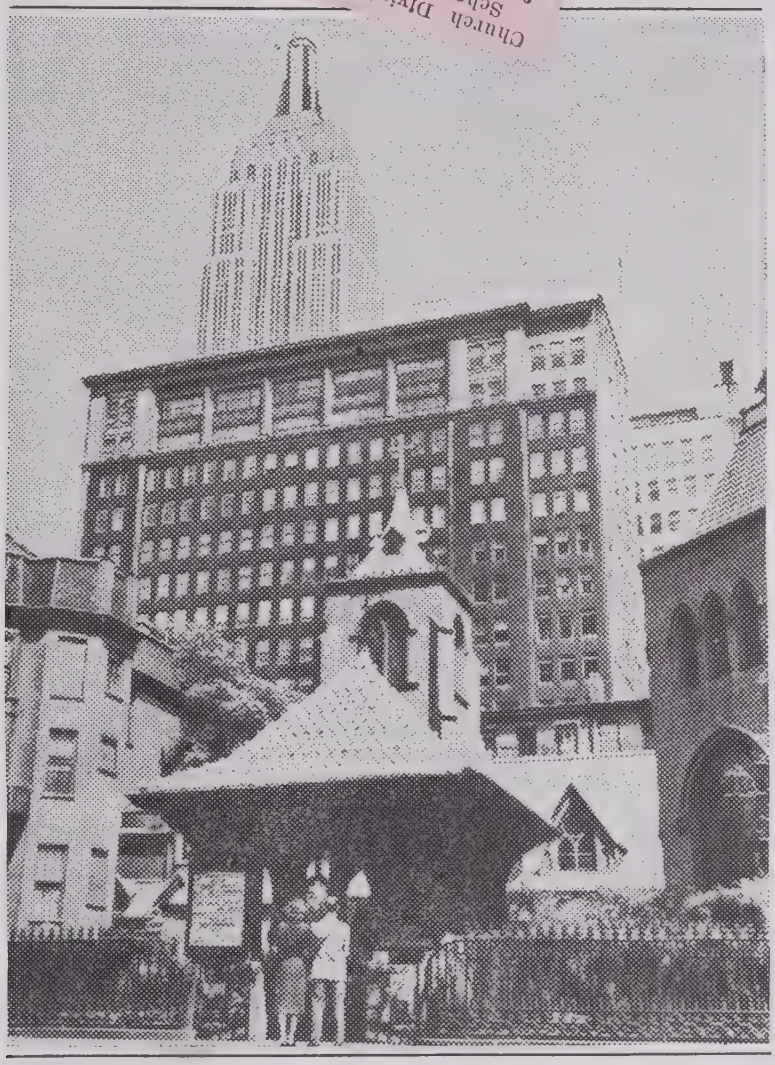

Serenely apart in its lovely garden amid surrounding tall buildings, the famous Little Church Around the Corner in New York City, is plainly seen from the observation tower of its giant neighbor, the Empire State Building (in far background). The garden is entered through the quaint lich-gate, one of the few in this country. The interior is enriched with beautiful windows, carvings, and paintings. Special features are the Brides' Altar in the Chapel of the Holy Family, St. Joseph's Mortuary Chapel and the Victory Shrine. It is the first Episcopal Church in this country to be named The Church of the Transfiguration.

The parish was founded in 1848. A Festival Service observing its Centennial was held on October 10, 1948. The Rev. Dr. Randolph Ray, the Rector, who recently observed his own 25th anniversary, conducted the service.

(See page 10.)

Personal Notes

APPOINTMENTS ACCEPTED

The Rev. Lindsay Opie DuVall, at present rector of St. Mary's Church, Pittsburgh, will be connected with the Episcopal City Mission, Milwaukee, Wis., after December 1.

The Rev. Frederick L. Gratiot, non-parochial priest of the Diocese of Chicago, is now priest in charge of Holy Trinity Church, Skokie, Ill.

The Rev. John E. Gulick, formerly vicar of St. John's Mission, Old Orchard, Me., is now vicar of St. Alban's Church, South Portland, Me.

The Rev. Lee A. Hanes, formerly vicar of the Church of the Redeemer, Palisades Park, and St. John's Chapel, Englewood, N. J., is now rector of Holy Trinity Church, Hillsdale, N. J.

The Rev. Cyril P. Hanney, formerly canon of the Cathedral of St. John the Evangelist in Spokane, Wash., is now priest in charge of St. Thomas' Church, Dallas, Ore.

The Rev. Philip S. Harris, formerly vicar of Trinity Mission, San Diego, Calif., is now vicar of St. Anne's Mission, Lynwood, Calif.

The Rev. Earl R. Hart, formerly a non-parochial priest of the diocese of Kentucky, became rector of St. Michael and All Angels' Church, Anniston, Ala., as of November 1.

The Rev. L. B. Hastings, formerly vicar of St. Andrew's Church, Monroe, Wis., became canon missioner of St. Luke's Cathedral, Orlando, Fla., as of November 1.

The Rev. William J. Howes, for the past eleven years vicar of St. Mary's Church, Provo, Utah, resigned in October to accept the position of vicar of St. Mark's Church, Tonopah, and St. Philip's Hawthorne. He is living in Tonopah, Utah.

The Rev. Hunter M. Lewis, former rector of Port Tobacco Parish, La Plata, Maryland, is now assistant at St. Andrew's Church, Fort Worth, Texas. His new address is: Apartment 46, 3900 Lake Worth Drive, Fort Worth 7, Texas.

The Rev. Robert N. MacCallum, formerly rector of the Church of the Holy Spirit, Gallup, N. Mex., is now vicar of St. John's Church, Odessa, Texas.

The Rev. John R. MacFarlane, formerly rector of St. John's Church, Presque Isle, Me., is now rector of St. Philip's Church, Wiscasset, Me.

The Rev. Robert H. Manning, secretary of the Diocese of Louisiana, is now chaplain to Episcopal students in New Orleans, directing the work of the Francis Lister Hawks Student Center, Tulane University. He is also associate minister at St. Andrew's Church, New Orleans.

The Rev. H. K. Maybury, formerly of the Diocese of Rochester, England, is now assistant at the Church of the Mediator, Chicago.

The Rev. Donald McCallum, formerly canon of Trinity Cathedral, Omaha, Neb., is now rector of Grace Church, Columbus, Neb.

The Rev. Benjamin Miller, formerly rector of Grace Church, Glendora, Calif., is now professor of religion and philosophy at Stephen's College, Columbia, Mo.

The Rev. C. Lee Mills, formerly rector of Holy Trinity Church, Covina, Cal., is now rector of Christ Church, Redondo Beach, Cal.

The Rev. Jules L. Moreau, formerly vicar of Christ Chapel, Wortendyke, N. J., is now instructor of New Testament literature and language at Seabury-Western Seminary.

The Rev. James H. Morgan, formerly senior master of the choir school and priest on the staff of the Cathedral of St. John the Divine, New York City, is now assistant at St. Thomas' Church, New York City.

The Rev. Howard J. T. Mueller, formerly curate at All Saints' Parish, Dorchester, Boston, has returned from a year of foreign travel and is now chaplain to Goldwater Memorial Hospital, New York City.

The Rev. Kenneth W. Nakajo, vicar of Holy Cross Mission, Layton Utah, has resigned, and is now a non-parochial priest living in Salt Lake City.

The Rev. Paul S. Olver, formerly chaplain to Episcopal students at Cornell University, Ithaca, N. Y., is now rector of St. Paul's Church, Seattle, Wash.

The Rev. Alexander Balfour Patterson, Jr., formerly student chaplain at the University of Texas, Austin, Texas, is now student chaplain at the University of Colorado, Boulder, Colo.

The Rev. Edward A. Pedrette, who formerly served Christ Church, Wellsburg, W. Va., and the Church of the Good Shepherd, Follansbee, is now priest in charge of St. Thomas' Church, Weirton, and St. Matthew's Church, Chester, W. Va.

The Rev. Joseph W. Peoples, Jr., formerly rector of the Church of the Good Shepherd, Momence, Ill., is now rector of St. John's Church, Chicago.

The Rev. Charles McHenry Pond, formerly vicar of St. Barnabas' and Elko County Missions, Wells, Nev., is now curate at Gethsemane Church, Minneapolis.

The Rev. James Valliant will become rector ofSt. John's Church, Olney and St. Luke's Church, Brighton, Maryland, in the Diocese of Washington, succeeding the Rev. Arthur LeB. Ribble on Jan. 10, 1949.

Mr. Valliant is at present rector of St. John's Church, Mt. Rainier, Md., in the Diocese of Washington. His new address will be St. John's Church Rectory, Olney, Md.

(Continued on page 14.)

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

101 N. JEFFERSON STREET
RICHMOND 20, VIRGINIA

Note. Unsolicited manuscripts should be accompanied by self-addressed envelopes with sufficient postage for return.

DECEMBER

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18, Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

* * *

COLLECT FOR THE FIRST SUNDAY IN ADVENT

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Vol. CXIV No. 48

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

Religion And Psychiatry---A Partnership

By ALFRED A. GROSS

Executive Secretary The George W. Henry Foundation, New York, N. Y.

There are still people who consider that religion and science are at war with each other, just as there are still people who believe it necessary to prolong the Civil War. For a long time it was fashionable in certain theological and in certain scientific circles, to look upon religion and science as enemies engaged in deadly warfare. Just before the turn of the century a very learned man at Cornell produced a book called **The Warfare Between Theology and Science,** which served as a guide to atheist street preachers and some with more learning who should have known better. Marx's slogan, "Religion is the opiate of the people," did nothing to bring about mutual respect and understanding between the clergy and the religiously-minded, on the one hand, and certain types of scientific workers and their less-educated followers on the other hand. In the 'twenties of this century, Harry Elmer Barnes, who is an excellent sociologist and penologist, in a public address, declared that while in the Middle Ages theology was regarded as the Queen of the Sciences, theology had been dethroned and Mental Hygiene was substituted in her place. Vestiges of the war remain. There is a highly vocal group of psychiatrists who feel that religion is a handicap or worse to their treatment of the mentally ill, and in recent months we have seen a prominent Catholic clergyman ventilating his complete misunderstanding of the aims and methods of modern psychiatry on an extremely competent psychiatrist of his own faith. Monsignor Sheen was not alone in his distrust of modern psychiatry, nor is that distrust confined to the clergy of his church.

In the gray dawn of history, religion and medicine were one. The priest, the shaman, the witch-doctor, call him what you will, was at once doctor and clergyman. In the Middle Ages, the clergy in the western world had a virtual monopoly on medicine, and it was comparatively late in mediaeval history that the doctors set up as independent practitioners of medicine. I am sure you will recall that even the Greeks, who became just a little disdainful about the Homeric theogony toward the end, had priestly adumbrations of the healing arts. What corresponded in Grecian civilization to a modern hospital was conducted by priests. And what was true of the priestly doctors among the highly civilized Egyptians was equally true for the medicine men and witch-doctors of the American Indians, the Australian aborigines and the tribes of Africa. The instinct to relate religion and medicine seems as old as the world. The early Church accounted cures by the religious to be miracles, especially in cases where others had tried and failed. And not all of the cures attributed to the followers of Mary Baker Glover Eddy are completely spurious.

There was a man called John Rathbone Oliver, whose writings had a certain vogue in the late 1920's and early 1930's, who was at once a physician and High Church parson. He preached and wrote constantly asking for a revival of the mediaeval practice of having priestly doctors as persons who could cure both mind and body. In his own life he attempted to carry out his theories, for Dr. Oliver is said in many quarters to have done unusually good work as a psychiatrist. And the greatest of all, of course, is Albert Schweitzer—theologian **par excellence,** organist and magnificent interpreter of Bach, who left behind him a matchless European reputation to establish a mission hospital in the Belgian Congo. If anyone deserves to be crowned with Paul's tribute to St. Luke it is Albert Schweitzer. To the modern man, it seems obvious that there is no real conflict between religion and psychiatry, and that religion and psychiatry are completely disciplines working together to help make mind and body free.

Religion and psychiatry are working together to find the answer to the despairing question from Hamlet: "Who can minister to a mind diseased?" And, so, too, are many of the other social sciences. Psychology and the social sciences also are contributing to the cooperative enterprise. Man cannot live unto himself alone. The minute man Friday arrived on Robison Crusoe's Island each had to make adjustments to the other. How much more so it is in our complex urban civilization where man is powerless, of his own unaided efforts, to feed or clothe himself and where nowadays his recreations are businesses involving literally millions of dollars. So the psychiatrist, when he is called in to treat an individual, must regard him not as an isolated phenomenon. A surgeon can perform an appendectomy and send the sick man on his way rejoicing. However, there is a period of convalescence and a period of readjustment even in such a simple matter, comparatively, as an appendectomy or a hemorrhoidectomy. How much more, so, for instance with the casualties of war, where the combined resources of medicine, surgery and psychiatry, with all of the auxiliaries they can call in, sometimes fight a losing struggle to restore a victim of man's most colossal stupidity, war, to something approximating a useful life. Clergy and doctors have learned to work together in military hospitals. Of course, there have been stiff-necked doctors who have felt that chaplains were worse than useless and there have been chaplains who justified the doctors' ill opinion.

The cooperative working of psychiatrist and clergyman is not a new thing. One still remembers the Emmanuel Movement which flourished around and for some time after World War I. Elwood Worcester, the rector of fashionable Emmanuel Church on Newbury Street, in Boston, shocked the proper Bostonians in that he was able, in cooperation with another clergyman and a psychiatrist, Dr. Isador Coriat, to get some exceedingly fine results with human material destined for the scrap heap. The movement died out with Dr. Worcester's departure from the scene. Something of the sort was tried spectacularly in New York by William Norman Guthrie at St. Mark's-in-the Bouwerie and a local psychiatrist. Unfortunately, the enterprise proved unsound and ended in disaster. Professor George W. Henry, of the Department of Psychiatry of Cornell University Medical College of New York, was approached by the Chief City Magistrate a few years ago with a request to help solve the problem presented by the wholesale arrests of homosexuals who were picked up on charges of disorderly

conduct in subway toilets, moving picture theaters, public parks and suchlike. He evolved a scheme under which the judge placed the defendant on probation and required him to undergo psychotherapy and consult with a clergyman, preferably of his won faith, who would be able to counsel him. In many cases the cooperatively planned treatment was productive of highly favorable results. One of the court probation officers, William Wolfson, in his study for his master's degree seemed to bring out the fact that the men who had undergone treatment were less liable to reappear in Court on a similar charge than the untreated men. Dr. Henry's experiment, with some modification, is being continued in that court under different auspices.

Here we have a situation in which the representatives of religion and psychiatry were able to work out a cooperative enterprise in which minister and doctor together were able to relieve the insecurity which drove human beings to nuisances in public places. This is not to say that these men were cured of their homosexual desires or perhaps even overt behavior. It is saying that their basic insecurities were explored, a measure of insight given them, and their insecurities relieved to the extent that some of them no longer found it necessary to search for libidinous gratification under sordid circumstances with such men as they could find furtively. And what is possible in one area of human nature and conduct is possible in others.

The public is being made increasingly aware of the shortage of psychiatric personnel. There are simply not enough psychiatrists to go around. Startling figures are occasionally presented for public consumption of the increasing numbers of the mentally ill and of the greater and greater need for mental hospital beds and outpatient facilities. An alarmist could easily feel that the world is rapidly on its way to the mental hospital. This is simply not so. Psychiatry is among the newest of the sciences, and is just coming into its own. Conditions are attracting public notice which went unheeded a hundred years ago, or perhaps as little as ten or twenty years ago. The public is becoming conscious of mental illness. The words "mental hospital" carry far less stigma than the old term "insane asylum," and the public is learning to use the modern terminology. At one time it was considered disgraceful to have a mentally ill relative, as in certain old fashioned circles one dared not refer to cancer or even tuberculosis. Nowadays, a fashionable subject of conversation is one's sessions with the psychiatrist. It was not too long ago that one dared not use the words syphilis or gonorrhead in public: one referred to social diseases. And there were large sections of the clergy who openly deplored any efforts on the part of medical science to make rapid cure of these diseases available. They preached the doctrine that the wages of sin was syphilis, in pretty much the same manner that there are still clergy who deplore painless childbirth as contrary to Scripture. The clergy of this type (and they are not extinct) are the ones who are quite certain that mental illness is a divine visitation, and it would be a psychiatrist with the patience of Job who would want to have a person of this sort within a mile of his patient.

A moment ago I said that the public was becoming increasingly conscious of the presence of mental illness. When life was simpler, when the world was smaller and more self-contained, the complexities of modern urban civilization did not contribute to the making of subjects for the psychiatrists' care. Here, however, we dare not theorize; we must deal with a situation and not a theory.

At this point it may quite properly be asked, What does the speaker mean when he uses the terms **religion** and **psychiatry?** Ordinarily definition should be given at the outset of a paper such as this, but here it was felt that more general introduction should be given. We are using the words **religion** and **psychiatry** in their conventional and commonly accepted sense. Everybody knows what they mean; precious few of us are capable of defining the terms precisely. First **psychiatry,** because it is a bit easier. It may be that we can best come upon the definition of the word by simply looking at the two Greek words which make it up. Psychiatry is the healing of the psyche. Formerly medicine and religion made a point of insisting upon the dichotomy of body and soul. Certainly the psyche is not the soul in the old-fashioned sense of the word, but its implications are sufficiently close that when one suggests that both psychiatrist and priest minister to sick souls one knows very well what is involved. Psychiatry, then, isthe branch of medicine which treats mental malfunctioning and other personality distortion.

Religion is somewhat harder to define. The number of textbook definitions are legion; none of them is particularly satisfactory. Here are two definitions, strangely contrasted and yet, as one looks at them, not altogether dissimilar, as texts, so to speak, for our attempt at definition. The first is from Schleiermacher: "Religion is a sense of dependence upon God." The second is from Alfred North Whitehead: "Religion is what a man does with his solitariness." Again let us return to philology. The word **religion** has its root in the Latin **religare,** to tie up, to connect. We see the same root in the words one hears among the doctors: ligament, ligature. Religion, then, is the connection between man and the forces governing the cosmic process, calling these forces God or whatever name you will. Implicit in this definition is the fact that the relationship is a moral and uplifting one, and that the end-object of the relationship is the improvement of man's condition, both with respect to himself and his immediate and larger environments. God and the good have become identified with each other. This, it seems, is the chief aspect of religion. The holding of public worship, the uplifting of mankind through the efforts of religious groups dedicated to specific causes; the observance of local religious folkways seem subordinate to the chief object of religion, which is the establishment of a relationship, preferably a right relationship, between man and God.

To bring about order, both religion and psychiatry have developed a special body of knowledge and a corps of interpreters and practitioners of that knowledge. The one we call priests or ministers; the other psychiatrists. These are a specially selected and trained elite group, admitted to full enjoyment of the powers and duties of their profession after a long and arduous apprenticeship, jealous of their prerogatives, and constantly, human nature being what it is, stiffening the requirements for admission to the elite group. At this point the cynical might quote the definition of education of a mediaeval Oxford don, who defined the commodity as the knowledge of the Scriptures in their original tongues; a proper contempt for those who lacked the knowledge; and the ability to make a bit more money than one's neighbor. Both the professors of theology and the professors of psychiatry use a language which is not "understanded of the people." Some psychiatric reports are couched in an idiom which is highly esoteric. Some religious productions require a skilled corps of interpreters.

Another interesting similarity is that the elite corps of psychiatry and religion have an army of camp-followers in their wake: educated, half- educated and illiterate; authorized, half-authorized and self-appointed. And not a few of the army of camp-followers, in their more honest moments, are quite persuaded that they can do a better job than the officially ordained group. This is not for a moment to belittle the useful service that is rendered by the auxiliaries to psychiatry and religion: deaconesses, Sunday School teachers, parish secretaries and the host of other workers that the complexity of our religious systems require. Nor could psychiatry as it is practiced in hospitals nor religion get along without the boards of trustees, vestries and contributors. Organization is inescapable, and one fears there will be a hierarchy

even in the Kingdom of Heaven.

Now we can get to the nub of the matter: how can religion, or the clergy, and psychiatrists work together? In the first place, a relationship must be established upon a mutual respect for each other's capacities and a knowledge of each other's limitations. It is unwise for the psychiatrist to take on himself the role of the religious counsellor, save insofar as the doctor-patient relationship must be in all things a moral one. And certainly the parson, especially when he is working with a psychiatrist, must on no terms undertake to usurp the role of the doctor. Doctor and parson must stay on their own sides of the fence: otherwise the patient suffers. Many cases illustrate that a clergyman and a psychiatrist were able to work together. Can we generalize from their experiences?

In the first place, the clinically trained clergyman will have learned how to detect the symptoms of mental aberration. He will have acquired some ability to spot problem cases, and he must learn how to know when a psychiatrist must be called in. Here he may have to do a great deal of spade work, especially if he is working in a rural parish, preparing the patient, his family, and the community. And he may be working in rural areas where psychiatric resources are not available, and will be on his own. Here one counsels safety: take a minimum of chances. There will always be a certain number of risks, but no clergyman wants to set up in business as a lay psychiatrist. There will be a certain number of things he can do well; there will be a number of minor disorders where he can function well. He must learn what these are and stick to them. If there is a moment's doubt, the parson should either get a doctor or stay on his own side of the fence.

Now let us turn to the other side of the picture, where the minister is going to work cooperatively with the psychiatrist. Find out, in consultation with him, just what role he expects the parson to play, and how best he can help the doctor restore the patient to mental health. It is quite certain that the spheres of interest will overlap; do not be afraid of that. Find out the areas the psychiatrist proposes to explore, and stay out of these. Above all things else, the minister should be accessible to the patient. Let him tell anything he wants. Do not be afraid even to let him tell how much he hates his psychiatrist. Let him talk out all his aggressions, his frustrations, his defeats. Learn how to listen, and learn how to keep a poker face.

In one great area, however, the minister can play a role of incomparable importance—in relieving feelings of guilt. Very few of us can do as good a job of condemning our neighbors as we can do of condemning ourselves. That is especially true of those whose situation requires a psychiatrist. A helpful listener must learn to take anything and everything in stride—including the taking of human life. Never for a moment permit the patient to feel that he is being condemned. Condemnation is God's prerogative and possibly that of the criminal courts. It is the minister's function to reassure sinful men of God's forgiveness, and the limitlessness of His forgiveness. The patient will be expecting the clergyman to condemn him and to lecture him on his evil course. It is a wise pastor who is able to disappoint him. In one office there is a profane lay assistant who has been heard to say, "I don't give a good God damn what you are today or what you were yesterday. I give a great many damns about what you can make of yourself tomorrow, next week, next year." This advice, couched in language somewhat more in keeping with the clerical profession, is not without its validity.

There will be cases in which the formal apparatus of the confessional, as practiced in Roman Catholic circles, can bring about the best therapeutic results. However, if the confession is too formal and stylized, it becomes meaningless. Don't sentimentalize; don't weep over the lost sheep. Those to whom religion is meaningful need constand reassurance that they are important in God's sight; that God is genuinely interested in their welfare; that He wants them to become the sort of men and women that they themselves, in their better moments want to be; that no matter how far they have lost their touch with the decencies of life it is never too late to repair one's self respect, and do an exceedingly good job of it.

Do not be afraid of what the patient may tell. Almost nothing is incredible, and that the capabilities of the human animals for folly and downright evil are limitless. With the psychiatrist the parson will have a chance to understand why Matthew, Mark, Luke and John fell short of the goals they set out for themselves. Perhaps their goals were unrealistic. Perhaps their background, their education, their early life, their school, their environment, made them pursue a will-o'-the-wisp, and each of them, in his way, unable to face reality, chose to escape from a world that was too much for them, and, in the escaping, got into trouble with themselves and the community. For such as these, the Church should have no condemnation to offer; they do an excellent job of self-condemnation. For such as these the Church holds out the hope that it is possible to find help to retract one's steps, to pick goals more in keeping with one's capabilities, and that there is a strong possibility that, with some help, the patient may be able to lead a useful and perhaps even happy life.

At this point one can almost hear something like this: "What you have to say may all be very true. But there comes a time when the patient must leave the hospital, or when his sessions in the psychiatrist's office must come to an end. After all, religion is an organized affair, and there are churches and church activities. What about it? Do we send the patient to church, and what happens if the church doesn't take?" The same situation is equally true of prisons and prisoners; their doors open both ways. Prisoners must live in the community, and they must be prepared to accept the community, and, if good probation and parole work is done, the community has been prepared in some degree, to accept them. The situations are not dissimilar. Here no hard and fast rule to be laid down. Some patients will respond to acceptance by a church and flourish in its atmosphere. Others will require different solutions for their spiritual needs. When a patient is referred for church membership, the situation must be carefully gone over with the parish minister. The minister must be given some understanding of the problem, but naturally care must be exercised to see that no confidences are violated. What is more, no persons should be suggested for membership in a church unless it is felt that he is acceptable to the congregation. Rejection by a congregation can work incalculable harm. And a stupid minister, without understanding or tolerance, can undo in five minutes what may have taken years to be built up. Each case must be managed on its own special circumstances. Where, in the simpler situation, the minister is dealing with a parishioner in his own church with mental conflicts, your task is simplified a hundredfold. He can then judge the situation at first hand, and can move slowly or rapidly as the exigencies of the case require. These may seem very elementary counsels to give, but they are things that are so often overlooked as one becomes involved in the more technical aspects of the interrelationship of the ministry and psychiatry.

One last thought remains. Our present-day world, torn between conflicts of ideas, struggling to work out moral standards where what was yesterday's certainty is today's ethical confusion, needs desperately every force that can stand four-square for the decensies of manners and morals. Traditionally the Church has stood for goodness and the decencies. Although weakened, it still retains some of its hold on the people. In a world frantically struggling to find security, the Church can make itself the rock to which the forces of good can anchor. Despite the repudiation of morality when evil is made to appear good if it

(Continued on page 15.)

The Backslider

It was my nephew, Geoffrey, who opened my eyes to the shocking fact that I had become a backslider and who persuaded me to go to church for the first time (except Harvest Festivals) since the war. So I had better begin by explaining how Geoffrey appeared on the scene at all. I am a bachelor of forty and live in a nice flat by myself and earn my living writing articles for the papers. I am supposed to be on expert on youth problems, having years ago run a Boy Scout troop for six months and written a book about it which enjoyed a ready sale. The line I generally take in my articles is that the young fellows of today are lazy, unenterprising, selfish and irreligious When they are not indulging in crime they spend their time watching greyhound racing and going to the pictures.

These articles are very popular and bring me in a nice sum every year, because older people like to think how much better they were when they were young.

I enjoy living alone, and except for Mrs. Puffin, who comes in every day to "do" for me, I lead a peaceful life. Or I did until the letter came from Geoffrey's mother to say that she was off to Australia for a year with her husband and that she was sending Geoffrey to stay with me. It was the more surprising since Geoffrey's father and I had quarrelled in 1936 over a car I sold him that would not go, and I had seen little of them since. Pretty cool I thought it, but my sister put in a P. S. which explained it. "I've just read your latest series of articles on 'Can Degenerate Youth Be Saved?' and I think you will be a good influence for Geoffrey."

Geoffrey arrived with his luggage on Saturday evening. I was in a shocking temper because I had spent the day transferring the books and bookcases from my study to the sitting-room, as Geoffrey would have to use the study as a bedroom, and Mrs. Puffin had helped me, under protest, saying that she did not approve of boys and would probably give notice almost at once. We had made the study into quite a smart bedroom and Mrs. Puffin had a big bowl of flowers on the dressing-table.

The first thing Geoffrey did was to carry the flowers into the sitting-room, saying that I must have thought he was a girl. We had supper together in moody silence, looking at one another covertly over our halves of the evening paper.

"I won't come to church with you tomorrow morning," he said, "if you don't mind. I'd like to explore the district. But I'll come with you in the evening. What's the parson like? Our chap at home is a grand fellow. He was an Army padre and got a medal in North Africa. . . . ."

"Our chap," I said evasively, "is not so bad." I didn't dare tell Geoffrey that I had drifted into the habit of going to the pictures on Sunday evening.

* * *

There are about twenty churches in our suburb, and I took Geoffrey to St. Luke's, which was nearest. He assumed that I was a regular worshipper there and asked me about the choir, and whether the church had a Scout troop or a football team, and seemed surprised when I confessed my ignorance. As we came opposite the church Geoffrey tried to read the big notice-board by the light of a nearby street lamp. But the board was weather stained and quite illegible.

"That's a bad sign," said Geoffrey. "You can generally take it that a church with an illegible notice board is pretty dead."

I was already becoming aware that Geoffrey was not in the least like the boys I wrote about in my articles. He was much more vivid and alive, and he seemed to have an opinion about everything and not to be in the least frightened of expressing it. He had a rather plain face that lighted up and become worth looking at when he spoke, and he seemed to talk most of the time.

We went into the church, and were met by a mouldy smell. Not the clean mouldy smell of an ancient village church, but the horrible stuffy smell of a suburban church where nobody ever bothers to open the windows.

"What a stink!" whispered Geoffrey.

It was 6:25, but only nine people were present, and they were all old and —as Geoffrey said afterwards—moth-eaten. The place was dimly lit, and the organ was giving forth a slow lugubrious noise like the wailing of many cats.

The choir filed in. Both of them. Then the service began. It was the usual evening service that I had known as a boy, and even in those dismal surroundings and led by a dull, lifeless parson I found myself strangely moved by parts of it. The words of the General Confession, that I had recited so trippingly in the far-off days of my youth, now seemed to have a terrifically topical meaning for myself. I had drifted into the habit of thinking of myself as rather a decent sort of fellow, and lately I had often said with a smug grin, "a man can be a perfectly good Christian without going to church," but as I knelt there beside Geoffrey and took a sidelong glance at his eager countenance I was reminded of the dreams and ideals I had known at his age. What great things I had meant to do for Christ and His world! And what litttle, what very little, I had done. I had a horrid glimpse of myself as fat and selfish and visionless.

* * *

The singing of the hymns was dreadful. The nine regular worshippers, with one exception, produced a mere united bleat. The exception was a very shabby little old lady with white hair and one of the sweetest faces I have ever seen. It is often true that when the flesh wears thin the soul shows through, and the old lady's face might have stood as a symbol of human goodness. There were deep lines of suffering, but they only set off the kindliness and the courage and the faith that shone out of her eyes and made her beautiful. She sang the hymns as if she were quite oblivious of the dismal church and quite unaware of the rest of us. She was singing only to delight her Master.

Geoffrey's voice, newly broken, varied alarmingly between baritone and contralto.

Then came the sermon. The pale, sad parson told us that it was a very wicked world and that the modern generation was too selfish and idle to go to church. His sermon was one long moan from beginning to end, and its effect on me was to make me wonder, after all, if a man could not be a good Christian without subjecting himself once a week to such smug dolefulness. The parson seemed to have forgotten why people should go to church, to worship and to know their master . . . he was obsessed with the virtue of church attendance as an end in itself.

* * *

The miserable affair dragged on to a conclusion. The parson hurried home, and was not there to greet us at the door as we went out.

"My padre always says good night to everybody," whispered Geoffrey.

But the job was not left undone, for the kind-looking old lady came and shook hands with us.

"I'm Mrs. Colton," she said. "I run a class for girls on Sunday afternoons . . . you must excuse Mr. Poldigger not saying good evening, but he has an invalid wife and always hurries back to her. I've known Mr. Poldigger since he came here as vicar forty years ago, and he is such a sincere man. He lost his only son in the first war, and he and Mrs. Poldigger have never quite got over it. . . . ."

She shook hands with Geoffrey and told him that she used to have three sons of her own and that she liked to see young people in the church. Then

(Continued on page 8.)

What About The DPS?

Church groups ought to take leadership in offering resettlement opportunities to the Displaced Persons now being admitted to America from Europe. The Displaced Persons Act authorizes the admission of 205,000 displaced persons over a period of two years. The government has directly asked the cooperation of the Churches in this resettlement program. On October 21, the first shipload of these unfortunate people sailed from Bremerhaven for American shores. Time is of the essence in this project.

The Roman Church has been alerted to use the law to the fullest extent of its possibilities. The National Catholic Rural Life Conference recently held in Wisconsin devoted much of its program to ways in which jobs and homes could be secured in rural areas for displaced persons who are Roman Catholics. Our Jewish brethren are working at this task also. It is now up to Protestants to show much greater interest and activity than we have done thus far.

For under the Displaced Person's Act, certain guarantees must be given before admission for permanent residence is permitted. The displaced person must have a guaranteed job which does not displace an American citizen. He must also have available housing which does not displace American citizens, and which is both safe and sanitary.

It is to be hoped that Episcopalians will carry their share of leadership in this humanitarian project. Cooperation with other Churches is certainly wise, but in many areas an alert congregation might well be the spearhead in securing local interest in this work. Those who are disinterested might again read Christ's words in the parable of the sheep and the goats. "Inasmuch as ye did it unto one of the least of these."

The Men's Corporate Communion

The conception of a great corporate communion of the men and boys of the Church each Advent is a glorious one. It could be an experience glowing with fellowship, rededication and blessing. Yet somehow each year it seems to fall short of what it might be. Is the problem in its motivation? The project seems to be "promoted," rather than to spring up out of the life and the needs of the men of the Church. Perhaps this is the reason why, though it is well promoted, with more than adequate promotional materials, its observance is spotty across the nation. Men come because of outward pressure rather than because of inward motivation. They ask, when articulate, "Why do we have this corporate communion? What is the point of this corporate act at this time?" One may say that it is enough simply to obey our Lord's command to "Do this." But that is not sufficient as a reply to the corporate nature of this service. These questions need to be answered if this corporate act is to become a glowing spiritual experience which flows out into life, rather than just another occasion promoted primarily to receive an offering. Nothing we have seen links the service to the prophetic message of judgment of Advent, nor with preparation for the celebration of the Incarnation at Christmas. Little seems to link this service with life, in all its peril and chaos today. Nothing emphasizes the Christian responsibilities of men to a nation and a world far from true peace, within or without. Nothing seems to suggest to our men that there are problems and opportunities in the Church itself waiting for militantly Christian men to tackle them! The service seems to reflect the current American attitude revealed in the recent Ladies' Home Journal poll that religion has little to do with business or politics. The Presiding Bishop's Committee for Laymen's Work which has such a fine record of accomplishment might well think this through at their January meeting, so that in future years this great corporate act might be filled with meaning because it is related to life.

Frederick W. Neve

Frederick W. Neve was one of the great missionaries of the Episcopal Church. Born in Kent, England, he ministered in the Church of England for seven years following his ordination in 1881. Then he came to a parish in the foothills of the Blue Ridge Mountains of Virginia. It was not long before the young rector lifted up his eyes unto the hills. There he saw a stalwart and fine people, neglected by both state and church. Schools were few. Roads were bad. Churches were far between. In 1890, he built his first church for the people of the mountains. A school was established in conjunction with the church. Lay workers went into the community to demonstrate the interest of the Church in every sphere of life. The sick were cared for. Homes were transformed. Life was changed in the mountains. Churches soon stretched

across the seven mountain counties of the Diocese of Virginia. Years of sacrificial labor, much of it in the saddle or on foot, saw churches, schools and hospitals spring up as thousands of souls were gathered into the Church.

But even this great work did not exhaust Archdeacon Neve's capacity for service. He was an indefagitable writer. For a time he was an associate editor of "The Southern Churchman." He founded the Order of the Thousandfold to call men and women to be greater channels of service for God's Holy Spirit. He gave of himself freely to all good projects in the vast area for which he was spiritually responsible.

Changing conditions have changed the mountains. Good roads now penetrate where Archdeacon Neve fifty years ago went so perilously. Power lines now bring electricity far back into the hills. School buses and consolidated schools offer free public school education to mountain children. The Shenandoah National Park has taken over the tops of the mountains. Nor was the recent war without its effect. Boys from the mountains travelled the world over and served their country with honor. Now returned to their homes, they have brought back into the mountains knowledge of far-off lands. The mountains and their needs have changed. But throughout the mountains, men and women will be saddened by the death of one who came to them when others passed them by. Archdeacon Neve recognized a great Christian obligation and opportunity, and as a good soldier of the Lord Jesus Christ, he fought the fight of faith. God be praised for his life!

What Is Necessary Is Not Always Possible

By REINHOLD NIEBUHR

I continue to get many rather fervent appeals in my mail from people who insist that all good men ought to spend their time trying to establish world government. "Do you believe," writes a recent correspondent, "that present international arrangements can prevent a war? And if you do not believe so, are you not bound to support the plan for world government which will guarantee peace?"

I certainly do not believe that there is any guarantee of peace in present international institutions. The United Nations represents a minimal institution of international accord across the chasm of international mistrust. It follows of course that a world government, if it could be established, would be a better guarantee of peace.

But the "if" is a very great one. The question is: can it be established? Almost every correspondent, writing on this subject, assumes that the necessity of an institution is the proof of the possibility of its attainment. If that only were true. Life would be much less tragic if it were true.

The real situation is that the mistrust between Russia and the West is so great that even the most minimal bargains between ourselves and them have become difficult. We cannot agree on a currency program in Berlin. We cannot agree on atomic energy control.

If we cannot agree on these issues, why should it be thought a possibility that we could agree on a world government in which the minority must have a very considerable trust in the good faith of the majority? Human communities are based upon the foundation of mutual trust.

Constitutions and laws can elaborate and perfect the human relations of a community where that trust lays the foundation. But institutions do not have the power to create the trust in the first place. That is why the project of world government is irrelevant at the present time. It is not irrelevant because world government would not work if we had it. The project is irrelevant because the moral and spiritual resources for its establishment are not available.

If the necessity of an institution guaranteed the possibility of achieving it, Europe would not have had centuries of anarchy after the disintegration of the Roman empire. It needed a new integration as soon as the old order broke down. But the resources for the new order of Europe were not immediately available.

Our generation has been so accustomed to achievement and success that it cannot imagine why there should be periods of frustration. Yet there are such periods; and wisdom requires that we do what we can for peace under such circumstances rather than dream of what we cannot do.

One is reminded of the advice of Jeremiah to the Jews in captivity. They thought the captivity would be short. He declared that it would be long; and that they would have to learn to pray "for the peace of Babylon." It seemed very perverse advice to his contemporaries. They resented it. But Jeremiah was right.

Our present statesmanship may be too opportunistic; but it does not suffer too much by comparison with an idealism which is irresponsible.

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THE BACKSLIDER

(Continued from page 6.)

she hurried away and left us feeling not quite so depressed.

A war memorial plaque was in the porch with young Poldigger's name on it. Then, a bit higher up, Geoffrey found another plaque with three names on it: Richard Colton, aged 18; George Colton, aged 19, and Peter Colton, aged 22.

* * *

We walked home rather silently, but presently I told Geoffrey that it was not my regular church, and that in fact I had not got a regular church. He seemed relieved.

"Then we can go to a different church every Sunday," he said, "until we find a really good one. There's bound to be one good one in a place this size. If all churches were like St. Luke's there wouldn't be much wonder if chaps preferred the pictures. . . . ."

Yet as we fried our sausage meat for supper and made the cocoa I think we both knew in our hearts that the evening had not quite been wasted. For the old lady, with her three dead sons and her welcome for the strangers, had preached us the sort of sermon that even the best of parsons could hardly match.

—From "The Record," London, England.

D. H. B.

* * *

GIVING

Go break to the hungry, sweet charity's bread.
"For GIVING IS LIVING," the Angel said.
"Must I be Giving again and again?
The weary, wondering question came.
"No," said the Angel, piercing me through.
"Just give till the Master stops giving to you."

A Page for the Family

Mrs. E. E. Osgood, Editor

CHRISTIAN SERVICE IN OVERCOMING OUR FEARS

(No. 8 Forward Movement Guides)

Bible Readings: Isa. 35:4. Psa. 91.

The word fear is used so many times in the Bible. Jesus used it constantly. And there are many kinds of fears, good and bad. Here we are concerned with the bad fears, those we must overcome if we are to walk the Disciples Way.

1. What fear can do to us. Physically, it can destroy our inner unity, upset our health, paralyze the will, dry up all but the one emotion. We have indigestion because we are over-anxious. We have eye-strain. We develop a decreased resistance to disease. Thus the person filled with fear is shortening life by hurting the body. Mentally fear creates further havoc, poisoning the attitude in every one of life's relationships. Spiritually, long sustained fear tends to cut us off from God. We become like radios with the current turned off, or jammed with "static." There is no love in fear.

2. Roots of fear. These may be a sense of guilt, lack of faith, vain regrets for the past or morbid anxiety for the future. Whatever may be the root, all fear goes back to a basic mental and spiritual maladjustment, a wrong center, a misguided motive power. In all that our Lord taught He goes back to that final mental difficulty. St. Paul shows the way out when he says, "This one thing I do, **forgetting those things which are behind** and reaching forth unto those things which are before I press toward . . ." Phil. 3:13, 14.

3. Overcoming fear. First **mentally.** Here we have need of discipline, self-discipline. We must try to find what is the cause underneath our emotion. Usually we find we have to rearrange our values, for we are putting fear where no fear was. Once discover the cause and we can shrug our shoulders at it. Examine the situation frankly. This was our Lord's way. Do not fight **fear,** fight the things that make you afraid. If we do this the battle is half won.

An idea may come into the mind for a second but no one has to open the door wide and entertain the idea. We have the power to shut the door by self-discipline, to think about something more constructive.

One who disciplines himself becomes a disciple. He learns from a master, with a personality. The human being needs more than logic, more than self-interest if he is to avoid becoming a slave to his fear. Here is the need of a right **spiritual** attitude. The most startling need of the human spirit is escape from loneliness, into confident dependence. Human companionship can never meet this loneliness. The great crises of life find us alone—alone but for one, namely God. We must seek him, have a daily rule of life in prayer that keeps us strong enough to cast out the fears that assail us. Any Christian can follow this prescription for the conquest of fear.

4. Signs of victory. The first sign of victory will be this. In place of former tension, shaky nerves and dark forebodings, we will begin to feel a growing calm, a relaxation which is part of the victorious Christian life. It is the inevitable result of practicing the religion of our Lord "Into Thy hands I commit my spirit." All of this may be summed up in "Perfect love casteth out fear." I John 4:18. How can we fear when we know that surrounding us day and night is the love of God, and that nothing can happen to us which He does not permit. He loves us and is always with us.

C. D.

Quotations by permission.

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PRAYER BOOK PAGE BY PAGE

CXLIX

The Collects, Epistles and Gospels. There are still some generalities that may be indulged in concerning the Collects, Epistles and Gospels before we take them up for individual consideration.

Practically all of the Collects consist of five parts, as follows:

1. An address to God, which almost always includes a reference to his attributes, such as, "Almighty," "Everlasting," "Most merciful," etc.

2. A reason for our appealing to God, such as, "Our refuge and strength, who art the author of all godliness," or, "Who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent."

3. The request for the specific occasion, as in the Collect for Ash Wednesday, "Create and make in us new and contrite hearts," or for the first Sunday in Advent, "Give us grace that we may cast away the works of darkness and put on the new armor of light."

4. The reason for making the request, "Because through the weakness of our mortal nature we can do no good thing without thee; "Who seest that we have no power of ourselves to help ourselves."

5. In conclusion, mentioning our Saviour's name, as, "Through Jesus Christ Our Lord." This frequently includes a reference to the Holy Trinity, or an ascription of praise to God.

All of the Collects do not necessarily contain each of these divisions, and when they do they are not always in the order given. Thus, in the short but very effective Collect for the Sunday next before Advent, "Stir up, O Lord, the wills of thy faithful people, etc., etc.," the petition comes before the address, and there are numerous other variations, but the order given is a general outline.

The beginning of the Advent Season depends on two fixed festivals. The first Sunday in Advent is invariably the fourth Sunday before Christmas and that always falls on the Sunday nearest to the thirtieth of November, which is St. Andrew's Day. It is easiest to remember it by this latter festival, and there is a great appropriateness in attaching St. Andrew to the first day of the Christian year, because he was the first missionary, "And he findeth his own brother . . . and he brought him to Jesus." (John 1, Vss. 41-42.)

R. CARY MONTAGUE.

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WHAT SHALL I GET NEXT?

As we begin to prepare our Christmas lists we begin to do a lot of thinking of our friends and families. We begin to think especially of what they are like. We think in those terms as we cast around for ideas of gifts for them. We wish to make things for people we love. There is no more satisfaction than in a creative act of making things. During this time our thoughts turn to the person for whom we are working. It is good to do this.

Another thing that we should consider at this time is that we may give people books. There are many lovely books which could be given to the family to read together. It is important to build up a library of religious books as well as secular ones. In the new material published by the Presbyterian USA for church school and home use the library is one of the most important factors. Each child has to have a book for use in the home. This is part of the working plan. The pupil has home work of reading and a notebook (those old enough). The parents and teachers have the same magazine to study their lessons. The home and the Church work together through books and lesson materials.

We, who do not have this, should realize how important it is and establish our own library, our library in the home and in the Church School.

Christmas is a good time to shop with this in mind. On most book counters you will find gifts of books from a twenty-five cent piece, on up.

Another field that we are using more and more in our homes is good recordings. There are some fine new records, single and in volumes, of the "Christmas Story" and "Carols Of Many Lands". Good music in the home is important. Perhaps you have a Public Library

(Continued on page 15.)

News of the Church

DR. GIBSON ACCEPTS BISHOPRIC

Richmond, Va.—The Very Rev. Robert F. Gibson, dean of the school of theology at the University of the South at Sewanee, Tenn., has acepted the post of suffragan bishop of the Diocese of Virginia.

He has announced that he would assume has duties, as an aide to Bishop Frederick D. Goodwin, in early Summer, subject to the consent of the majority of the bishops and of the Standing Committees of the dioceses, and following close of the spring school term at Sewanee.

Dr. Gibson, a native of Williamsport, Pa., who attended the University of Virginia, was elected suffragan bishop on October 27 at a meeting of the Council of the diocese at St. James' Church.

He did not accept, however, until November 19, when he made the announcement from Sewanee.

The next suffragan will take over special supervision of expansion work in Virginia.

Dr. Gibson, subsequent to his decision, visited Virginia and spent some time in Richmond meeting members of the clergy.

Dr. Gibson, who attended Virginia Theological Seminary as well as the University, has held a parish in Alexandria and has served as associate professor of church history at the Seminary. He is 42 years of age, married, and has two children.

* * *

ARCHDEACON NEVE FOUNDED GREAT MISSIONARY WORK

Charlottesville, Va.—The Venerable Frederick W. Neve, D. D., founder of a mission in the Blue Ridge Mountains, died at his home at Ivy Nov. 16.

Dr. Neve, archdeacon emeritus of the Blue Ridge, Diocese of Virginia, would have been 93 years old on his next birthday on Dec. 8.

Funeral rites were conducted Thursday at St. Paul's Church, Ivy, a church in the parish in which Dr. Neve first served as rector when he came to Virginia in 1888.

The service was conducted by the Rt. Rev. W. R. Mason, assisted by the Rt. Rev. F. D. Goodwin and the Rev. Dudley A. Boogher. Clergy of the archdeaconry of the Blue Ridge were active pallbearers and burial was in the church cemetery.

Under his leadership the mission work which he launched, now known as the Archdeaconry of the Blue Ridge, has grown until its mission stations extend to seven counties.

Within the bounds of these missions are an industrial boarding school, a preventorium for rebuilding undernourished children, 25 churches and chapels and six school buildings or other structures serving as places of worship.

Born Dec. 8, 1855, at Berenden, Kent, England, Dr. Neve was educated at Oxford University. He was ordained to the priesthood in the Cathedral of St. Albans, Hertfordshire, England, on June 12, 1881.

Builds Church in 1890

After serving as an assistant in the Church of England he came to Albemarle County in 1888. He became interested in the welfare of a number of underprivileged mountain people in the foothills of the Blue Ridge and for a time held services in a schoolhouse. In 1890 he built a church, St. John the Baptist Mission.

Dr. Neve opened a mission in the Blue Ridge proper, at Simmons Gap, Greene County, in 1900. The work expanded rapidly and the Bishop of Virginia appointed him as archdeacon, with right of way along the Blue Ridge from Albemarle to Loudoun County.

Years of service, on horseback and afoot, in the remote regions of the mountains brought the establishment of the chain of mission stations extending through seven counties.

In 1920, he founded the Order of the Thousandfold, which since has spread to many parts of the world.

* * *

DIOCESE OF SOUTH CAROLINA BEQUEATHED $275,000

Charleston, S. C.—Bishop Carruthers of South Carolina has just made the announcement that the diocese has been bequeathed $275,000 in the will of Mrs. Lena Warren Schaefer, who died in Charleston on January 6 of this year. After making certain personal bequests Mrs. Schaefer left the residue of her estate in trust to the diocese. The income is to be used by the trustees for the work of the diocese.

Mrs. Schaefer named this legacy in memory of her husband, William H. Schaefer, who died February 22, 1935. Mr. Schaefer, a native of Baltimore, was born in 1857. His first wife was Florence Moulton, daughter of William U. Moulton, Boston journalist and publisher, and the well known author, Ellen Louise Chandler Moulton. Mr. Schaefer taught English in the Charleston High School.

After Mrs. Schaefer's death Mr. Schaefer married Miss Lena Warren of Charleston. The Schaefers attended both St. Michael's and Grace Churches.

Bishop Carruthers, in speaking of the gift to the Trustees of the diocese, emphasized the need in South Carolina for a considerable endowment. The diocese contains many small congregations which must have assistance in order to maintain a regular ministry. It operates, or assists in the operation of, a number of institutions which require financial assistance and which are in a bad state of repair. Among these are the Church Home for Women in Charleston and the Church Home for Children in York. It has also a considerable Negro work for which it has received for years assistance from the National Council. More than this, there are many missionary opportunities in the diocese which canot be developed because of lack of resources.

The Board of Trustees of the diocese at the present time consists of Bishop Carruthers, president; Mr. B. Allston Moore, of Charleston, secretary and treasurer; the Rev. Henry D. Bull, of Georgetown; the Rev. Thomas S. Tisdale, of Orangebury; General Charles P. Summerall, Mr. William L. Glover, and Mr. J. Ross Hanahan, of Charleston; and Mr. P. J. Maxwell, of Florence.

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COLORFUL EXHIBITS PORTRAY CHURCH'S MISSIONARY WORK

San Francisco, Cal.—More than fifty parishes, missions and church institutions in the Diocese of California contributed exhibits to three convocational programs in San Francisco, Palo Alto and Alameda in the weeks preceding services and meetings for the Foreign Missions Program of Advance, November 14-17.

An amazing variety of colorful exhibits presented vivid scenes and graphic portrayals of the Church's work in missionary fields in the United States and overseas. All departments and divisions of the National Council were represented at a literature table at each of the convocational programs, which included movies, film-strips and also a children's pageant in Christ Church, Alameda. Brief talks were given by the Rev. A. Ronald Merrix, National Council field officer, and the Rev. Frank L. Titus, assistant secretary of the Overseas Department. In Alameda one person at each booth told in turn the story of each exhibit in a two-minute speech over a travelling sound kodascope.

Typical comments heard from visitors were: "I had no idea that our missions were so widespread." "I did not know that so much literature on

the Church's work was available." "I have never before seen anything like it."

Practical values in the preparation involved for exhibitors, as well as the effect on visitors, were suggested in the Reader's introduction to the pageant:

"What is the purpose of these 'Christ for the World' exhibits? For weeks our people have devoted time and effort in study and work to present in vivid fashion the activities of the Church throughout the world. We have learned much of the thrilling story of the Church's onward march throughout the world. It has been a glorious experience for many. Yet this is only a beginning, as we shall see by thinking over some words of our Blessed Lord."

After a large number of costumed children had marched through the nave to the chancel, representing peoples and types of work depicted in the exhibits, The Reader continued:

"But there are millions yet unreached. They have not received this knowledge of God. Millions need the Gospel of Jesus Christ and His healing ministry. Would that we could all go and help. You can help by providing the means for others to go. . . . God, in His own ways, will supply the priests, the doctors, the nurses, the teachers and other workers, if you provide the means."

Visiting speakers at services and meetings for the Foreign Missions Advance Program included the Rt. Rev. Reginald Heber Gooden, Panama Canal Zone; the Rev. Charles W. Ranson, general secretary, International Missionary Council; Dr. Paul W. Harrison, "desert doctor" from Arabia.

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ACTORS' GUILD COOPERATES TO PRODUCE RADIO PROGRAM

Guild Has 25th Birthday

New York, N. Y.—The Episcopal Actors' Guild of America is celebrating its 25th birthday. It was founded under the guidance of the Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration, known around the world as "The Little Church Around the Corner." The purpose of the Guild is to bind together the theatrical profession and the Church for mutual welfare, understanding, and service. It is a national, non-sectarian organization, with both professional and lay members. National headquarters are in the quaintly raftered Guild Hall of the Little Church Around the Corner. A program of social activities, speakers, and music is carried on almost continuously. Such activities are against a setting of walls covered with historic playbills and photographs and possessions of noted theatrical people. There is Frank Allen's grand piano, Richard Mansfield's desk, the handsome pier glass of Kate Claxton, Daniel Frohman, some years ago, was the guest of honor at a tea, when a fine bronze base-relief of him was presented to the Guild by the sculptress, Florence Malcolm Darnault. When Mr. Frohman died, his expressed wish was carried out, to have his funeral service held at the Little Church.

The quiet charities of the Guild are made possible through the proceeds of an annual benefit performance. This year the benefit was on November 5, a performance of "Life With Mother." Vinton Freedley, President of the Guild, and a well-known producer, made a 25th anniversary" speech of greeting to the audience. Mr. Freedley's predecessors were the late George Arliss and Otis Skinner.

The Guild's charities are a help in every variety of emergency to members of the profession. Mrs. Helen Moore, executive secretary of the Guild represents it at joint conferences of the Episcopal Actors' Guild, the Catholic Actors' Guild and the Jewish Theatrical Guild, considering appeals for aid that each has received.

At present the Episcopal Actors' Guild is assisting actively in the nationwide weekly radio program presented by the Episcopal Church, GREAT SCENES FROM GREAT PLAYS each Friday evening at eight o'clock eastern standard time over all Mutual and a number of independent radio stations. The Guild is on record as being "enthusiastic at this opportunity to aid the Church in its effort to reach the estimated seventy million churchless people in this country."

Honorary presidents of the Guild are the Rt. Rev. Henry Knox Sherrill presiding bishop of the Episcopal Church, and the Rt. Rev. Charles K. Gilbert, bishop of New York. Mr. Freedley is president and Dr. Ray is vice-president, warden and chairman of the Council. Charles Coburn, Bobby Clark, and Peggy Wood are vice-presidents; the Rev. Charles B. Ackley, S. T. D., is recording secretary, and John Knight is treasurer.

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THE EPISCOPAL CHURCH HOUR

Atlanta, Ga.—The Episcopal Hour, heard on a large network of independent stations in the south and southwest, is featuring "Distinguished Churchmen" in its present series. Speakers for the month of December are:

December 5—The Rev. Dr. Frederick J. Warnecke, editor of The Southern Churchman and rector of St. Mark's Church, Richmond;

December 12—Henry Gass, acting vice-chancellor of the University of the South;

December 19—Dean Raimundo de-Ovies, formerly of the Cathedral of St. Philip, Atlanta, widely known speaker and author, his most recent book being the newly-published "Maybe You're Not Crazy."

The program for December 26 will be a presentation of Saint-Saens' "Christmas Oratorio."

The programs go on the air Sunday mornings at 8:30, Eastern Standard Time, 7:30 Central Standard Time. They are produced in cooperation with the Southern Religious Radio Conference and are not to be confused with the national network series, "Great Scenes From Great Plays," which is also produced by the National Council.

40TH ANNIVERSARY—FEDERAL COUNCIL OF CHURCHES

Celebrating December 1-3

New York.—Four decades of growth of the movement for Christian unity and cooperation will be celebrated at the biennial meeting of the Federal Council of Churches of Christ in America at Cincinnati, December 1-3.

The Federal Council of Churches was the first association of a large group of churches in any country of the world for united witness and action, Dr. Samuel McCrea Cavert, general secretary, stated. In various ways, he added, Christians of different churches had worked together as individuals but in no country was there a permanent association of churches of the major families of Protestantism for cooperative action.

"Since the Federal Council was born at Philadelphia, December 2, 1908, there has been a remarkable growth of the cooperative movement among the churches."

The Federal Council now comprises 22 Protestant communions and three Eastern Orthodox bodies, and there are councils of churches in 40 states and 670 counties and cities.

"The churches, through this network of councils," Dr. Cavert said, "are working together in common tasks in the local community, the state and the nation.

"The movement of church cooperation has spread widely in other countries, largely under the influence fo the American example. It was climaxed this year by the establishment of the World Council of Churches as a permanent body."

On Wednesday, December 2, forty years to the day the Federal Council of Churches first convened in the Academy of Music in Philadelphia, the present leadership will join in a celebration in Cincinnati.

Present will be a church leader who has been associated with the Federal

Council as a member continuously since its birth—Dr. George W. Richards, Lancaster, Pa., president-emeritus of the Seminary of the Evangelical and Reformed Church. He will speak on the subject, "The Contribution of the Federal Council to Christian Unity."

Four former presidents, Bishop Francis J. McConnell, Lucasville, Ohio; Bishop Ivan Lee Holt, St. Louis, Mo.; Dean Luther A. Weigle, New Haven, Conn., and Bishop G. Bromley Oxnam, New York, will also give addresses. Three other former presidents, Rev. Dr. Edgar DeWitt Jones, Pleasant Ridge, Mich.; Rev. Dr. George A. Buttrick, New York, and Rt. Rev. Henry S. George Tucker, Richmond, Va., will send messages.

At the opening session of the 40th anniversary meeting at the Hotel Gibson Wednesday, December 1, Dr. Cavert will give a review and an interpretation of the Federal Council's 40 years service to the churches and the nation. "The Federal Council—Yesterday Today and Tomorrow," is his topic.

Approximately 350 official delegates of the churches comprising the Federal Council, and 150 other church leaders are expected to attend the three-day meeting under the leadership of Charles P. Taft of Cincinnati, president.

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THANKSGIVING FOR THE NEW PRINCE

New York, N. Y.—At the invitation of the Rt. Rev. Charles K. Gilbert, bishop of New York, who presided, "A Service of Thanksgiving on behalf of the peoples of the British Commonwealth of Nations, marking the birth of a son to H. R. H., Princess Elizabeth, Duchess of Edinburgh, and the Duke," was held in the Cathedral of St. John the Divine, on Saturday afternoon, November 20, at 4 P. M.

The service was a special one, consisted of a formal bidding of the congregation to prayer and praise; the singing of the 127th Psalm ("Except the Lord build the house"); and prayers appropriate to the occasion. A solemn Te Deum ("We Praise Thee, O God") was sung by the full choir of sixty-five men and boys before the High Altar. The Service concluded with the Blessing given by the Bishop.

The British Consulate in New York, together with other official British interests, prominent Britishers resident in New York, consular representatives of other nations, and the international community generally, were represented.

All the flags of the Commonwealth Nations were accompanied by color guards in the Procession.

The clergy conducting the Service were the Rev. Canon Thomas A. Sparks, pastor of the Cathedral; the Rev. Canon James Green, Precentor of the Cathedral; the Rev. Canon Edward N. West, Sacrist of the Cathedral. Dr. Norman Coke-Jephcott, organist of the Cathedral, directed the choir.

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TEN YEAR PROGRAM PRESENTED

Albany, N. Y.—The Diocese of Albany has presented to the Church there a Ten Year Program, under the direction of the Bishop Coadjutor, with the goal of raising $300,000 by December 2, to accomplish three objectives. These are: To underwrite the salary of a suffragan bishop; to increase clergy stipends and pensions; to forward the general work of the diocese, including the missionary work, strengthening the departments of education, social service and youth, assistance for candidates for the ministry, and for the repair and building of churches.

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REV. GIRAULT JONES CHOSEN AS SUCCESSOR TO BISHOP JACKSON

Elected on Second Ballot at Convention

New Orleans, La.—The Rev. Girault M. Jones, 45-year-old rector of St. Andrew's Church, was chosen as seventh bishop in the Diocese of Louisiana Nov. 17.

He was elected on the second ballot taken at the Convention in Christ Church Cathedral. He succeeds the late Rt. Rev. John Long Jackson who died on September 2.

Twenty-five were nominated. Six withdrew before the balloting. Each member of the clergy was entitled to one vote, each parish delegation to one vote and each mission delegation to a quarter vote.

Forty-six of the 50 clergymen in the state voted, and the majority was for the Rev. Mr. Jones on the first ballot.

The Rev. Robert Alexander Magill, rector of St. John's Church, Lynchburg, Va., led the poll of laity, requiring a second ballot. In that, the Rev. Mr. Jones polled 32 of the 46 clerical votes and 22½ of the laity ballots to win the election. His selection was made unanimous by a voice vote of the convention.

The bishop-elect has been rector of St. Andrew's for the past 12 years. He was born at Centreville, Miss. The bishop-elect is a graduate of Staunton Military Academy, Staunton, Va., and received his B. A. degree from the University of Mississippi and his Bachelor of Divinity from University of the South, Sewanee.

He was ordained priest in the diocese of Mississippi in 1929 and served in Mississippi in Lumberton and Picayune. He came to New Orleans in 1936.

The Bishop-elect is a member of the national commission of the Seaman's Church Institute, assistant treasurer of the committee of program and budget of the general convention and a member of the national church organization's curriculum development committee.

He is a member of the board of regents of the University of the South, Sewanee, and was at one time director of the Sewanee summer training school.

The Convention opened Wednesday morning with the Rt. Rev. Henry St. George Tucker, retired Presiding Bishop celebrating Holy Communion. Bishop Tucker, who retired in 1946 after nine years as the leading Episcopal clergyman in the nation, makes his home in Richmond, Va. and came to New Orleans to participate in the convention.

* * *

BROTHERHOOD OF ST. ANDREW PRESIDENT VISITS IOWA

York, Pa.—Samuel S. Schmidt, president of the Brotherhood of St. Andrew, was the principal speaker at the annual dinner meeting of the Episcopal Men of Iowa on November 6 in the Hotel Savery. Attending were 79 men including the Rt. Rev. Elwood L. Haines, bishop of Iowa, the Rev. Gordon V. Smith St. Paul's, Des Moines, the Rev. Elmer E. Johnson, St. Luke's, Des Moines, and the Rev. Henry Robbins, St. John's, Shenandoah.

Mr. Schmidt stressed the importance of prayer and service and the part played by the Brotherhood of St. Andrew in the spiritual growth of the Church and the individual.

* * *

CLOSER BONDS UNITING STAGE, SCREEN AND CHURCH

New York, N. Y.—Hollywood has helped solve a difficulty met by the producers of "Great Scenes From Great Plays," the Church's weekly radio program. The Episcopal Actors' Guild cooperates most usefully in this program, and Mrs. Helen Moore, Guild Secretary, wrote the National Council telling of the difficulty and its solution. Mrs. Moore said:

"From time to time there are heartwarming incidents in the production of 'Great Scenes From Great Plays.' . . . When Henry Fonda, the famous Broadway star now playing the name part in "Mr. Roberts," was invited to participate in "Great Scenes," he eagerly consented, but stated that he would like to re-create the part of "Young Mr. Lincoln" over the air.

"Here came the rub. No radio script existed because 'Young Mr. Lincoln' was written for the screen and the performing rights were held by Twentieth Century Fox in Hollywood. Several alternative plays were suggested to Mr. Fonda, but he felt he would rather portray the young Illinois lawyer . . . his loves, hates and fears . . . than any contemporary character.

"As soon as executives of Twentieth Century Fox learned of the impasse they graciously waived all charges and ordered the script to be mailed from Hol-

lywood to the National Council. Their cooperation is merely another indication of the close bonds uniting the stage, screen and Church.

"Another 20th Century Fox star, Miss Celeste Holm, recently flew from the coast to star in 'Great Scenes From Victory.' "

* * *

C. D. S. P. NOTES

With nineteen students matriculating, the largest number in the history of the school, the Rt. Rev. Robert B. Gooden, retired suffragan bishop of Los Angeles and president of the board of trustees of the Church Divinity School of the Pacific, presided at the annual matriculation service on October 20, speaking briefly on the significance of the ministry for today.

Dr. John Heuss, director of Christian Education for the National Council, was a speaker at chapel and at the class in Christian education on November 11.

The Rt. Rev. Stephen Bayne, bishop of Olympia, gave three lectures on November 16, 17, and 18. It is hoped that this can be made an annual lectureship.

The Rev. Peter C. C. Yu, a deacon from the Diocese of Shanghai, has completed his work for the M. A. degree, and will depart for home as soon as the strike is over.

Dean Shires and Dr. Miller were speakers at the meeting of the Pacific Regional Conference of the American Association of Theological Schools on November 13. The Church Divinity School of the Pacific is accredited by this body.

There are 24 wives of students and three faculty wives attending the Seminary Wives Seminars, being conducted during the fall term by Dr. Pierson Parker.

Dr. Parker has accepted a call to be professor of New Testament at the General Theological Seminary, succeeding Dr. Burton Scott Easton. Dr. Parker will go east next summer.

* * *

ONE-THIRD OF GRADUATES TO BECOME MISSIONARIES

Chicago, Ill.—Believing missionary service to be the greatest cause in the world today, one-third of the students in Moody Bible Institute's December graduating class have definite plans to become foreign missionaries, according to a survey taken by the registrar. An additional 18 per cent of the class will become home missionaries, while others plan on teaching, music, the pastorate, or Christian education as their future vocations. Graduation exercises for the 84 members of the class will be held December 16. The students come from 25 states, as well as Canada. In line with the interdenominational policy of the Institute, they represent 14 different Protestant denominations.

* * *

RESTORATION OF JAPAN'S CHURCHES PROGRESSING

New York, N. Y.—Real progress is being made in the rehabilitation of church buildings in Japan, according to a late report from the Rev. Kenneth A. Viall, S. S. J. E., liason officer representing the Presiding Bishop in that country.

Fr. Viall wrote: "To date the churches completely restored or temporarily rebuilt are Gifu; Kawasaki; Holy Trinity, Tokyo; All Saints' Tokyo; St. John's, Tokyo; St. Stephen's, Mito; St. Peter's, Kobe; St. Mary Magdalene, Akashi. In addition to these, which have been helped by our funds, Christ Church, Yokahoma, and St. Michael's, Kobe, have been rebuilt. The work of reconstruction is proceeding on the following: Aomori; Maebashi; Chiba; Toyohashi; Numazu; Hamamatsu; Hitachi; Sei Ai Church, Osaka; Jonan Church, Osaka; Christ Church, Kawaguchi, Osaka; St. Andrew's, Yokohama. All of these churches in the two preceding lists, with the exception of Christ Church, Yokohama, which was rebuilt

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as a gesture by the Japanese prefectural government; St. Andrew's, Yokohama, which the Church Club of Yokohama is assisting; St. Michael's, Kobe, which has been rebuilt with the assistance of St. Michael's School in Kobe, but is not entirely paid for and may ask some help; Toyohashi Church, which the Canadian Church is helping, and finally, Christ Church, Kawaguchi, Osaka, which is receiving assistance from the Church of England, have been assisted by funds from America.

"Thus," Fr. Viall concludes, "a total of eighteen churches have been or are being reconstructed out of 74 destroyed."

* * *

COLLEGE GIRLS MEET FOR VOCATIONAL CONFERENCE

Middlebury, Vt.—Organized by Miss Ethel Hoffman, diocesan personnel chairman of the Woman's Auxiliary in Vermont, more than a dozen girls from six colleges met for a one-day vocational conference here.

The Rev. Charles S. Martin, of St. Paul's Church, Burlington, led worship services and spoke on "Vocation." Mrs. Murray Dewart, of St. Johnsbury told of opportunities in social work. Miss Abbe Lack, of Burlington, spoke of college work, parish work and training. The Rev. John M. Midworth, Trinity Church, Montpelier, took for his subject, "The Man You Work With—The Minister." Miss Ellen Gammack, associate secretary in the Woman's Auxiliary, New York, discussed the work of missions and methods of preparing for Church work. The Rev. Harry H. Jones, St. Stephen's, Middlebury, discussed "Vocations in Our Time."

In addition to the students participating, the conference was attended by a number of members of the local committee, including some faculty members.

* * *

BISHOP REACHES WHOLE DIOCESE OVER RADIO

Providence, R. I.—November 14 was the date on which the Bishop of Rhode Island, Dr. Bennett, spoke to the whole diocese over the radio. Each congregation had in its church a receiving radio set, and Bishop Bennett spoke at 11:35 A. M. His subject concerned the Every Member Canvass and Missionary work, specially the new work in Rhode Island, and there is much of it.

On November 29, Bishop Bennett meets with the Rhode Island clergy in a Quiet Day at the Cathedral. The Diocese of Rhode Island is trying to increase its "intake of spirituality and its outgo of Missionary zeal."

BEAUTY—AND A JARRING NOTE

There is no more glorious sight than the riot of color along the Wissahickon in the fall. As I drove to town down that drive the other day its beauty held me. It seemed to say the human family, with its young and old, its red, black and yellow skins is a pleasing sight to God. The only jarring note in that picture is man's inhumanity to man. And that you and I, as we answer Christ's call "Follow me", can do something about. Let's do it! E. F. K.

* * *

RESOLUTION

Whereas Almighty God, our most merciful Father, has been pleased to take unto Himself the soul of his faithful servant, T. Raysor Salley, the Rector and Vestry of Saint Thomas' Church, Ginter Park, Richmond, Virginia, mourn the loss of their fellow Vestryman, and the Treasurer of the Church.

His coming amongst us was, from

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* * *

RELIGION AND PSYCHIATRY

(Continued from page 5.)

is done for national gain, despite the apparent lowering of standards of public and private morality, despite the Kinsey report, the Church contains within itself the germ of the Good Community. Working together, the clergyman and the psychiatrist can cause that germ to fructify even as the grain of mustard seed. Religion and psychiatry are allies and fellow-workers; if they fail to work together society is that much poorer. If they do cooperate the possibilities of their bringing healing to the nations are limitless.

* * *

WHAT SHALL I GET NEXT?

(Continued from page 9.)

where there are records to lend. If not, it might be a good place for you to begin with this Christmas Season. This service was started in Richmond as a gift from a friend in the city, whose interest was music, at the death of a member of the family, to start this wonderful service for the public. It is an interesting place to visit, as you see people of all walks of life, men, women and children, enjoying hearing the music and then choosing volumes to take home. Why not spend sometime with Christmas music, you may play carols of different lands and talk about the people. You can read the Christmas Story and use music to make it more meaningful.

Let us think in terms of bringing into our homes at this season gifts that will remind us and others that we are Christians. Perhaps this will help you when you think "what shall I get next?"

MARTHA C. PRAY,
Consultant of Christian Education, Diocese of Virginia.

* * *

Have in Thy special care, we beseech Thee, O Lord, those who are called to positions of great power, that they may not be tempted to use that power wrongly.

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MEMO: TO CLERGYMEN

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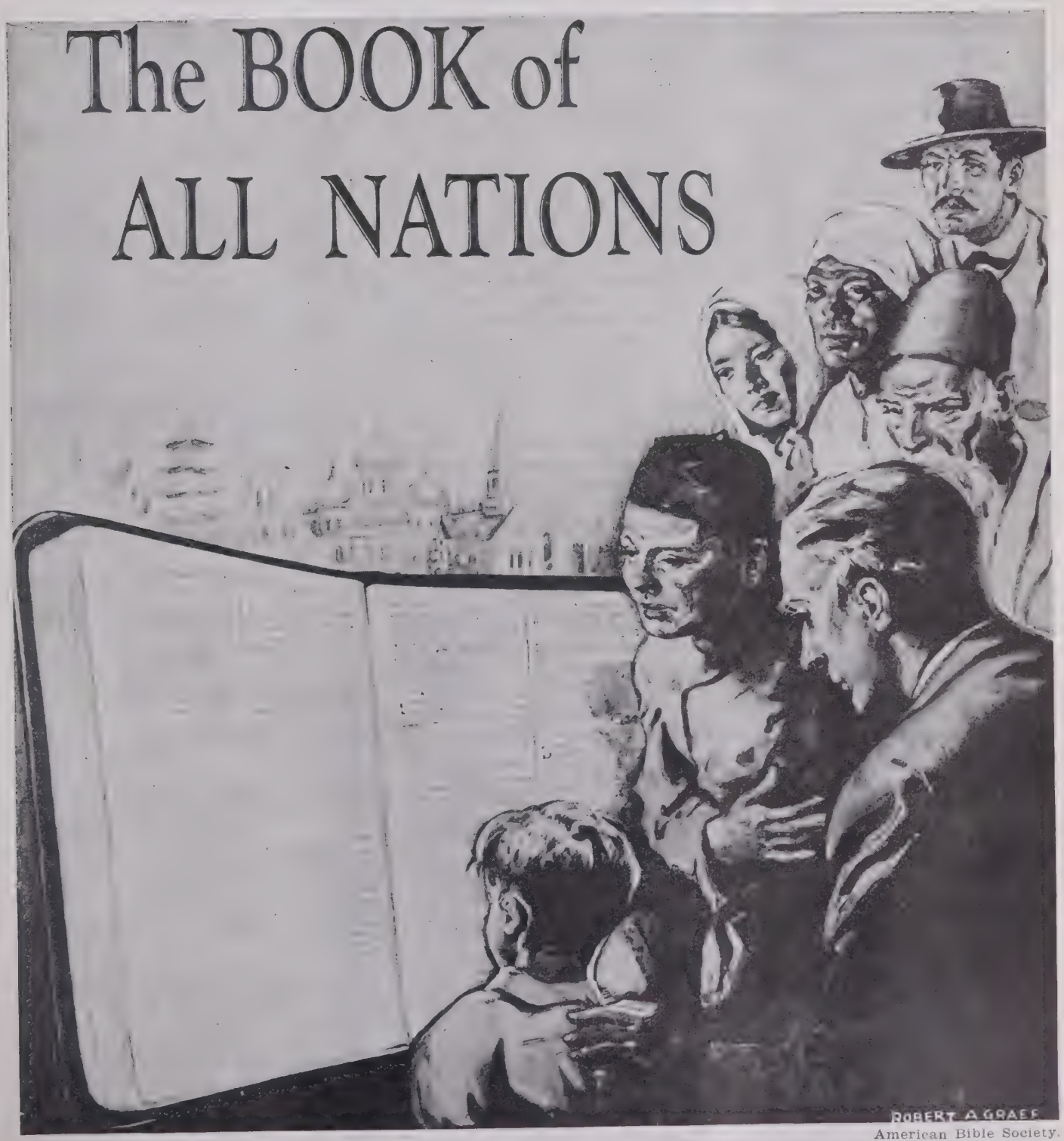

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Post Haste . . .

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(REV.) W. J. H. PETTER.
Camden, Arkansas.

ONE DAY NEARER CHRISTMAS

To the Friends of The Seamen's Church Institute, 25 South St., New York.

Dear Friend:

Are you one of the many who helped us give our merchant seamen a memorable Christmas? If you are, we hope you will again send in your contribution and if not, do join our crew of helpers and either pack a box yourself, or let one of our volunteers do it for you. Thousands of seamen look to us for their only Christmas remembrance and we want to see that they receive a gayly wrapped Christmas box of useful and joyful gifts, whether they are on the Atlantic, the Pacific, the Baltic Sea or the China Sea. And our sick seamen confined in the Marine Hospitals, must not be forgotten. Many of these are suffering from the results of their war experiences and injuries. One young tubercular patient with tears in his eyes told our visiting chaplain, "My, I am glad to see a new face. You're the first person to visit me and I have been here in the hospital for over three months." You can judge what a Christmas box will mean to this lad. Here is another patient in Bellevue Hospital expressing his appreciation.

"Today I get Seamen's Church Institute Christmas present. I am happy with this present from 25 South Street and when my wife comes to hospital to see me I tell her I get this present. Thank you very much. Happy New Year for everybody. May Seamen's Institute live 1000 years and never die. This House is very good house for many seamen when no have money to eat, no have money to sleep. This House helps such men. Helped me plenty time. I tell all men this House of Seamen's Church Institute best House in the World."

Christmas morning at the Institute is always a happy time, for during the night Santa Claus has been busy packing some 1400 packages in the seamen's rooms and dormitory bunks and I wish you could have the pleasure that the staff has listening to their grateful comments. One elderly seaman who had sailed the Arctic waters for a great many years and been on many of Bartlett's trips got a thrill when he found that the donor of his box lived in Anchorage, Alaska.

Our boxes contain the donor's name and address if they wish it and this personal touch means much to the seamen as this letter from Caripito, Venezuela, evidences:

"I want to thank you, dear lady, for your lovely gift. The nuts and candy supply has as yet not been exhausted. Some of the native Indians in the jungles around here have sampled the sweets and think very highly of them. Wishing you a very happy New Year and my appreciation for getting your gift, the first in ten years at sea."

From the Manager of the Pacific Far East Line came this expression of gratitude:

"I have received advice from several of our masters that your organization with their usual thoughtfulness has placed aboard various ships in our fleet a supply of Christmas packages prior to their sailing in which you remembered every man in the crew. This Company wishes to express appreciation for this action on your part which is in perfect keeping with our own policy of promoting and improving the morale of the men going to sea. We salute you and thank you."

Through the kindness of the Isbrandsen Line we were able to send 500 Christmas boxes to the British Missions to Seamen in Rotterdam, Hamburg and Antwerp. The following excerpts from letters of thanks illustrate how much the gifts meant:

"Thank you for the marvelous Christmas boxes. The seamen have not seen parcels like these ones for years and were like children opening a stocking, as they took each package out of the box one by one and opened them with excitement and curiosity. They departed pouring blessings upon the S. C. I. and us." (From the British Chaplain at Rotterdam.)

(This letter is from Miss Guthrie in Hamburg who at one time was on the staff of the Seamen's Church Institute of N. Y.) "The Padre and I climbed into our Ford van on hearing of the arrival of "The Southland" and we rattled off to Bremen early one morning arriving at the ship just after the huge case had been landed. With the help of an obliging young clerk we eventually got it on the van with me on the top, the only space available. And at every bump back through the bomb damaged docks to the Customs' Office I nearly hit the roof! Though we resented the German inspector (the British inspector was not available at the time) we were both secretly pleased that the case was forced

(Continued on page 14)

THE SOUTHERN CHURCHMAN

Established 1835

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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DECEMBER

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18, Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

* * *

THE SECOND SUNDAY IN ADVENT
The Collect

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

Vol. CXIV No. 49

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

How to Start a Parochial School

By THE REV. VINCENT C. FRANKS,

Rector of St. Andrew's Church, Jackson, Miss.

IT SEEMS that the Episcopal Church is on the verge of becoming school-minded in the parochial sense of the word. Certainly, there are signs pointing in that direction. Here in the deep South there is an extensive day school connected with one of our churches in Houston, Texas; there are parochial schools associated with two of our parishes in New Orleans; one with a parish in Savannah, Georgia and another in Jackson, Mississippi. Doubtless there are others of which this writer is not aware. All the schools mentioned are of recent origin. Indeed, there is such "a sound of a going in the tops of the mulberry trees," that the Department of Christian Education of the National Council is promoting a conference on the matter at the College of Preachers in Washington, D. C., in January. Lutherans and Roman Catholics have long, and to their great advantage, emphasized parochial schools. Now it seems that Episcopalians are awakening to a wide open opportunity.

Suppose, to begin with, that we make sure of our term and know what it is of which we speak. A parochial school is succinctly defined in Webster's New International Dictionary as, "A school, usually for elementary instruction, maintained by a parish or a religious body." The primary object of the school is academic instruction, but it follows that there will be a religious, even a denominational emphasis which no state supported public school would venture to include in its curriculum.

Controversial topics are beyond the scope of this article. It will not discuss any educational theories, nor debate the meaning of terms or even survey the motives which prompt Episcopalians to start day schools. Rather it is a response to the practical question, "How do you start a parochial school?" It proceeds to answer the question by stating how one parish did it.

No two parishes would have identical situations, yet the experience of any parish should be helpful to another one considering the establishment of a day school. Such a school might be the dream of a rector, meant to be a part of his parish program, supervised by himself and financed (in the beginning) by the parish budget—or it may begin by pressure from his communicants, to be administered in detail by a headmistress and with parents of the pupils responsible for its initial financing. In either case the interested parties would experience many of the questions, problems and "headaches" met by St. Andrew's Church in Jackson, Mississippi. True, it would be impractical for some parishes to consider the venture. Their church properties, for instance, may be in an unfavorable locality, the parish house may be inadequate to meet requirements or the site may be too far removed from bus or street car lines.

There is nothing unusual, insofar as a school is concerned, about St. Andrew's Church in Jackson. It's location is neither particularly good nor bad. The church is on a corner in the heart of the business district of a city of 120,000 people. However, most of the bus lines pass directly in front of our property, stop on the corner, and a majority of our pupils come and go in these public buses. Since many of the parents work down town our location has merit for it means that children can drive in in the mornings with their fathers. A two-story parish house rises just behind the church and the distribution of space lends itself to our purpose. A large well-lighted and well-ventilated room on the ground floor, used on Sundays by the kindergarten, is a perfect room for the children of the primary and first grades. Children in these age groups should not be forced to climb stairs. There is an adequate number of toilets and wash rooms in the parish house, which are important features to any day school. There is a yard that serves as a playground. It is not spacious, but by staggering the recess hours of our graders we make it do.

Let us assume that the reader's parish is contemplating such a project, and that he wants to know in advance some of the problems which would nor-

Children Leaving Parish House At Recess Hour.

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At every step Christian principles are related to the child's daily life and learning.

mally arise and how they might be met. What can be done?

First of all, talk. Talk to parish members who have school age children. Arouse their interest. Nothing can be done without preliminary conversations, in homes, on the streets and around the church. The parents will spread the news. Be prepared for all sorts of rumors, good, bad and indifferent. After interest has been aroused call a meeting of the interested parents. Call the meeting at night so that fathers as well as mothers will be able to attend, and call it preferably in the spring so that there will be time to get the school organized in time for the fall session. The chairman of the meeting, presumably the rector, should have a tentative budget ready for presentation and discussion. A sufficient number of copies should be mimeographed so that every one present may have one in hand. Appoint a secretary and keep minutes from the very first meeting. Revenue has to be raised whether you desire to start with one or four grades, and the interested parents will of necessity have to furnish the initial expenditures. The first year will call for the largest expense.

In our case, and it would be typical, two sizeable rooms, another smaller room, a hallway and stairway had to be repainted. So did some sixty chairs, a number of benches which we could use for the first grade children in place of study desks, and some tables for the use of the teachers. The lighting had to be changed to conform to the requirements of the State Board of Education. Study desks, however, had to be purchased for the third and fourth grade pupils, so did playground equipment, a typewriter, book racks, blackboards, wall maps and books for the school library. An office had to be furnished for the headmistress and advertising space bought in the newspapers. A colored maid had to be employed to do the cleaning and see that the children got safely from and to the buses.

How could all this be financed? At our organizational meeting we made it known that if ten parents (the matter had some discussion with a few of them before the meeting) would contribute $300.00 each toward initial expenses we could launch the project. We hoped that the money could be returned at some later date, though no guarantee to that effect could be given. After full discussion, and when we had seen the needed money in sight, a motion was passed that we begin the organization of a parochial school to be known as St. Andrew's Episcopal Day School. A Board of Trustees was elected with the rector as President of the board. An interested member of the church, a lawyer, volunteered his time and experience in getting a charter for the school (a non-profit organization) from the office of the Secretary of State. A charter is an essential, and unless a lawyer volunteers his services there would be some expense in securing the charter. Now we had the sanction of the Vestry to use the parish house for the school, a Board of Trustees, a charter and $3,000.00 in the treasury. We had three months time before the opening of the fall school session.

But we had neither headmistress nor faculty nor assurance that the city would support a private school. There had never been a private school in the city before. For that matter the Episcopal Church is numerically weak here and looked upon with some suspicion. We determined to employ none but gifted teachers and to pay them good salaries. We found a trained headmistress, an Episcopalian, and interested enough in the venture to "take a chance" on her salary. The tuition was set at $25.00 per month for all grades and payable in advance of each semester. We set aside $200.00 for newspaper advertising. A copy of one of our advertisements appears herewith.

A limit was set of 25 pupils per grade, which would mean that the teachers could give each child the personal attention needed. Since schools begin their day at 8:30 A. M. we could dismiss the first grade at 12:40 and the upper grades at 1:00. Consequently the first year all children would go home for lunch. We set our sight high and hoped to open with 100 pupils. We opened with 42.

One of our disappointments was that there were only six children in our second grade, but since the first grade opened with capacity number it carried the second grade financially. We worked—this is most important—in full cooperation with the State Board of Education. Some part time teachers were used who taught in exchange for scholarships for their children. One mother instructed all grades in the appreciation of music, another mother was gifted in the telling of Bible stories. A consulting psychologist, a member of the church, volunteered her services. Some interested church women helped in keeping the books, with answering the telephone, typing letters and cutting stencils. A member of the clerical staff took the boys to the Y. M. C. A. twice a week and instructed them in boxing and tumbling. Milk was delivered to

(Continued on page 14)

First Grade Children Occupying Room Used By The Kindergarten On Sundays.

The New Curriculum

By THOMAS A. STONE

There is much about the new Presbyterian (U. S. A.) church school curriculum that strengthens our faith in Christian education at this time. Many things have operated to delay the finished product, but this month we begin to use the materials from Kindergarten to Young People (4 to 20).

The real contribution of the new curriculum is an up-to-dateness in its Christian education philosophy. The title for the entire series is **Christian Faith and Life: A Program for Church and Home.** This reveals the new approach. Even though the church school never intended to take Christian education out of the home, but rather to supplement what was given there, our former materials have scarcely been directed at parents or even helpful to them. This new curriculum will make it easily possible for either the home or the church school alone to do more than both have done in the past, and we have not yet seen what both together will be able to do.

The new curriculum recognizes Christianity as the Way for Life for seven days of the week. Truly it is an old philosophy that the Christian is to live Christianity, but it is new when applied to educational method and content.

The Reading Books

The philosophy of the new curriculum is exhibited clearly in the new reading books. The very plan of having the reading books rests on the philosophy for it is expected that they will be taken home, read perhaps with the parents and other members of the family from time to time, and kept there. For each church school department there are from one to four books a year. This means that a young person of twenty, having gone through the departments will have a library of thirty-two splendid books. His Christian education will not have been confined to one hour each Sunday in a church or church school building, but will be tied to many experiences of life.

Perhaps you say, "That is too much to expect of reading books. Can an old content become interesting and vital for young lives?" Our answer is, "Taste and see." Of course the reading books are only a part of the entire curriculum we are to use. It is even more the philosophy, interest, and vitality exhibited on the pages of the books than the mere plan of having such books that makes this curriculum unique.

Let us take our first illustration from the books for the Primary Department. The books for the spring and summer quarters have a home and church setting. "**Thine Is the Glory**" is the story of Don and Polly actually studying the Lord's Prayer in order to be able to sing it in the church's children's choir. Teachers are mother and father, brother Rick, sister Geraldine, choir director Mr. Alcott, nature, and many common experiences. **Growing Pains** is about nine boys and girls living in a neighborhood and attending church school together. Here the author, both a mother and church school teacher, uses each experience of the boys and girls for teaching.

There is much interest in all Churches in the new curriculum of the Presbyterian Church, U. S. A. This article, reprinted by permission of "The Presbyterian Tribune," is a careful evaluation of the series by an eminent Presbyterian minister.

In these two books we can see readily our boys and girls and those we know. They are being guided in solving their problems in a Christian way. They are growing up to love Jesus and to be Christians in every situation they face. Their life is the life that our boys and girls are living. It means that Christianity may become the way of life for our children.

Since the books will be read by parents (as all other children's books are, too) and teachers, what they will mean to each should be noted. The parents who read these books are going to realize their obligation "to bring up" their child "in the nurture and admonition of the Lord," to use the words of the baptismal vow. But more than this, as they come to know the parents of Don and Polly, Bobby's mother, Jim's father, and Peter's father, they are going to see, in many instances for the first time, just how to nurture their children as they have promised. Whether it is a problem of a girl friend being too attractive, a boy being shy and awkward, or a strong fellow acting like a bully, they will know what to do and say. And yet again, it is more than knowing what to do and say. The very manner in which it must be said and done is brought out clearly in the books.

There will also be a special by-product for the teachers as they read these books. Far better than any leadership course, these books will provide an understanding of the interests and problems of boys and girls. One doesn't need to read far to know that this is real. The language is their language. The personalities are their personalities. The loves and hates are theirs. The conceit and humility are true to life. And just as the parents, the teachers also, will learn what to say and do and how to say and do it. Seeing it done makes it easy—at least, far easier,

Now, lest the reader think that I have selected only two books that have such admirable qualities, let me say at once that I believe this philosophy, interest, and vitality to be the most singular attribute of all the books published. In the Kindergarten the reading book, **A Star Shone,** tells of Jesus; the birth of the baby, his growth, attendance at the temple, healing lepers, loving children, and being a friend to Zacchaeus. The author has the spirit and interest of Christ and children when, at the close of the visit of the children to Jesus, she writes: "But what the children liked to remember best of all, was how glad Jesus had been to see them."

A primary book, I have not mentioned, **Let's Go to Nazareth,** tells the family and synagogue experiences of seven-year-old Tobiah in the days before Jesus. Tobiah's last prayer was, "O Lord, my God, I want to see the Prince of Peace when he comes. I want to help him." And so the mood of this story prepares our hearts to love and serve Jesus.

In the Junior Department the first annual reading book is about **The King Nobody Wanted.** It tells in remarkable detail from the four Gospels the story of Jesus from a time of expectancy to the day of Pentecost. The words of the Bible are followed closely and the time is that of Bible days. The setting is real and each event has consequences in the light of its political and social situation. This makes it clear as to what Jesus' decisions and actions meant and as to why they were made. As we read we see ourselves today, facing our problems, being called to be decisive and evangelical for Christ. The exceedingly fine illustrations in this book are thought to be the best at present in the new curriculum.

The Intermediate's story of **Men Called Him Master** reveals a new Jesus ever struggling to give the essentials of his teaching and preaching that the disciples will understand. There is the call for loyalty to Christ amid the problems of life continually faced. Junior High boys and girls will read and think. Adults who read this book will know that they, too, before Jesus, must think through the implications of each decision just as Judas, Simon the Zealot, and Jesus' other disciples have attempted to do. We see the problems that faced the Zealot and Judas. We understand their difficulties better because of this story. Just as Judas wanted to cooperate with the Pharisees and the Zealot wanted to fight to protect Jesus, so we sometimes fail to follow Jesus' plan. But always it is clear

that Christianity must be the Way one is living.

In the reading book for Seniors and Young People, this philosophy is even more evident. Seniors and Young People can read and re-read **The Choice** and live and re-live its pages. Some people feel that for Seniors this book will require re-reading. It is the story of young Clement's conversion from Judaism to Christianity. In writing this book, Paul Sevier Minear has interwoven a lot of the Bible teachings from Jesus, Peter, and Paul as they prove to be central to the Christian faith. So skillfully has Minear constructed the historical setting that each time Bible passages are brought in their meaning is obvious. The story actually serves to clarify the Bible and the teachings bring a thrill and challenge to the story. The human issues and problems are our own. Whether or not we are Jewish, Clement faces the problems we must face if we are to declare ourselves Christians. We feel ourselves there in the story. We know Jesus is watching as we read. Even if we have to face other life philosophies voiced by our student friends, such as Julian quoting Seneca, we must conclude in our heart that Christiany it right.

Thus, the up-to-dateness of the Christian education philosophy basic to these reading books is clearly evident. The life of the characters is the life of the reader whether he be either four or twenty years old or a parent of children four or twenty. Only as he lives can he be a Christian and it is where he is living that he is challenged. We may doubt if such admirable reading books on the themes for the next two years, The Church and The Bible, can be written as have been prepared for the first year on the life of Jesus. Nevertheless, I am sure they will be. New writers can and will take hope and do what they see has been done.

Let us turn now to the other materials of the new curriculum. Of course it must always be kept in mind that the Bible is the text. The reading books are supplemental and so too are the notebooks, activity pages, pictures, and the magazines for teachers and parents.

Pictures

We won't say much about the pictures and activity pages for the Kindergarten and Primary Departments. One wishes new sets of pictures were available based on the beautiful colored illustrations of the reading books, but as yet that has not been possible. Those provided for the Kindergarten and Primary Departments are just what we have been used to and as good as we know, but we hope they will soon be better. The small illustrations in the books will not be adequate for class and departmental use. Nevertheless, we are proud that all pictures throughout the reading books are both accurate and beautiful, having been approved by archaeological historians as correct in detail.

Activity Pages

The activity pages are indeed the most disappointing feature of the new curriculum. Here we find many items that are appropriate for the public school in a land where we believe in the separation of church and state. Unless we have something that is different from what the public school teaches, and we do have, we had just as well close our church schools.

Workbooks

In the **Junior Workbook** and **Jr.-Hi Notebook** we again come to excellent examples of the new basic philosophy. For the Junior the **Workbook** is divided into three parts that are to be used to help him live as a Christian. The first section is to be detached, folded into a smaller book to fit in the Bible, and used as a book for personal worship. The materials and instructions for each week are related to current church school activities, the articles and stories in the magazine **Discovery** and in the reading book **The King Nobody Wanted.** The second section of the **Workbook** likewise detaches and folds into a smaller book to be kept with the Bible, the reading book, and the worship book. This section is called **Discoveries: Old and New.** With its directions for research it helps us learn facts about things in Jesus' day. It helps us understand the Bible. We learn specifically why Jesus said and did certain things. We are directed to study about our missions and where our benevolence moneys go. The third section is different with more ideas and suggestions for things to do.

The **Jr.-Hi Notebook** is in two sections. The first has a page for nearly every lesson on which the pupil is expected to express himself. These materials attempt to direct and stimulate growth in Christian stature. The second section is "We learn to Worship." Again there is something for nearly every lesson. Litanies, stories, prayers, dramatizations, Scripture readings, film strips, hymns, and responses are all suggested.

Magazines

To review in detail the magazines as provided for the teachers and parents in the various departments would expand this article enormously. Therefore, we shall have to confine ourselves to rather general comments. The plan of having such magazines is in keeping with the basic philosophy. Every avenue to a person's life that can be used for Christian education should be used. In this literature for the parents and teachers, there are some general articles with suggestions for the home and church school as far as respects children of the departmental age concerned.

In the first quarter's magazines the whole of the new curriculum is introduced to some extent. Parents and teachers are invited by Miss Dorothy B. Fritz to make the magazines theirs and Dr. James D. Smart, Editor-in-Chief, tells of the new curriculum as a new beginning centered in Christ.

In talking with those who have already worked in laboratory and testing schools with lesson plans incorporated in the magazines, a common criticism has dealt with the difficulty of finding and refinding specific items in each lesson. This is the case in the Junior magazine more so than in any of the others. Our old quarterlies have followed Sunday after Sunday a uniform order. Here, in the magazines the class plan is not labeled and outlined in a number of departments so that one can glance for it and be ready to follow it. Extra projects and activities are mentioned and one is referred from one page to another and at times even to a different book until one's own plan for the church school period emerges. Of course there is the advantage that this tends to familiarize the teachers (and parents too) with the whole unit under study. Yes, undoubtedly with the new materials it will take much more preparation for the teacher. We are looking at a larger subject. We are working with Life. The materials can all be fitted together to make their impact on the pupil, the teacher, the parents, the home, and the church school—and from there on to the neighborhood, community, nation, and world.

In connection with the material for each week's lesson for the teachers there is a section addressed to the parents. Parents are kept informed as to the work and activities of the children. The parents are directed in their reading. Experiences for the family are proposed —the parts for parents and children being noted. Special coming events are planned for. The superintendent is instructed for his work and plans for worship included. However, at times the worship suggestions seem to have very little connection with the subject at hand and sometimes seem beyond the age level for which they have been planned.

Minor Criticisms

Of course specific criticisms can be written of any material. On page 44 of the first issue of the Junior magazine, **Discovery**, the use of a film strip, "Bobby and Jane's Discovery" is suggested with no reference to its content. Also, in this same issue no source is given for some of the films listed on page 10. At times extraneous things seem to be dragged in—for example: the fact that Don and Polly's older brother is a scout in **Thine Is the Glory**; the fact

(Continued on page 8)

Advent

Advent turns our thoughts to the great prophets of Israel. It is commonplace to depict these men as rebels against the social injustice of their day, and as radicals in their own national historical context. It is not so often that we remember that they were also rebels within their Church. They represent rebellion against the priestly caste in their Church. They are part of a great stream, constantly renewed in the life of the Church, that ever and again reminds the Church of the need to balance its embodied organization with a deep inward and personal experience of faith. In a very true sense, these ancients were forerunners of the Reformation. For that too was not merely a protest against the too priestly religion of Rome, but a positive presentation again in history of the prophetic viewpoint.

In the Church and in the individual, this tug between the priestly conception and the prophetic one goes on. It ought to continue, for both are parts of a whole and a holy religious experience. It is tragic that in some Churches this has been historically resolved by acceptance almost wholly of one viewpoint and the consequent rejection of the other. The Roman Church is a "priestly" Church. Most Protestant Churches are "prophetic" ones. In our own Episcopal Church, the paradox has been kept. We are conscious of both priestly and prophetic strands in our history. But the pendulum seldom stands still. Some in our fellowship swing far to the priestly position. Typically, they minimize the importance of preaching the word of God, and stress the sacramental channels of grace. Others in our fellowship so emphasize the prophetic that they forget the value of the priestly in ministering to the spirit of man. We need to maintain both principles.

But Advent is particularly a time that stresses the prophetic note. It cries out for great preaching on vital themes. Let the clergy heed that call. Let the laity read once more thoughtfully the stirring messages of the prophets of Israel. Let us all remember that without the prophetic spirit in the Church, the flame of faith burns low.

Commercial Christmas

Once again we face the bitter weeks of the commercialized preparation for Christmas. Department store windows blossom with Santa Claus. Bedraggled impersonators of that much maligned character appear on our streets. Raucous loud-speakers blast out interminably the Christmas carols. Every inane radio program sprouts synthetic good will. Strange too, that the public schools, so cautious in other months to keep all religion out of their teaching, now proceed to have elaborate Christmas pageants. The pace grows faster and faster, until, tired out by bustle and rush, we come to Christmas Day not as to a great spiritual climax, but as almost a welcome end to the weeks of desperate, crowded living. Like so many secular promises, when all is complete, we are left without fulfillment. The world prepares for a Christmas it is never prepared to keep.

What can the Church do about this. Not very much. It is the price of the paganism all about us. But there are some things we can do within the Christian fellowship. We can stress Advent with its themes of preparation and judgment. We can make of this first Church season a time of quiet and refreshment in the Church, so that its peace contrasts with this madness that grips the world outside. We can plan to use the wealth of new Christmas carols in our 1940 Hymnal to escape the banality of ones spoiled by commercial repetition. We can try to teach Christian people a sense of proportion in this mad race of Christmas gifts. We can teach our children to have a Christmas creche in the home. We can provide Christmas services and devotions to be used by the family in their home. We can pray for Christian understanding of the Feast of the Nativity of our Blessed Lord.

"Armfuls Of Orchids"!

Not without envy we read in **The Constitution,** famous Atlantan newspaper, of a group of Presbyterian Churches in that city that regularly give to benovolences more than they spend upon themselves. The Central Presbyterian Church of Atlanta in the past eighteen years has given to others $579,025, while spending $490,862 for its own support. Other Atlanta Presbyterian Churches are making similar records. In the past year, First Church gave away $63,049, while using for itself $57,601. North Avenue, Druid Hills, and the First Church of Decatur had similar proud records. The reporter suggests giving these Churches "a whole armful of orchids, tied with velvet ribbon."

They deserve it! Some of us wonder why Presbyterians have such generous missionary zeal and Episcopalians so little. Can tithing be part of the answer? Perhaps our Commission on Joint Approaches to Unity might inaugerate a series of practical conversations with our Presbyterian brethren looking to the conversion of the Episcopal Church in respect to missionary giving!

The Pride Of A Righteous Nation

By REINHOLD NIEBUHR

Recently a popular magazine admonished those of us who persist in criticizing certain American policies that we ought to desist from such criticism, since it impairs the confidence of the nations who depend upon us. The thesis seemed to be that the more we claimed to be a paragon of virtue the more we would commend our cause to the rest of the world.

Actually such advice does not correspond to our experience in personal and intimate relations. We find no one more insufferable in our relations than the individual whose sense of personal virtue puts every one else in the wrong. On the other hand the "gracious" individuals to whom we turn in times of crisis are always humble spirits, who have some knowledge of the similarity between our weakness and their own.

In international relations experience teaches the same lesson. There is a very general respect for America in the whole democratic world. We have been found more resolute and less vacillating than the world expected of us. The European Recovery program proved us capable of a wiser and more foresighted statesmanship than the world had imagined.

But our friends still have misgivings about us. The Asiatic world regards our racial prejudices as typical of the pride of the white race, which they abhor and resent. We are furthermore much too wealthy to inspire the confidence of a poor continent.

The poverty-stricken Europeans have something of the same reaction. They suspect moreover that our particular brand of democracy is too libertarian to serve their purposes; and that it has this color because the wealth of our nation makes it less necessary for us to bring economic life under control for the good of society.

The respect in which we are held is therefore not unqualified. We do not increase it by pretending to a more perfect virtue than we have actually achieved. It is interesting, for instance, how quickly Europeans, who are grateful for the Marshall Plan, react critically to the American pretension that the Plan is motivated by pure generosity.

They know very well that motives of self-interest are mixed with our generosity; and they find it easier to be grateful for our virtue, if we are modest enough to admit that our virtue is not unmixed.

A special temptation to self-righteousness comes from the fact that we have been champions of freedom against tyranny twice in one generation. The evils of both of these forms of tyranny are so obvious that it is rather easy to appear virtuous by comparison.

The speeches of our public men, who extol the virtues of democracy in comparison with totalitarianism, are becoming more boring. Of course democracy is better than tyranny. Yet it may not be as good as it ought to be; and this comparison prevents it from realizing its highest potentialities.

A democracy which degenerates into mere anti-Communism may, in fact, lose most if its democratic virtues.

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THE NEW CURRICULUM

(Continued from page 6)

that a pretty girl has "yellow curls" and a straight black haired girl is "not pretty at all" as in **Growing Pains.** Better continuity could exist between the stories in **A Star Shone** even for Kindergarten children. Primaries will look at the picture of Grandfather Tobin in vain for "a large, flat package that was lying beside him" and that he gave to Doris on her birthday in **Growing Pains.**

Not all of the plans of the new curriculum can be followed at one time, but most are useable. There is more memory work than teachers can handle in even an extended school, but this provides another area where the help of the parents can be sought. Missions are presented throughout the lessons even as based on the teachings of Jesus rather than occasionally having a lesson or unit of lessons devoted entirely to such a subject. Fragmentariness still exists in the life of Christ even as it does in our Gospel records. Of course, there is the attempt to make one whole story out of His life in the Junior, Junior High, and Senior-Young People's reading books and this is a help.

Evaluation

The whole approach of the new curriculum cannot be called conservative or liberal. Particularly in the reading books, situations in which the Bible teachings could have been given are created and then the Bible statements allowed to stand for themselves—not always in the exact words of the Bible, but very nearly so. Of course there are exceptions: the reference Jesus made to the good shepherd searching for one lost sheep is transferred into an actual experience of the disciples in **Men Called Him Master** when in a storm they are crowded into a shed where a shepherd is sheltering his sheep until he discovers one is missing and goes to search for it. Jesus then uses the experience in his teaching. The curriculum is only as liberal or as conservative as you believe the Bible to be and as the individual teacher will make it.

All in all, we have a new curriculum based on today's best Christian education **philosophy.** We need to remember we are not teaching a curriculum, but Christ to the child.

Thomas A. Stone, Ph. D., is assistant minister, National Presbyterian Church, Washington, D. C., formerly Professor of Religious Education, University of Dubuque.

* * *

HOW TO START A PAROCHIAL SCHOOL

(Continued from page 4)

the school each morning and at 11:00 o'clock all our children paused for a bottle of milk. Parents paid extra for the milk. The teachers and the headmistress met frequently with the parents, fathers as well as mothers, to discuss their children and their childrens' problems. In the spring the headmistress conducted a series of weekly meetings for all the mothers. We closed the first year with all bills paid and $125.00 in the treasury.

Having made a favorable impression on the city in our first year, we reaped a rich reward and began our second year with 101 paying pupils. The attendance had more than doubled. Our present facilities are now strained to the utmost, and in two grades we have had to decline further registrations because of lack of space. Next year we will have to leave our cramped quarters and either rent a large house or build a school. We propose to add a new grade each year and then go on to a junior high school.

The starting of a school is a formidable project, but if a capable headmistress can be secured; if the parish house can be utilized; if as much as $3,000.00 can be raised for initial expenses; if five or more inspired people will accept membership on the Board of Trustees; if none but gifted and sympathetic teachers are employed, and at good salaries—a parochial school or one or more grades can be started in the average parish and its success reasonably assured.

A Page for the Family *Mrs. E. E. Osgood, Editor*

MAN BEWILDERED

The thunder rolled, and the rains came,
And 'twixt dark and dark
The lightening flared its course.
And, cowering 'gainst the rough stone wall of his cave
Was Man—his face blanched white,
Eyes open'd in wondrous fright,
With body trembling—fragile, lost
In the sea of power pounding round about.

BELIEF IN GOD

And then, as the wild night began to roll and tumble away
Far off, into the distance away and unknown, and away—
Man thought, and the more he thought,
The more did his mind grow and flower.
And the years rolled by—
Years upon years—
And 'twas then that he said to himself—
I believe.
I believe in a Maker, creator of all,
Who has formed my hills,
My world, my stars—and me
With lofty mind and genius plan
And as I try to understand
I feel His presence, close at hand
And soothed I come to be,
And happy in proximity to Him that I call God.

WHAT GOD IS LIKE

The Comforter, the Father,
The Shepherd and the Guide—
God of all before and after,
God of now—today and now.
And God of gods my maker is—
Of Truth and Beauty, Knowledge, Love,
Of worlds and lives, of time and space.
And next to Him I know my place—
I follow simply, awed—yet loving,
Active, joyous in His path.

THE SON OF GOD

But on the road of God I falter,
Stumble, wonder, turn about.
I lose my will, my power, my faith.
And turning backward from my God
I fall, and though I try again, I fail
And seeing this, God sent
His son, to raise me up
To help me on, to teach me,
Show me His own way
That I might follow day by day.
God's son was Jesus Saviour called.
He suffered death that I might
Live forever with my God.

THE SPIRIT OF GOD

The Saviour gave to me God's grace,
I needed but to see His face
To find it there, and know
The spirit of our Father.

MAN WITH FAITH

I feel as though, from what I've thought
I've grown, for now 'tis scarce
I heed the bellow of
The thunderstorm, though once it was
That its dread mystery
Haunted, crazed, and struck me dumb.
And yet for all my cool oblivion now,
I know but little more, and it could be
Even less than I did once. Primeval Man
I was, and was I not closer then
To Him who set me here afresh?
From whence came I then and what did I know?
I know now, now. Yet still I strive
Along the way the God I've found
Has shown me, with His son
And by my faith which is their Holy Spirit,
My faith lives on, I like to think
I've tilled at least one tiny
Corner of the field, and
Have sown seeds and watched them sprout and grow.
And thus I hope
To see it cultivated, all and all—
The span of God's great plan
For me and every man
To freely share and sharing cherish
In a bond of fellowship with our God forever.

EPILOGUE

The Touch of the Maker
The pebbles on a dusty yellow road
That winds its way through meadows green with spring,
The lazy butterfly, the common toad
Who has no care for what the day may bring.
A song, a jest, a swallow on the wing,
The ticking of a clock, the rain, a tree
Whose bended bough doth bear a children's swing,
A friendly hearth, the smell of sand and sea,
The gentle kiss of breezes warm and free,
Amens, familiar footsteps, fireflies,
Imagination, fancy, mirth and glee,
The smiling lines that crinkle 'round old eyes—
All these are mine created for my love,
And I give thanks for them to Him above.

MARGARET HEWES CRAIGHILL
Class XII
St. Catherine's School
Richmond, Virginia.

June, 1948.

PRAYER BOOK PAGE BY PAGE

CL.

The Advent Season. Just as the great festival of Easter is preceded by the fast of Lent, so the Advent fast leads up to the festival of Christmas, but in this case neither the festival nor the fast is of as ancient practice as in the Lenten-Easter season.

As we shall see in the consideration of Christmas it has not nearly the antiquity of Easter in the Christian Calendar, consequently the fixing of the preceding fast was more arbitrary, and a matter of church administration.

The first mention of this season is not found until the sixth century. Then it was fixed to correspond with Lent, and to run for forty days, beginning with St. Martin's Day, which is the eleventh of November, and this is still the practice in the eastern church, although now for several hundred years the fasting period in the Anglican, Lutheran and Roman Catholic Churches has begun with the first Sunday in Advent, which is considered the New Year's Day of the Church Year.

The season is not kept so rigourously in the Protestant branches of the Church as it is in the Roman Church, and is observed more as an opportunity for emphasizing and considering the second coming of Christ in leading up to the celebration of His first coming.

In ancient times there were interesting customs associated with this season, and some of them still prevail. In Normandy, for instance, children under twelve years old are employed to run through the fields with lighted torches setting fire to bundles of straw, and thus it is believed driving out such vermin as are likely to damage the crops, so purifying the fields as we should prepare ourselves for the second coming of Christ. Also in the Italian cities bagpipe players go through the streets playing before the shrines to the Holy Mother in the last days of Advent; because there is an old, but probably unfounded, tradition that the shepherds played on their pipes when they went to the manger on the first Christmas Eve, after hearing the angelic choir in the fields.

R. CARY MONTAGUE.

* * *

Let naught trouble thee;
Let naught frighten thee;
All things pass.
God alone changeth not.
Patience can do all things.
Whoever has God, has everything.
God alone sufficeth.
—St. Theresa.

"CHURCH AND HOME IN A DISORDERED WORLD"

Theme of National Conference of Federal Council

Cincinnati, O.—A national conference on home and church, under interdenominational auspices, to study the educational and spiritual foundations for marriage and the family and other problems was held at Cincinnati, Nov. 29-30.

More than 250 church leaders from all sections of the United States attended the conference which preceded the opening of the biennial meeting of the Federal Council of Churches on Dec. 1.

"The Church and Home in a Disordered World" is the theme of the National Conference on Home and Church, which is held under the auspices of the Intercouncil Committee on Christian Family Life.

The chairman of the committee is Dr. Leland Foster Wood, secretary of the Commission on Marriage and the Home, the Federal Council of Churches of Christ in America. The purpose of the conference, which follows up the National Conference on Family Life held last May in Washington, was outlined by Dr. Wood.

"It will study basic and continuing problems such as the educational and spiritual significance of the family; ways of using the resources of family life for more effective Christian training, sounder educational and spiritual foundations for marriage and family life, the place of the church and its leaders in the movement for counseling in family relationships and major factors of program and strategy in building family life through the churches."

* * *

BISHOP HARRIS VISITOR TO SCHOOL

Sewanee, Tenn.—"The Task of Christianity is not merely to transform the isolated man, but to transform also the society in which he must live," stated the Rt. Rev. Bravid Washington Harris, missionary bishop to Liberia and outstanding visitor on Nov. 2 to the assembled students and faculty of the School of Theology. He further pointed to the ineffectiveness of money in relieving the world situation and asserted, "It is absurd to think that we can stop communism, which is a philosophy of life, with money alone."

On a vacation leave in this country since September 1, the Rt. Rev. Dr. Harris will have completed a travel mission for the National Council before he returns to Liberia by Christmas. He visited the University of the South on a trip to St. Andrew's School, several miles from the University domain. Bishop of Liberia since 1945, he holds a B. D. degree from Bishop Payne Divinity School and a D. D. degree from Virginia Theological School. Prior to his consecration, he was Archdeacon for colored work in the Diocese of Southern Virginia.

In outlining the task ahead for the Christian Church, Bishop Harris pointed out that in such places as China, India, Africa, and South America conditions are optimum for making them seedbeds of communism, although in North America this was not true because of our high standard of living. "But", he said, "we are up against the rapid spread of communism in all parts of the world, and the major responsibility rests with us of this country to fight it not with money, but to implement the communistic philosophy with the Christian philosophy of life—and that on an international scale. If the church can train the leadership of the country, then it will have a lot to say about what kind of country it will be. Our job in the church is not only to save men's souls, but to save the whole man."

* * *

1,417 FAMILIES REACHED BY "CHURCH SCHOOL BY MAIL"

Billings, Mont.—"The Church School by Mail" was the subject of a conference held here under sponsorship of the Sixth Province Department of Christian Education.

From the Mountain Mission By Mail, developed by Mrs. Amy Little in New Hampshire, through southern, midwestern and western states, the plan has met with marked success. Long distances make regular church attendance impossible for many isolated families, just as does lack of clergy. The conference agreed that in spite of these difficulties, receiving regular lessons, special cards, Christmas and birthday remembrances, with occasional visits from the nearest clergyman, the archdeacon, the bishop and the director of the Church School by Mail keeps these families within the Church, no matter how isolated they may be.

Referred to as "perhaps one of the most successful of these schools" was the one in Colorado where Mrs. Sallie Boyd has an enrollment of 1,417 families and 635 children this year. The Rev. A. M. Lukens has been appointed rural dean for "The Bishop's Scattered Congregation." Children are prepared for baptism and confirmation by instruction received through the mail, and special services are held for them.

In addition to instructions for children, other techniques have been developed. In South Carolina a Church School Teachers' Institute by Mail reaches 100 or more teachers monthly. An Altar Guild in that diocese sends study material regularly to 150 girls. In Massachusetts the well known "Home Prayers," developed by the Rev. Allen W. Clark, has extended its circulation so that it goes to all parts of the country. It is a printed bulletin containing a sermonette and a service of worship, intended for shut-ins and isolated people.

The National Council's Division of Domestic Missions has in process a booklet summarizing the various methods and course materials for the Church School by Mail.

* * *

SOMETHING TO BE DONE

Dr. Pepper Appeals to Church Members For DP's

New York, N. Y.—The Rev. Dr. Almon R. Pepper, director of the National Council's Department of Christian Social Relations, has written to the bishops, to chairmen of diocesan departments of social relations, and to social relations chairmen of diocesan branches of the Woman's Auxiliary, on the subject of resettlement of displaced persons.

It is pointed out that there is work to be done in securing locally resettlement opportunities for displaced persons; that the required blanks may be had from the national Department at 281 Fourth Ave., New York 10, N. Y.; and that blanks, when filled, are to be returned to the Department, not to Church World Service. The Department of Christian Social Relations of the National Council will sponsor the applications for admission to Church World Service.

A parish priest may act as the certifying agent for an individual opportunity (for employment and housing).

"If you know of any people in your diocese who have relatives eligible for entry under this program, they may use the blank supplied for that purpose. Priority is given to such applications."

Dr. Pepper's letter indicated that there is something to be done in this matter by every Church member, and as full information and application blanks are now distributed through the dioceses, details may be had by inquiry of any diocesan department of Christian social relations, or social relations chairman of the diocesan Woman's Auxiliary.

Dr. Pepper reported that some applications have been received already, and

pointed out that there are displaced persons who are possessed of trades and skills much needed in this country. Also that there are people from agricultural areas, who need to be placed in similar areas here, where their knowledge and experience may be utilized to best advantage of themselves and their new communities.

* * *

CHURCH GROUP DECRIES OUSTER OF DOCTORS

Boston, Mass. — The Massachusetts Council of Churches, representing seven Protestant denominations and about 70 local councils, yesterday went on record as "vigorously protesting" the action of the Farren Memorial Hospital, Montague City, Mass., in dropping four doctors from its staff because they supported the so-called birth control referendum.

The Council unanimously adopted a resolution of protest at its 15th annual convention in the Second Congregational Church, West Newton. The resolution was introduced by the Rev. Dr. Gardiner M. Day, rector of Christ Church, Cambridge.

Violates Liberty

Dr. Day said the action of the Montague City Hospital "like that taken by Mercy Hospital in Springfield a year ago is in direct violation of the principle of American liberty that every citizen has the right to hold and express his political opinions without intimidation or interference."

The four doctors said by Dr. Day to have been dropped for their support of the planned parenthood referendum at the election Nov. 2 were Drs. Merritt B. Low, Milton M. Sisson, Alexander S. Nadas and Perrin Freeman.

Another resolution adopted favored increased appropriations of public money for state hospitals for mental care, supporting the program of Dr. Clifton T. Perkins, state commissioner of mental health.

The convention also adopted a resolution pledging support to President Truman's civil rights program, reaffirmed its stand of a year ago against universal military training, favored curtailment of gambling and called upon ministers and laymen of the 2,000 Protestant churches in Massachusetts to combat "the sale of certain vicious comic magazines and improper radio and motion picture programs."

* * *

RELIGIOUS CHRISTMAS CARDS GAINING IN POPULARITY

New York, N. Y.—A steadily widening post-war demand for Christmas cards with reverent themes is reported by greeting card publishers. More than 150,000,000 religious Christmas cards—the largest number ever published—will be exchanged in the U. S. during the forthcoming Holy Season, it is estimated.

REV. GIRAULT JONES ACCEPTS ELECTION

New Orleans, La.—The Rev. Girault M. Jones, rector of St. Andrew's Church, New Orleans, has announced his acceptance of election to be the Bishop of Louisiana. Bishop-elect Jones was elected bishop at the special convention of the diocese which met at Christ Church Cathedral, November 17.

CURRICULUM DEVELOPMENT PROJECT LOCATED AT SEABURY HOUSE

New York, N. Y.—The curriculum development project of the Episcopal Church has been launched in a new office at Seabury House, Greenwich, Conn. Plans for this step have been developing since early in the year when the Rev. Canon V. O. Ward, Canon Chancellor of Grace Cathedral, San Francisco, and director of Christian Education for the diocese of California was chosen to be editor-in-chief of new curriculum publications. He began work June 1. Seabury House was chosen for the base of operations because of the overcrowded conditions at the Church Missions House in New York City. The new location affords room for expansion as the project develops.

The editorial staff consists of the editor-in-chief and one associate editor, Mrs. Dora P. Chaplin and two secretaries, Miss Elizabeth Higginson and Mrs. Joseph R. Lockwood. Another full time associate editor, a priest, to be in charge of producing materials for adolescents, will be added to the staff in the near future. Later an assistant editor, a corps of part-time consultants and additional secretarial help will be employed.

By resolution at the last meeting of the National Council the curriculum development project will proceed under the direction of a new editorial board which will be responsible to the Department of Christian Education. The professional editorial staff is a creation of this board.

Years of research planning and writing are necessary before new lesson materials can be produced. Despite this fact definite steps in the execution of the mandate of the Church have been taken. A manual of instruction, outlining the lore, the faith and the practice of the Church on an adult level is in process of preparation. New plans for teacher training and for stimulating family religion are under way. Specifications for the new curriculum have been worked out. An extensive research into the religious comprehension and learning processes of children is in the process of organization. Such steps involving the goals and the philosophy of the Christian education program of the Church are crucial. They can and are being taken while the Church finds ways and means of financing the production of the new curriculum.

Communications concerning the new curriculum should be addressed to P. O. Box 928, Greenwich, Conn.

* * *

PEOPLE OF ALL COMMUNIONS INVITED

Detroit, Mich.—For the purpose of bringing the teachings of the Christian faith to bear on the every-day problems of the times, and pointing out some means whereby this faith may be made relevant and practical, a series of lectures and discussions will be held at St. Paul's Cathedral, from 5 to 6 P. M. each Sunday, beginning November 14.

The meetings will be held in the lounge in the Cathedral House, and are open to the public. Cathedral authorities state, "Any one, of whatever creed or color, is invited to attend, to learn the position of our Church on the timely questions of our day. We particularly invite people of other Communions to join in this educational program."

At the first meeting, the Rt. Rev. Richard S. Emrich, bishop of the Diocese of Michigan, will discuss "The Church's Teaching on Distinguishing the Difference between Right and Wrong." Other teachings of the Church will be taken up by Bishop Emrich at subsequent lectures.

The Rt. Rev. Russell S. Hubbard, suffragan bishop of the diocese, will lecture during the month of December on the Christian Sacraments, and the Church's teaching concerning them.

During January, the Rev. Francis O Ayers, Jr., of "Parishfield," Brighton, the new retreat and conference center in the Diocese of Michigan, will give a series of lectures on a subject to be announced later.

Other capable and interesting speakers will give lectures through Lent and Easter. It is hoped that this project may develop into a year-round discussion group.

* * *

UNITED STEWARDSHIP COUNCIL ELECT OFFICERS

Kansas City, Mo.—Meeting here, the United Stewardship Council elected Dr. Paul H. Conrad, New York, secretary of stewardship, Northern Baptist Convention, as president, James E. Whitney, New York, assistant treasurer of the National Council of the Episcopal Church, vice-president, and Dr. Harry S. Myers, Hillsdale, Mich., secretary-treasurer.

The Council is composed of 28 non-Roman churches in Canada and the United States.

Elections were just prior to the close of the three-day annual meeting.

Personal Notes

APPOINTMENTS ACCEPTED

The Rev. Paul J. Chekpa, formerly associate priest of Corn Creek Mission, with residence at Allen ,S. D., has accepted a call to be associate priest of Rosebud Mission with residence at Parmelee, S. D.

The Rev. James A. Doubleday, assistant minister in St. George's Church, New York, will be the locum tenens at St. John's Church, Youngstown, Ohio, during the leave of absence of the rector, and will assume his duties there January 5, 1949.

The Rev. Henry W. Heaton has resigned as rector of historic Aquia Church, in Stafford County, Va., and accepted the vicarship of two churches in Wyoming. His resignation will become effective December 31.

The Rev. Wayne L. Johnson, formerly priestt-in-charge of St. Paul's Church, Brookings, S. D., will be curate of St. John's Church, Decatur, Ill., after December 1.

The Rev. John R. Kittenger, formerly vicar of St. Paul's Church, Marfa, Tex., will be priest-in-charge of St. Paul's Church, Brookings, S. D., after December 1.

The Rev. Artuhr L. Kenyon, rector of St. James' Church, Bucyrus, Ohio, will become the rector of Trinity Church, Findlay, Ohio, on November 25, 1948,

The Rev. John R. Pattie, rector of the Church of the Ascension, Lakewood, Ohio, will become the rector of St. Christopher's-by-the-River, Gates Mills, Ohio, January 15, 1949.

The Rev. Gordon Matthews, for the past five and a half years Executive Secretary of the Diocese of Michigan, was elected by the Cathedral vestry as tn Honorary Canon of St. Paul's Cathedral, Detroit, the first to be so chosen under the new resolutions of the vestry governing the election of Honorary Canons. In the past, Honorary Canons have all been clergymen formerly associated with the Cathedral in some capacity.

The Rev. Francis John Pryor, III, rector of the Church of our Saviour,

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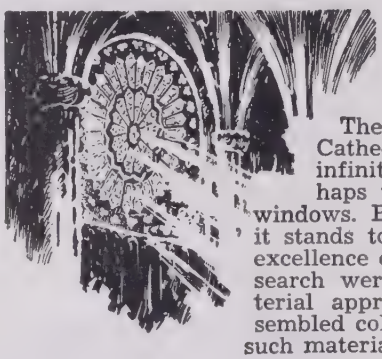

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North Platte, Nebraska, has accepted his election as Dean of Calvary Cathedral, Sioux Falls, S. Dak. He will begin his new duties on the first Sunday in January.

The Rev. Mr. Pryor was born in Philadelphia and is a graduate of the Episcopal Academy, Overbrook, Penn.; Trinity College, Hartford, Conn., and the Berkeley Divinity School, New Haven, Conn.

His entire ministry has been spent in Nebraska, as priest in charge of St. Elizabeth's Church, Holdredge, and adjacent missions, and as rector of the Church of our Saviour in North Platte.

From 1943 to 1946 he served as Army Chaplain in World War II.

The Rev. Cyril C. Rouillard, formerly associate priest of Rosebud Mission, Parmelee, S. D., has been priest-in-charge of Kankton Mission, S. D., since November 11, with residence at Greenwood, S. D.

Mr. ad Mrs. George M. Van Sant will sail for Shanghai in late November. Mr. Van Sant is to teach in one of the church schools for boys in Shanghai.

Mr. Van Sant is the son of Dr. and Mrs. Edward R. Van Sant of the Hankow Mission. He is a member of the Pinkney Memorial Church, Hyattsville, Md. A graduate of St. John's College, Annapolis, Md., he has had opportunity to see something of life in China, having spent a year there while serving with the United States Marine Corps.

ORDINATIONS

The Rev. Lee Graham, Jr., was ordained to the priesthood by Rt. Rev. Hamilton West, bishop coadjutor of Florida on November 21 in St. James' Church, Port St. Joe, Florida. The sermon was preached by Rt. Rev. Frank A. Juhan, D. D., bishop of Florida. Mr. Graham was presented by the Rev. Thomas D. Byrne. Litany was read by Rev. Raymond E. MacBlain. Rev. Graham will continue as priest in charge of St. James Church, Port St. Joe, Fla.

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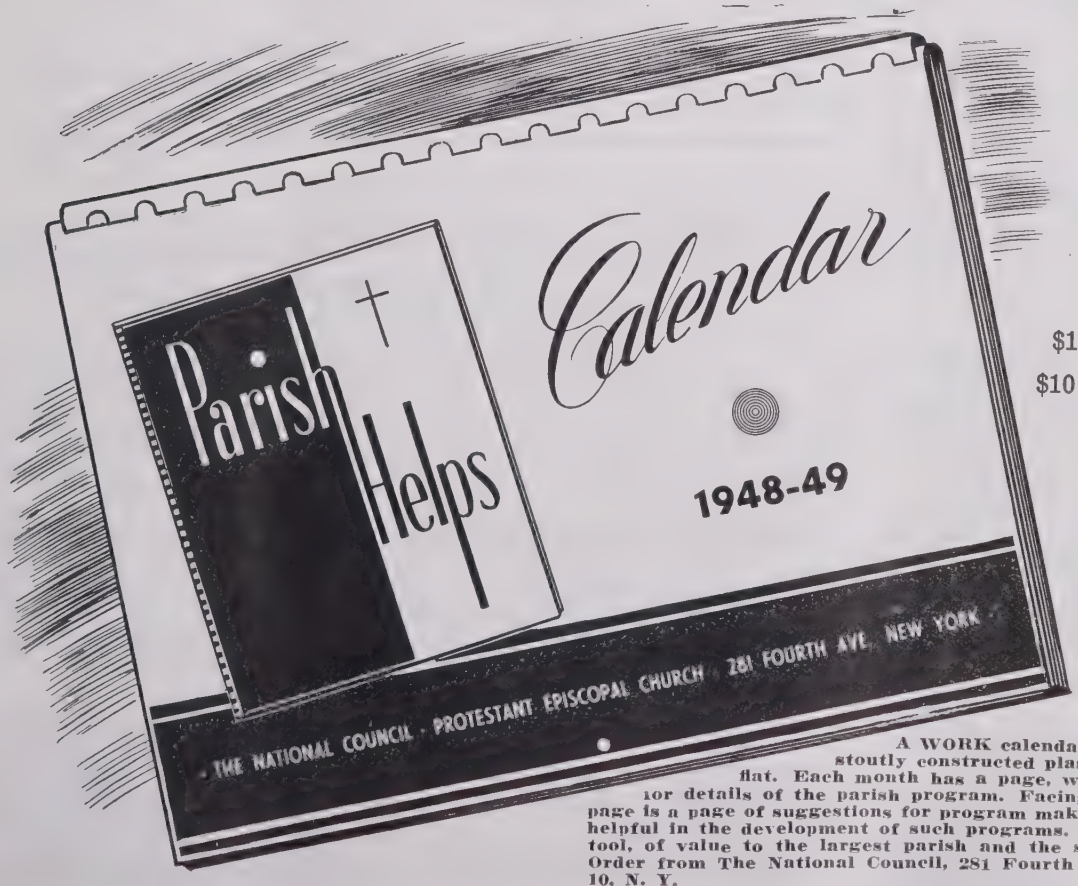

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DEATHS

REV. HUNTER LEWIS

The Rev. Hunter Lewis, vicar of St. James' Church, Mesilla Park, N. M., and pioneer missionary in the lower Rio Grande Valley, died in El Paso, Texas, on November 13 at the age of 79 after a brief illness. At the time of his death, Mr. Lewis was the senior priest in service in the district of New Mexico and Southwest Texas. The funeral service was conducted at Mesilla Park on November 17 by Bishop Stoney, assisted by the Rev. Malcolm N. Twiss of St. Alban's Church, El Paso.

Surviving are one son, Hunter W. Lewis, and five daughters.

Mr. Lewis was born in Powhatan County, Va., in 1869, the son of Henry Howell Lewis and Sarah Robinson (Clegg). He attended the Episcopal High School and the Virginia Theological Seminary. He was a tutor and taught school until his ordination in 1904, when his first charge was the Church of the Holy Communion, Yoakum, Texas. In 1905 he accepted charge of St. James' Church, Mesilla Park, N. M., and a mission field at times covering over 3,000 square miles and a total of eighteen congregations organized or served by him. Affectionately known as "Preacher" to thousands in the area which he served for 43 years, he was the last of the circuit-riding parsons in that area, traveling by public conveyance or hitch-hiking to cover his enormous field and knitting caps for babies be baptized. In 1941 he officially retired, but continued to give oversight at Mesilla Park and nearby stations until a few weeks before his death. He was student pastor to several generations at the New Mexico A. & M. College, and baptized scores of the children and grandchildren of former students there.

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SEAMAN'S CHURCH INSTITUTE

(Continued from page 2)

open then and there for inspection, for it gave us a chance to see quickly what was in store for the lads. The strain of driving home in the blinding rain and darkness without the consolation of seeing the contents of the gift box would have been bad. As it was we "hashed" back to Hamburg triumphantly singing the praises of the S. C. I."

From all over the world letters come, from Africa, Alaska, from the Pacific, the Atlantic, from Labrador, South America and Europe—from seamen of all races and creeds. As John Oxenham so beautifully expresses it: "In Christ there is no East or West, in Him no North or South, but one great fellowship of man throughout the whole wide earth." It is your response to this letter which will enable us to spread

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It is suggested that articles be wrapped separately before placing them in the box, as it adds much to the pleasure of opening them, also that the box itself be wrapped in Christmas paper and securely fastened with ribbon or Christmas seals. **Please avoid sticky candy or perishable fruits. On the outside of the box please attach a card with a list of the articles in your Christmas package.**

Chose about twelve of the items listed below:

Playing cards, billfold, cigarettes or pipe and tobacco, fountain pen, soapbox and soap, gloves, notebook and calendar, belt or suspender, candy, hunting knife, key ring, checkers, book, comb, shoebrush and paste, clothesbrush, handkerchiefs, metal mirror, flashlight and batteries, automatic lighter, garters, package notepaper and envelopes, postcards, nuts, harmonica, pocket knife, ocarina.

If you are unable to fill a box personally, a check or money order for $3.00 will pay for having a box filled and wrapped in your name.

Note: If the donor desires a word of thanks from the seaman receiving the Christmas box, a self-addressed postcard may be enclosed. This is especially suggested where children are filling the boxes.

Detach and return to Seamen's Church Institute of New York, 25 South Street, New York 4, N. Y.

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The
Southern Churchman
December 11, 1948

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School of the Pacific
2457 Ridge Rd
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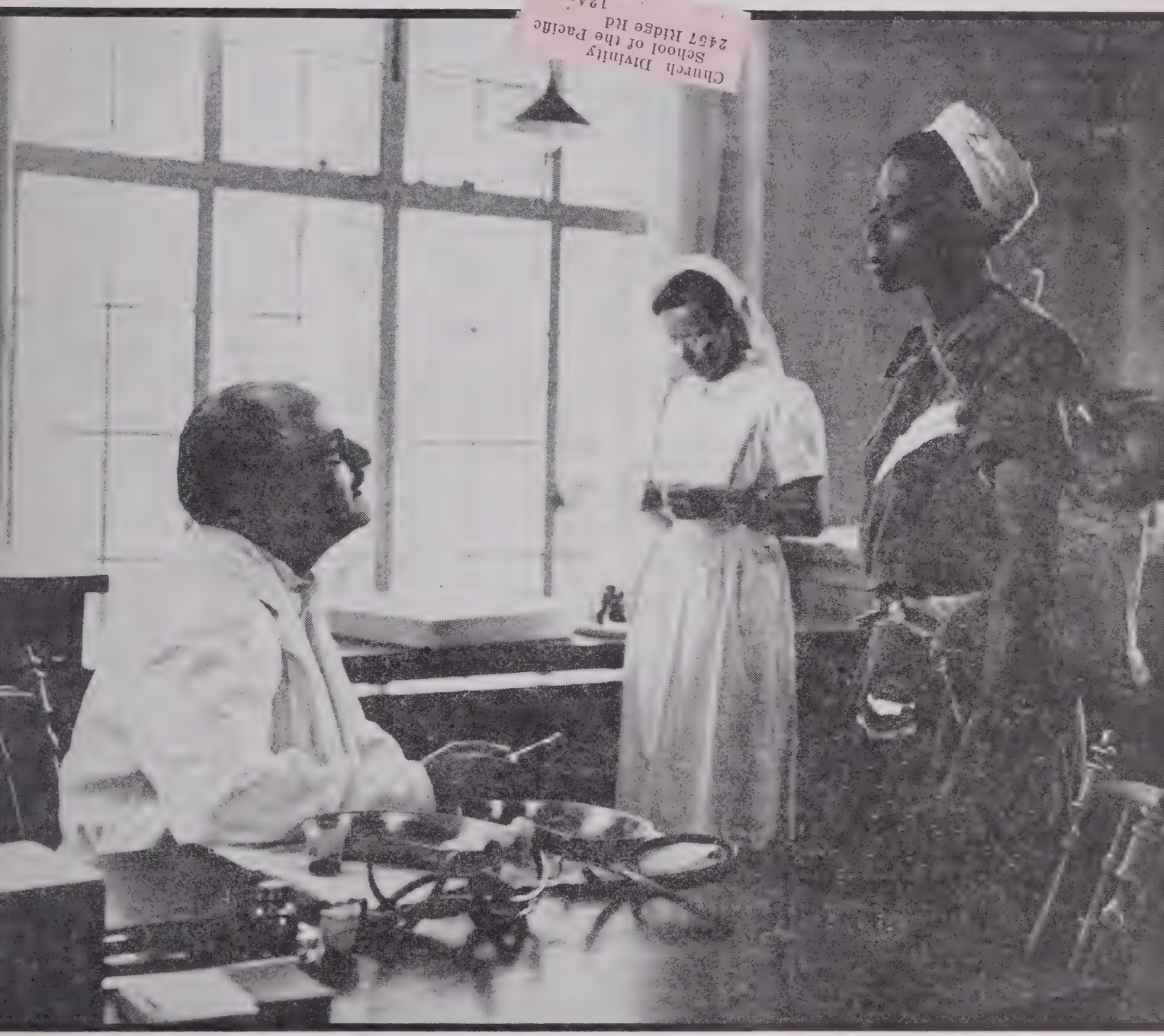

A missionary doctor of the mission station maintained at Mnene in Southern Rhodesia gives medical advice to a native mother and child in a scene from "I Am With You," feature-length motion picture filmed in Africa by the Church of Sweden and Studio films, leading Swedish producers of theatrical films. The picture is being released for church and similar showings in this country by The Religious Film Association. A large New York cast was employed to make a lip-synchronized English sound-track.

Post Haste . . .

COMPELLED TO ANSWER

Sir: In every medical college a human brain is taken from a skull and examined. A place in the front less than a cubic inch in size is seen to be the place where all afferent nerves meet, and from which all efferent nerves go out, and also where all thinking is done. Our five senses deliver their reports to this place by means of the nerve vibrations of these afferent nerves. By means of nerve vibrations of the efferent nerves orders are sent to the muscles, etc. What the orders shall be is determined by vibrating nerves that are seated in that place in the brain.

There are 5 billion cells in that little place in the brain. We are born with these cells and die possessing those very cells. Other cells of our bodies live and die at intervals but not these cells. Now, who or what interprets the vibrations and does the thinking? It is Sciene that tells us all but that, and must admit that the interpreter belongs to the spiritual world of which it has heard time and again, for Neandertal man and Homo Sapiens believed in a world of spirits, the savages of islands and continents worshipped "The Great Spirit," the ancient civilized peoples built temples in honor of their gods, and the thinker in everybody's head had as one of its chief faculties—aspiration that looked ever to the heavens.

Science, compelled to answer, does so by confirming the existence of two worlds—the material and the spiritual, and it may suggest that the unchanging cells are the foundation of our recognition of individuality.

ROBERT W. BARNWELL, SR.
Florence, S. C.

* * *

CAN NOT AGREE

Sir: I cannot agree with Leslie Glenn about the Church Radio Broadcasts. It has seemed to me that in such celebrated scenes the power and beauty of the original play is greatly lessened; besides all that is lost when a play which was written to be seen as well as heard, is presented on the air.

But if to some these plays really do present "God through art," it seems to me more relevant to use them to encourage the hearers to go to the theater, rather than to church, where usually, sad to say, there is all too little of art, and why should these plays send anyone to the Episcopal Church?

I feel that aside from the shocking expense of the programs, a great opportunity has been lost. When I first heard of them I hoped that our rich Anglican past would be presented to the public—"Murder in the Cathedral," a drama of Glastonbury, of Iona, the Canterbury Pilgrims, Dramas of Alaska and of Haiti—there is plenty of material in the stories of our missionaries and Sir William Drake in San Francisco Bay.

Most Episcopalians have little appreciation of what we are or why. We really have reservoirs of culture in our church, but the "big business" at 281 does not seem to know this.

MILDRED WHITNEY STILLMAN.
Cornwall-on-Hudson, N. Y.

* * *

ARCHDEACON NEVE

Sir: The passing of Archdeacon Neve, one of the most industrious and effective missionaries this Church has ever had, awakens recollections which I hope will be of interest to at least some of those who read the Southern Churchman.

My grandfather, Colonel George W. Kinsolving of Temple Hill near Mechums River Station on the C. and O. Railroad, built the Episcopal church at Ivy chiefly with his own funds. He kept it open as a lay reader while they were without a minister and was also a vestryman at North Garden.

Although he had warm friends in the faculty of the University of Virginia, because of the skepticism characterizing that institution, he sent an only son, Ovid, by stagecoach four hundred miles over the mountains to Gambier, Ohio, in order that the boy might come under the influence of the great evangelical preacher, McIlvaine, who had just been elected Bishop of Ohio. While at Kenyon College the boy was soundly converted under the preaching of Bishop McIlvaine and at once began a beautiful ministry among his fellow-students, including Rutherford B. Hayes and Guy M. Bryan. Young Kinsolving had little sympathy with the type of Puritanism which was much in evidence at that time in Virginia and Ohio. Bishop Meade never mentioned the service rendered the Church by George W. Kinsolving in his book, Old Churches and Families in Virginia. However, more descendants of George W. Kinsolving have served in the ministry of the Episcopal Church than any other layman of his period.

Mr. Neve always appreciated the start given the Episcopal Church at Ivy by Colonel Kinsolving, and frequently referred to it in letters to me. For more than twenty-five years I had the privilege of contributing to the noble work among the mountain people carried on by Archdeacon Neve. Perhaps there is nothing quite equal to it in the missionary annals of our Church in the domestic field. I count it a privilege to pay my humble tribute to this godly

(Continued on page 14.)

THE SOUTHERN CHURCHMAN

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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DECEMBER

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18, Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

* * *

THE THIRD SUNDAY IN ADVENT

The Collect

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who liveth and reignest with the Father and the Holy Spirit ever one God, world without end. Amen.

Vol. CXIV No. 50

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Lambeth and Church Union

By REV. C. S. MILFORD, LONDON, ENGLAND

This article is being published simultaneously by "The Record" in England, and "The Southern Churchman," in America.

There can be no doubt that in the sphere of Church Union there has been something of a reaction from the optimism which prevailed from 1920 to 1930 and was reflected in the Lambeth Conferences of those years. This is of course part of the general change of mental climate which is apparent in almost every department of life. This change was naturally reflected in the Lambeth Conference of 1948. And for that reason we should be all the more thankful that the impetus given in 1920 has borne concrete fruit in South India, and thus presented the bishops with a fait accompli. In the introduction to their report the Committee on the Unity of the Church say "there is one factor in the situation in 1948 which is wholly new, and which by its very nature has altered the entire perspective. For the first time since the great division of Christendom into Catholic and Protestant Churches an act of reunion between these two traditions has happened."

Evangelicals must certainly welcome the warmth of the statements about S. India: the very explicit encouragement to Anglicans to continue to join and to help the Church there; and the clear reaffirmations of the resolution of 1930 that no Anglican church should be established within the area of the C. S. I., in spite of the difficult situation in Nandyal.

There will of course be great and justified disappointment that the bishops could not unanimously recommend the immediate recognition of presbyters ordained in the C. S. I. Even here however there is some ground for satisfaction in the reasons given by the minority, namely that "there has not yet been time for the fruits of the union to be fully experienced and for the character of the Church of South India in its new corporate life to become apparent." This is further amplified in the section on general principles as follows: "The ministry is, in our view, an organ of Christ in His Body and can only function healthily in the Body. None of us hold that tactual succession and correct formulae of ordination can guarantee a true and effectual episcopate or presbyterate apart from the faith and corporate life in which they are set. This is a distinct change of emphasis from that of "The Apostolic Ministry," and represents a position very much more acceptable to evangelicals. As the Bishop of Derby's Committee said, there is no reason to suspect the C. S. I. of any unorthodox intentions; and if the above condition is sincerely applied then there does indeed seem to be good hope that the new presbyters and bishops may soon be fully acepted. There is in particular no reason to think that the C. S. I. will not consider very sympathetically and seriously the first two of the amendments suggested by the Derby Committee and endorsed by the bishops; namely that the statement on the Faith of the Church should be redrafted so as to make clearer the acceptance of the Historic Faith; and that the statement on the Sacraments be freed from certain ambiguities.

On certain other counts however there must be a lurking doubt whether such doctrinal changes and a satisfactory growing together of the Church will necessarily lead to recognition of its ministry by all Anglicans. For there is another difficulty which undoubtedly exists though it can only be read between the lines of the Report. If presbyters from S. India are accepted and allowed to minister in Anglican Churches, will a condition be made that they must not minister with similar freedom in the other "parent" churches? As will be suggested below, this is closely bound up with one of the most important long-term issues. But it cannot be postponed for the future only, since in a slightly different form it is a problem which is already actually arising in the case of ex-Anglicans in S. India. One bishop has already stated that a condition of their ministering in his diocese would be that they should undertake not to minister in any church of another denomination.

There is in fact an inconsistency over this matter in the Report, which was perhaps inevitable but is none the less significant. In Section IIIA of this report the Committee state "The first and dominant concern which we would record regarding all schemes for corporate union is that the resulting united Church should be such as could be in full communion with all its parent Churches." There can be no doubt whatever that this is the firm intention of all the non-Anglicans who are actually engaged in such negotiations; and the non-Anglicans in S. India would never have entered into the union if they suspected for a moment that it would in any way interrupt their fellowship with their "parent" Churches.

On the other hand, points 5 and 6 of the **desiderata** named by the Derby Committee and endorsed by the Lambeth Committee are as follows:

"There should be a reconsideration of the ultimate relation of the C. S. I. to other Churches not episcopally ordered."

"There should be a satisfactory clarification of the circumstances, if any, in which non-episcopally ordained ministers may continue to exercise ministry in the C. S. I. at the conclusion of the interim period."

It would seem that the bishops have said in effect "Ideally we would like to see you in relations of full fellowship both with us and with your other Parent Churches; but in practice you will have to choose between us and them." It is to be noted that these two points in the Derby Committee's suggestions do not refer, like some of the others, to changes made in the Scheme since 1930. Rather it would seem that the bishops in 1948 have been less ready than they were in 1930 to leave these difficult problems for the future to settle—partly no doubt because the union has now been actually inaugurated, and partly perhaps because there is less optimism now than then about any rapid progress towards reunion at home.

With regard to those already ordained before the union, the problem is not so obstinate. Presbyters in S. India who are not episcopally ordained are not likely to resent the decision that they will not in virtue of the union gain any privileges in the Anglican Communion which they did not possess before. And similarly ex-Anglicans in S. India should not object if they are asked when they

are outside that area to refrain from receiving Communion or ministering in Methodist, Presbyterian and Congregational Churches except on special occasions. No doubt many of them will find it painful to accept such a restraint if it is asked of them; but there is an obvious difference between recognition of the Orders within the C. S. I. of presbyters not episcopally ordained, and doing so in areas where there is no immediate prospect even, of organic union.

But what of those ordained since September, 1947? For the moment it may still in theory be possible to distinguish these as ex-Anglicans, ex-Methodists, etc., according to their up-bringing. But in proportion as the Church really grows together this will become increasingly unreal; and future presbyters will be put in an impossible position if they have to chose, when they move anywhere outside S. India, to be in communion with either Anglicans or non-Anglicans but not with both. This is of course only a reflex of the fundamental differences in theological attitudes among Anglicans themselves, which is clearly faced by the bishops on p. 50 of the Report: but it is well that we should recognize that it is not only a question of "ultimate" relations, but will lead to practical problems in the fairly near future.

The Lambeth findings give another cause for anxiety about the future. The Committee on the Unity of the Church, while welcoming South India as a **fait accompli,** make it abundantly clear that they greatly prefer the Ceylon scheme, and hope that this will be taken as the model for the future. This is very understandable, for the Ceylon scheme is in two obvious ways much easier for Anglicans to accept. The statement on the Faith of the Church more clearly safeguards tradition. As mentioned above, it may not be difficult for S. India to come into line in this respect. But the other difference is more important. Ceylon provides for a unified episcopal ministry from the start, and thus obviates the interim period. The act by which the Ministry will be unified is deliberately not labelled supplemental ordination, but it is a sacramental act, in which the bishop of each diocese, already consecrated by three bishops from outside Ceylon, will lay his hands on the heads of all the presbyters of his diocese.

Most Anglicans would certainly welcome such a plan as the model for other union schemes; though there are some even among Anglicans who regard South India as theologically sounder, just because it involves a clearer acceptance of non-episcopal orders and a recognition that we insist on episcopacy because it is our rule of order and not because of our doctrine of grace. But what of the other negotiating bodies? Proposals for supplemental ordination were again and again considered in S. India and given up because they were unacceptable to non-Anglicans. It is true that the Ceylon method, by avoiding the term supplemental ordination, has won acceptance by the joint committees both in Ceylon and in N. India. And since the Lambeth Conference the C. S. I. has appointed a small panel of theologians to examine the whole question afresh. But there is as yet little sign that the Presbyterians will accept such a plan. The only Presbyterians in Ceylon are a small Dutch Reformed body, and they are reported to be standing aside; while one of the leading Presbyterian theologians at the "Round Table Conference" in N. India dissented from the unification proposal there. And Bishop Newbigin in his book, "The Reunion of the Church," argues very strongly in favor of the S. India method as the only right one. The Presbyterians hold a very definite theology of Orders, and insist that their ordination is real and valid and must be recognized as such.

The actual words of the Committee are: "The unification of the ministry in a form satisfactory to all the bodies concerned, at the inauguration of the union or as soon as possible thereafter, is likely to be a prerequisite to success in all future proposals designed to secure the reunion of the Churches."

The Church Times commentator noted with satisfaction that in this Lambeth Report there is no mention of "real" ministries, that the bishops had freed themselves from the influence of Headlam and Streeter, and that their theology does not "date". The debate on this matter will no doubt continue; but it must be emphasized that the issue is not between theological principle and a sentimental desire for unity, but between the two equally definite theological principles—and that those of Headlam have been widely and continuously held in the Church of England ever since the Reformation. It will be tragic if through a rigid insistence on one way of unifying the ministry South India remains an isolated and unrepeatable experiment.

In the sphere of reunion with the Free Churches at home, the Conference could not endorse the proposal made by the Archbishop of Canterbury two years ago that the other Churches should receive episcopal ordination while remaining for the present separate bodies. They hold that such a plan would not sufficiently provide for a real growing together. It is to be hoped that this will not be made a reason for doing nothing at all. The negotiations which have been carried on intermittently since 1920 have been almost exclusively concerned with matters of theology, and the task of working out an actual method of growing together remains practically untouched. It is obviously far more difficult than in a region such as S. India, where, owing to the past observance of comity, there is little overlapping between the Churches.

Little need be said by way of comment on the pronouncements regarding other Episcopal Churches. Evangelicals will be grateful for the downright statement that there are still most serious divergencies of faith and practice between us and the Church of Rome, apart from the question of the papacy. In the case of the Eastern and Orthodox Churches the Conference had for the most part to report that little fresh progress had been made, largely owing to disturbed conditions in Europe and the Middle East. But the proposal that there should be a conference every five years of bishops representing as many as possible of such Churches is a gesture to which one can only pray that there will be a generous response.

* * *

CHURCH DETERMINED TO VITALIZE RURAL WORK

New York, N. Y.—Contrasting vividly with the sum of only $600 in the budget for rural work in 1940, the proposed budget of $77,150 for 1949 offers convincing evidence of the Church's determination to vitalize its ministry to rural people.

The 1949 budget figure is entirely for field work, for staff salaries and central office expense are carried within the general budget of the Division of Domestic Missions. Of the budget, approximately 50 per cent is designated for established rural field projects and for grants to supplement local funds for developing new fields which show high potentiality of demonstrating effective rural Church extension. Included in the present established projects are the year-round field work of the National Town-Country Church Institute, Roanridge, Diocese of West Missouri, regional and provincial training centers, and demonstration fields in a considerable number of dioceses and districts which are making strategic advance into new rural communities.

Next major category of disbursements is the $21,000 which goes toward additional education of clergy, seminarians and women trainees in policies and and methods of town and country Church work. Through the National Conference on Rural Work and the twelve regional rural conferences more than 300 clergy are annually enrolled in short courses related to the Church and the rural community. Most of these short courses are made available at state colleges and universities. This budget item aims to cover from one-third to one-half of the expenses of clergy attending these courses, most of whom are in the rural field. In addition to improving methods of work, this in-service training affords opportunity for contact and fellowship with other

(Continued on page 1b.)

Editorial . . .

A Bishop's Ban

At the United Council of Church Women assembly in Milwaukee, a service of the Holy Communion was held on the last morning of the convention. One thousand women participated in the Lord's Supper. At the same hour, twenty members of the Protestant Episcopal Church went to a special communion service in a nearby Church because Bishop Ivins of the Diocese of Milwaukee expressed his opposition to the convention service. As long ago as last spring, the bishop wrote to the clergy that "pressure is already being brought to bear upon our women to participate" and that "of course, no intelligent or loyal churchwoman can participate in, nor should she be present at such a service." Nonetheless, a great majority of the delegates of the Episcopal Church joined in the convention service. They would not break the unity of their fellowship.

Such an incident places our Church in a false position. There is no canon or rubric of the Protestant Episcopal Church that forbids communicants of our Church to receive the Lord's Supper in another Christian Church if the laws of that communion permits him to do so!

When we gather fraternally as Christians to plan cooperative work, we ought to worship together too! Shall we plan and not pray? Are committees to replace the Holy Communion? Shall we work together and not worship together?

Bishop Ivin's position, of course, is that the Lord's Supper can only be celebrated by a validly and regularly ordained priest in Catholic orders. Therefore the convention service was not a true communion service. There still is no law of our Church forbidding its members to participate in a service of another Church. We do not minimize the importance and significance of the divisions between Christian Churches. We would not countenance the breaking of any law of our Church. But we do resent it when individual opinions are pronounced from Episcopal thrones as though they were the considered law of the Protestant Episcopal Church.

Fairs And Bazaars

This is the annual season for fairs and bazaars. Months of crochetting, knitting and sewing come to a climax. Days of baking and cooking end at the Church. The Parish Hall is crowded with people buying what they have just given and eating food they have previously donated.

It is undoubtedly a time of good fellowship, though sometimes tempers are frayed by the pressure of work. But it is also an economic and a Christian absurdity. It leads to practices that are on the borderline of Christian ethics. There was unwittingly grim truth in the announcement of a rector to his congregation one Sunday morning. "We have tried to raise money in the usual manner for our Church. We have made an honest effort. Now we are going to hold a bazaar."

But there is an even deeper evil than incipient gambling. Parishes begin to depend upon fairs and bazaars for their financial support. The budget is balanced by the profits from the fair. The Parish Hall supports the Church. Such a situation does not mend easily. Communicants give less in the Every Member Canvass because of the cost of going to the fair. Christian stewardship cannot be taught or practiced in such an atmosphere.

Let us have times of good fellowship in our Churches. Let's have dinners and dances and parties. But let us rid the Church of this unworthy dependance upon bazaars to support the work of the Lord. A well-worn anecdote of Horace Greeley still has application today. A lady wrote to him telling of the sad financial plight of her Church. She said that they had tried having cake sales, dinners, strawberry festivals and bazaars until they were at their wit's end. Could the eminent editor offer any suggestion to them?

His answer was given in two words: "Try religion!"

The American Bible Society

Advent reminds us of the poor fashion in which our Church supports the American Bible Society. Ever and again we pass fine sounding resolutions of endorsement in General Convention. But year by year we are at the bottom of the list of Churches in financial support of this fine organization.

At the moment the task of the Society has been greatly enlarged by the destruction of war. Millions of Bibles were destroyed in many lands. To replace them has stretched the resources of the Society to the limit. Meanwhile, the work of translation, distribution, encouragement of use, and service to the blind must continue.

A letter from the Presiding Bishop to the clergy each Advent asks for a special offering to be taken in our Churches for this cause. This annual appeal has

never received any wide-spread response. It never will. The clergy instinctively dislike special offerings of any kind. This one is badly timed. It comes just at the end of the Every Member Canvass, and just before the customary Christmas Offering.

The wise action would be to make an annual appropriation to the American Bible Society in the budget of the national Church. The 1949 General Convention ought to do this. The amount, even if it equals the highest amount we Episcopalians have ever given to this cause, would not increase any quota noticeably. The latest report shows we Episcopalians gave the American Bible Society $6,537 for an entire year! That's 2/10ths of one cent per Episcopalian per year. In addition, the Presiding Bishop's Fund for World Relief gave to the emergency work of the Society, $40,-941. This is a bit more than a cent per year for each of us! Such giving would increase the quota of a Church of one hundred members exactly one dollar a year!

If we are not prepared to do this, and much more, we should withdraw as one of the constituent Churches to whom the Society looks for support. It is not right that we should use the society and not support it in some decent measure.

The New Radio Reports

A report from Mr. Robert Jordan, Director of Promotion, tells of surprising achievements by the new radio program, "Great Scenes from Great Plays," in gaining a sizeable listening audience. According to the quoted Hooper rating, the listening audience is twice as large as that of the Lutheran Hour, which has been on the air for twelve years, and is about equal to the twenty-year old Catholic Hour. The Church will rejoice that the program is building a listening audience so splendidly.

Two questions will still remain. Does the program touch the hearts of the people who listen to it for the Christian gospel? We are told that as a result of the first four broadcasts, over 35,000 enquiries were made. Yet this question cannot be answered too quickly, promising as this sounds. Much of the answer, also, will depend upon the care with which the parochial clergy follow up the people touched by the program.

The other question is that of cost. The appeal of Mr. Jordan is for 3% of the total budget of a parish. This means in most cases, a gift which may be up to 50% of the missionary giving of a Church.

Yet this ought not to deter us from supporting this program. This we ought to do and not leave the other undone. If the Church can spend a million dollars and more a year on a radio program, then it can give far more than it has in the past to Christian education, to other forms of evangelism, and to the missionary work of the Church. If Mr. Jordan can secure the contributions he is seeking, it will serve not only to carry on his fine work, but it will demonstate to the Church that we have set our sights far too low.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

BOOKS FOR CHRISTMAS

Each year, the Faculty of the Church Divinity School of the Pacific suggests books for Christmas, selected from volumes submitted for review during the past year. Those marked with an asterisk (*) are particularly suited for laymen.

***BISHOP BRENT. By Alexander Zabriskie, Westminster Press, $3.**
This life of one of the greatest bishops of our Church has long been overdue and the Dean of the Virginia Seminary has done a fine job.

MINISTER'S MONDAY. By Robert L. Eddy, Pilgrim Press, $2.25.
A light and humorous account of the minister's most severe temptations. Give it to your clergyman for Christmas.

***THE SYMBOL OF THE FAITH. By George Hedley, Macmillan, $2.50.**
As usual, the chaplain of Mills College has much to say that is helpful, and his treatment of the Apostles' Creed is clear and simple.

THE RELIGION OF MATURITY. By John Wick Bowman, Abingdon-Cokesbury, $3.
The winner of the $7,500 Abingdon-Cokesbury Prize knows his Biblical theology, and it is presented in a convincing and scholarly manner.

GOD WAS IN CHRIST. By D. M. Baillie, Scribner, $2.75.
This is the best treatment of the Incarnation and Atonement in relation to each other to appear in several years.

EPISCOPALIANS UNITED. Edited by Theodore Ferris, Morehouse-Gorham, $2.50.
These Church Congress papers tell us what Episcopalians are thinking in various fields, but the title is a misnomer.

THE JOHANNINE EPISTLES. By C. H. Dodd, Harpers, $2.75.
An outstanding commentary on three brief letters.

THE BIBLE IN THE CHURCH. By Robert M. Grant, Macmillan, $2.50.
This is really a brief history of Biblical scholarship and of what it has meant to the Church. It is the only book of its kind.

***PRAYER AND THE COMMON LIFE. By Georgia Harkness, Abingdon-Cokesbury, $2.50.**
As co-winner with Dr. Bowman of the Abingdon-Cokesbury prize, Miss Harkness has written a practical book about prayer which is the best of its kind in recent years.

***THE NEGRO SPIRITUAL SPEAKS OF LIFE AND DEATH. By Howard Thurman, Harpers, $1.**
A unique and beautiful treatment of immortality by one of San Francisco's outstanding pastors.

***A GREATER GENERATION. By Ernest Ligon, Macmillan, $2.50.**
This book is in line with some of the projects in Christian education which concern our national Church policy.

A Better Chance For All

By JOAN YOUNGER

Associate Editor, Ladies Home Journal

Whenever I think of tuberculosis, I think of two tubeculous young people I met in a county in the South. At first they represented a statistic to me. X-ray tests had found that two out of every one hundred high school students in their county had TB. But Sarah was a rusty-haired, freckle-faced teen-ager with a smile like a surprise present and Jack tried to keep his cowlick slicked back but couldn't. His grubby fingers showed traces of cigarettes and his deep brown eyes looked at me with such trust that they caught at my heart. When I'd talked to them a few minutes, they left, and I asked the doctor how they would now be cared for.

"Well," he said, "we give the family strict instructions to boil their plates and spoons to protect the rest of the family. We try to work naps into their schedules and arrange for a good, healthy diet. But, for any real care, well, we haven't enough hospitals, enough clinics, nor even enough doctors. Two years ago we hadn't even an X-ray machine."

He looked away from me, out of the window into the coal rich hills that walled in the county. I shuddered. This is awful, I thought. Every young person has a right to medical care if he needs it. What if these two were my children?

"What about their parents?" "What do they say?"

The doctor shrugged. He was neither a cold man, nor a defeated one; but he had lived long enough among the sick to learn patience.

"Many of these people are licked before they start," he said. "It's all very well to tell them to sterilize dishes—but they have to carry every drop of water they use from the pump. They have to build a fire every time they want to boil a drop of it. And even when they do it, they know tuberculosis is all around them, and they take it for granted."

But this is the United States of America, I thought. This isn't some uncivilized, uncaring feudal country. This is where the good of one is the good of all.

"Yes," said the doctor. "That is our ideal. That is what we are working toward. But it takes time and interest.

Things are better in that county now than they were two years ago when I was here. The people are aroused. The children have a better chance. A tuberculosis association, supported by the sale of Christmas Seals, has been formed and is working with the health department to control TB in the county. The people have become better informed about this communicable disease and how they themselves can help prevent it.

A new tax-supported hospital is going up. More facilities are available to those who are ill. But they still have a long way to go—just like the rest of us. Because if we really work at it, we can railroad TB right out of every home in this country, and give every Jack and Sarah and their parents a better chance at strength and health.

The problem, then, lies in first finding all TB cases. This can best be done by x-rays of apparently healthy people. The x-ray can find TB before the victim knows there is anything wrong with him. Treatment can then be begun and TB can be cured. Seal by Seal, we can all help cut down the threat of TB and the sorrow it causes by supporting an organized movement to control TB. We can spare our children the anguish of this disease.

The more Seals we buy and use the more x-rays can be provided for the good of everyone.

The Pride Of A Righteous Nation

By REINHOLD NIEBUHR

The election of a Negro as captain of the football team at Yale University is the culmination of a whole series of similar events in the world of sports which began with the admission of Negro players in the major baseball leagues.

There have been Negro players on college football teams in the North for a long time. The election of a Negro as captain is, however, an innovation. It is the more remarkable when one considers that the football captain has a very particular place of eminence on the college campus.

Frequently extravagant claims have been made as to the significance of sports in teaching morals. The claims seemed particularly excessive when enthusiasts insisted that athletic relations between nations eased national tensions and taught interracial understanding in addition to inculcating habits of fairness.

It is not likely that games between national teams will contribute materially to the establishment of an international community. The Olympic games are valuable enough in their own right; but one ought not to expect too much of them.

But the breach in the racial barrier in American sports throws the matter into a somewhat different light. The problem in interracial relations is always to what degree it is possible to push aside group prejudices so that a person may be considered in his own right and so that it be understood that "a man's a man for a' that."

Evidently the reason why sports can contribute to this end is that athletic prowess is an easily recognizable form of excellency. The spirit of fairness which is usually called "sportsmanlike" conduct is more subtle; but it is obvious that athletic prowess alone does not suffice if it is not accompanied by this moral quality. When, however, the two forms of excellency are combined in one character a form of excellency emerges which is sufficiently vivid to be recognizable above the fog of class and race.

In New York, the Mayor's committee on racial understanding published a car ad, picturing a group of youngsters of all races playing a game of ball. The picture bore the caption: "What difference does it make that he is a Negro if he can pitch?" That is the point.

Those of us who seek, in our religious communities, to create a genuine fellowship of grace, in which men know and respect each other as persons, must humbly admit that real grace in human affairs is more frequently revealed in associations which make no claim to be communities of grace than in those which do. In that sense there may be facets of the true community of grace in the world of sports.

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$1,087,181.66 NOT $1,807,181.86! !

New York, N. Y.—The Church papers have recently credited the United Thank Offering with $1,807,181.86 on hnad. Wonderful, if true—but unfortunately not true! A transposition of figures adds about $800,000.00!

The increase as of September 30 is not large enough to give us much hope of an increased Offering at the Triennial Meeting September, 1949.

EDNA B. BEARDALEY,
Associate Secretary U. T. O.

Reviews and Ratings of Current Films

By the PROTESTANT MOTION PICTURE COUNCIL

OUTSTANDING THIS MONTH

APARTMENT FOR PEGGY

The warmly appealing story of a student-veteran and his eager young wife, with all the ups and downs of their early years together, "Apartment for Peggy" is one of those rare films of young married life that manage to provide good entertainment without the aid of such shopworn props as marital triangles and cocktail marathons. Our congratulations to 20th Century-Fox and Director George Seaton. They have set a pattern worthy of study by their peers.

"Apartment" is in every way a skilled and sympathetic rendering of a novel by Faith Baldwin, whose name these days guarantees a lively plot, wholesome situations and a sound approach to social problems. Simply and straightforwardly told, it spins out the kind of drama we can all applaud—real without being "realistic," tender but never maudlin, humorous but never raucous. And as timely as the predicament of that young couple around the corner!

The predicament at first belongs to Jason (William Holden), a returned veteran who is trying to find a home and economic comforts for his pretty young wife Peggy (Jeanne Crain). While overseas he caught hold of a compelling ideal which leads him, sustained by her faith and encouragement, to go back and finish his education. He believes in this ideal; he holds it high in spite of rough going and slow progress. The vicissitudes of the high cost of living and increasing responsibilities make him falter. He loses his ideal in the relentless conflict of dollars and cents versus the less tangible recompense of being a teacher.

As Jason gives up the struggle and sets himself to make money the quickest way he honestly can, Peggy feels their love and their bright dream slipping away. Even the friendship of their guardian-professor of philosophy, Dr. Barnes (Edmund Gwenn), leaves her hopeless. The professor takes it upon himself to go to Jason and persuade him to come back, only to have his own financial shortcomings thrown up to him by the disillusioned young man.

Parallel with the young couple's problems is that of the professor who has planned deliberately to end his life when a book he is writing is completed and he feels no longer useful or wanted. How his plans are changed and how all three straighten out their difficulties make an engaging piece of comedy-drama.

A young woman facing motherhood, and her ideals for her forthcoming offspring, contrasted with the old man's regrets on a life that has lost its savor, brings an honest approach to responsibilities which must be met by many young people these days. The frankness with which it is treated is healthy, clean and commendable.

The life on a university campus—any campus—is well depicted, and the visual and auditory accompaniments of technicolor and music add to the general pleasure. A, Y.

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THE SNAKE PIT

In choosing such a production as "The Snake Pit" for POM honors, our reviewers feel that it should be made clear, right at the outset, what this picture is and what it is not.

First, it is not family entertainment. Indeed, many will feel it is not entertainment at all. Not funny and not flossy, it is not suited to children and young people unable to grapple with its sharp social implications. Far from being an "escape" film, "The Snake Pit" is starkly real and confronts you with a message so skillfully dramatized that it will live with you for days, maybe months.

Then why choose it? Why depart from the usual PMPC pattern of seeking films primarily suited to family enjoyment? Our answer: "Because here is a film that Christian adults need to see. It will do more to show the pitiable plight of the mentally ill than will all the arguments one could marshall. Yet it goes beyond sensational revelation; it traces causes, points the way to help patients, reveals how in some instances they may be restored to health and normalcy. It is a film that the socially conscious persons, activated by humanitarian considerations, cannot afford to miss."

Having said as much, we should also point out that 20th Century-Fox's rendition of "The Snake Pit" is cinematically superb. The producers, Anatole Litwak and Robert Bassler, have taken Mary Jane Ward's novel and treated it with respect and dignity. The story is not only highly informative but deeply moving. It gets under your skin as no mere "spectacle" could.

The story is that of Virginia (Olivia de Havilland), a young married woman whose mind snaps under the strain of emotional disturbances. Taken to a state hospital for the mentally ill, she receives sympathetic care by a skilled psychiatrist, played with admirable poise and understanding by Leo Genn. In flashback we see phases of her life which explain her aberrations. And in the other patients who thickly surround her we get a realistic view of life in such an institution.

Every characterization is well-nigh perfect. Mark Stevens is good as the husband tragically faced with the problem of a mentally ill bride, and so is Celeste Holm, a kind-hearted fellow-patient on the way to recovery. But it is Miss de Havilland, who portrayal of Virginia, who deminates the picture She is Virginia, with all the pathos, distress and despair the young woman endures. A greater compliment we cannot give.

* * *

GREAT MUSIC TO BE ON AIR, DEC. 24

New York, N. Y.—Departing from its regular pattern, Great Scenes from Great Plays will offer a program of great Christmas music on Friday, December 24, with Metropolitan artists Gladys Swarthout and Lawrence Tibbett as featured singers. The program will be on the air at the usual time, 8 P. M. Eastern Standard Time, and listeners are asked to "see your local newspapers for hour in your own time zone."

Nathan Kroll, who composes, arranges and conducts the music on the program regularly, will lead an augmented orchestra, and a chorus of sixteen carefully chosen voices.

The program opens with orchestra and chorus in "O Come All Ye Faithful," then the Bach chorale, "Sleepers! Awake!"

Miss Swarthout will sing a carol written especially for her by John Jacob Niles,—"The Silent Stars." This will be the first time the song has been on the air.

A series of international Christmas carols follows, the selections being drawn from the Ukraine, Switzerland, England and France.

Mr. Tibbett sings the glorious "Cantique de Noel" (in English) by Adolph Adam, and the orchestra renders the Corelli "Christmas Concerto."

Presiding Bishop Henry Knox Sherrill will read the Nativity Story from the Gospel according to St. Luke, and the program closes with the beloved carols, "Hark! The Herald Angels Sing," "O Little Town of Bethlehem," and "Silent Night, Holy Night."

The Department of Promotion has announced that Great Scenes from Great Plays, in its first month, received a "Radio Pulse" rating in the New York area of 6.3, double that of any other religious program. For example, "The Greatest Story Ever Told" received a rating of 3.7; "The Catholic Hour," 3.3; "The Church of the Air," 1.2, and "The Eternal Light," 3.3.

A Page for the Family *Mrs. E. E. Osgood, Editor*

MEDITATION

Forward Into All The World.

The last of series of five based on Forward Movement Guides.

Christian Worship, Christian Service. These two cannot be separated. "It is in the very nature of Christianity," says Archbishop Temple, "that truly to possess it inevitably leads to passing it on." Let us think first what Christ means to us. He is our Master. In His name we were baptized and He is the leader we follow. If we look into our own hearts we know that whenever we have listened to Him and chosen the path of generous service and cleanness of life and honesty of purpose we have found satisfaction. We are Christians and we owe all the blessings of life to a Saviour.

Now let us try to get His view of it. If Christ is really our Master can we stop short of asking this: What is God's purpose revealed in Christ? In His eyes the men and women and children He has made and loved are equally valuable. He cares nothing for human boundaries. Europeans and Americans are no more dear to Him than are Chinese, Hindus, and Africans. The natural instinct of a rightminded person is to share what he has received. With whom shall he share it?

The range of modern missions is too great to describe in detail. 55,000 missionaries in all the churches, a quarter of a million native workers leading to as many as 19 million Christians in all the non-Christian lands. We must add to these some three million pupils in schools and in nearly a thousand hospitals.

Even when we limit ourselves to the work of our own Episcopal Church the outlook is so wide. But when we speak in technical terms of "the evangelistic work of the church abroad" let us not think simply of distant dioceses, unknown parishes, church buildings and preachers in pulpits. Let us remember rather that it means sharing the news of God's love and man's high destiny. We seek to share a remedy not invented by us but revealed to us by God. That means plans and practical action open to every man and woman and child. It means first of all to **know** Him for we can not give wholeheartedly to any cause of which we are ignorant. It means that we must also take every chance to learn what our Church is doing and how it is doing it, and what the needs are and how they are being met.

When we know even in slight measure the needs we are prepared to pray. God can use our prayers as a genuine force toward the attainment of His purposes. Once we know enough to pray and care enough to pray we are ready to give. This is our concrete share in a living enterprise. He is needed everywhere. There comes a call **from Him** to be fellow-workers with Him in the greatest enterprise of the ages.

"My son give Me thine heart, and let thine eyes observe My ways." Prov. 23:25. "Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me." Matt. 25:37-40.

K. S. D.

Quoted by permission.

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THE PRAYER BOOK PAGE BY PAGE

CLI

Of course it will be immediately recognized that the word "Advent" is derived from the Latin verb venio, meaning come plus the prefix ad, which implies repetition or a coming again, and the season has this double significance of the first and second coming of Christ. His entrance into the world, which has already taken place, is celebrated during the Christmas Season, so we lay the principal stress on his second coming throughout the Advent season.

THE COLLECT.—This prayer is an excellent specimen of the English of the day of the first Prayer Book. It appears for the first time in 1549 in that book and was almost certainly composed by Thomas Cranmer, to whom are attributed a great many of our more modern Collects.

It contains a double petition, which like the Epistle and Gospel considers the two comings of our Saviour, one in humility, and the other to be in "Glorious majesty."

The Epistle taken from the 13th chapter of Romans, emphasizes the tremendous importance of our putting away "The works of darkness . . . now in the time of this mortal life," that we may be prepared to meet our Saviour when He "Shall come again in His glorious majesty to judge both the quick and the dead." Thus, purifying ourselves at this time is stressed so that we shall have the proper preparation for meeting Him as our judge.

The Gospel, taken from St. Matthew, the 21st chapter, beginning at the first verse, might seem to be more appropriate for Palm Sunday since it gives the account of our Saviour's triumphal entry into Jerusalem, and the spreading of Palm branches in front of Him. Its purpose, however, is to remind us that even as He entered Jerusalem once in triumph, so His second coming shall include a victory over the whole world and not be temporary as was the case on the first Palm Sunday, but that His glory shall then be both universal and permanent.

R. CARY MONTAGUE.

* * *

GOD AND HIS PEOPLE

We need to think in Advent of "God and His People" as we prepare for Christmas. This title I like. It is the name of a course used in Church School.

As we prepare and plan our Christmas pageant let us not fail to think in terms of **God and His People.** How can we make our Pageant—the beautiful story—take on a real warm personal message for everyone present?

Here we have God's greatest gift to His people brought to our mind through drama. We visualize it, we hear about it through carols, and we listen to it read from the Scriptures.

But again is it about **God** and **His People?** Too often we think in terms of God's children around the world. This is important and truly wonderful but this is easier to look at. They are His people. It is a beautiful sight to see the young maids and men dressed in costumes of many lands around the Manger. But let us not stop there this year. We need to bring it down to our own personal life even more.

This phase of life is very important for each one of us really to feel and believe. To God—each one of us is "His people." Have you thought how you can add this idea to the group around the Manger Scene . . . people of every walk of life?

Why not have a procession of working men and women and boys and girls come before the Manger Scene with the others? A plumber with his tools, a housewife with her symbols and the boys and girls with their books and games. These are God's people. Their work of every day should be done in God's name. Have we taught this and have we made people to realize this enough? Many people do not realize that our talents given to us by God must be returned to Him, if we are one of His people.

This is teaching Christian vocation which we all need. It is good, also, for us to have the pageant end on a very personal note. It is one thing that we

(Continued on page 14.)

News of the Church

SEMINARY DEANS TO CONVENE AT COLLEGE OF PREACHERS

Washington, D. C.—Deans of Episcopal seminaries will meet December 20 at the College of Preachers, Washington Cathedral, for a three-day conference on problems affecting the work of theological seminaries throughout the country. The four principal points to be considered are: 1. The new Selective Service law and how it affects certifying pre-seminary students; 2. Provincial canonical examinations; 3. The overall clerical needs of the Church; 4. Further study of the Canons, looking toward recommendations for amendments to be presented to General Convention in 1949.

In attendance will be the Very Revs. Robert Gibson, Sewanee; R. D. Gifford, Philadelphia Divinity School; Alden D. Kelley, Seabury-Western; William H. Nes, Nashotah House; Lawrence Rose, General Seminary; Charles L. Taylor, Episcopal Theological School; Percy Urban, Berkeley Divinity School; and the Rev. E. C. Young, representing Dean R. A. Goodwin of Bishop Payne Divinity School. Definite word has not yet been received from the Very Rev. H. H. Shires of the Church Divinity School of the Pacific in California.

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ST. TIMOTHY'S REALIZES ITS GOAL

Herndon, Va.—On Sunday, Nov. 28, at three-thirty in the afternoon, the Rt. Rev. F. D. Goodwin, Bishop of Virginia, visited St. Timothy's Church. After a service of Evening Prayer there were two children baptized. Following this the Bishop and rector led a processional of the choir and congregation to the newly completed Parish House, where the Bishop conducted a service of dedication. A tea was served by the ladies of the church following this service.

The Parish House is a completely new building, one story, attached to the church by a connecting room and side porch. In the house is one large room, 30x60, in which there are folding divisions to make four classrooms, and one assembly room. For social purposes this room can be thrown open as one large room. Besides this there is a fully equipped kitchen, storeroom, a completely enclosed nursery classroom and toilets. There is also a partial basement under the building for additional storage. The building is heated by gas and the main room is lighted by flourescent lights. There is also a fireplace in the main room, making this area ideal for small social purposes. Friends and members of the church have given candlesticks and vases for the Church School altar, and six dozen folding chairs for the parish house. The men of the church have built tables to be used for suppers and bazaars. The paln now is to start renovating the church. The Rev. L. W. Bell is the present rector.

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YOUNG PEOPLE PROMOTE PEURTO RICAN EVENING

Bethlehem, Pa.—When young people of the Episcopal churches of the Lehigh Valley set out to raise money to further youth work in Puerto Rico, they went Puerto Rican all out.

Jack Williams, president of the Youth Council, and the Rev. Dean T. Stevenson, Advisor for Youth, were in charge of plans and operation.

Women of Trinity Church, Bethlehem, prepared a dinner, Puerto Rican style, and displayed in the dining room articles made in Puerto Rico.

Speakers at the meeting after dinner were members of the faculty of Lehigh University, all of them natives of Puerto Rico who are now serving in the Spanish Department of the University. A social evening followed, presenting Puerto Rican games and dances. Guests of the party were six young men, Puerto Ricans, who are visiting in this country and are located at a nearby labor camp. These visitors sang native songs and did native dances.

* * *

PRESIDING BISHOP'S BOOK FOR LENT

New York, N. Y.—**Things That Matter** is the name of the Presiding Bishop's Book for Lent, 1949. It is a compilation of the best writings of the late Bishop Charles Henry Brent, and it will be published by Harper & Bros., on January 19, 1949.

Editor of the book is the Rev. Frederick W. Kates, rector of Christ Church, Oswego, N. Y., who is the author of a short biography published in September by the Student Christian Movement of London; **A Bishop Brent Day** Book, published by the Forward Movement, and numerous articles on various aspects of Bishop Brent's life and thought.

Considered one of the founding fathers of the World Council of Churches, formally organized at Amsterdam, Holland, last August, Bishop Brent is regarded by Churchmen as one of the most distinguished sons of the Episcopal Church. A parish priest in Boston, Mass., until 39 years of age, he was called in 1901 to be the first Missionary Bishop of the Philippine Islands. Following duty as Chief of Chaplains, A. E. F., during World War I, he served as Bishop of Western New York until his death in 1929.

The title of the forthcoming book for reading and study during Lent is the one chosen by Bishop Brent for his last book which was never written. It will includes a biographical sketch, the Bishop's last statement to his clergy and people, a superb statement of his final position on matters to which he had devoted his life, prayers and meditations, instructions on the life of prayer, and a section of excerpts from letters to friends in bereavement.

The price of the book will be $1.75, and $1.50 each for ten or more copies.

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EPISCOPAL COMMUNITY HOUSE ESTABLISHED

The Community Chest Drive in San Antonio, Diocese of West Texas, contained a new item this year. It was the "Episcopal Community House." This is the successor of St. Mark's Community House established in 1939 when Bishop Jones was rector of that parish. The work was chiefly among Latin Americans and was supported by the "Women of St. Mark's". For several years it was possible to carry on an extensive program of social work—clinics, adult education groups, recreational activities for all ages—when more support was needed. When rumor of its probable closing spread, the neighborhood itself raised some $1,800 by entertainments of various kinds. However a decline in leadership made further changes necessary and Bishop Jones suggested that the parishes of the city undertake its support. This was accepted and it became the "Episcopal Community House".

A unique feature in the present budget is that it must raise 10.4% of its own support, the community chest allottment being 43.2% and the Episcopal church 46.4%.

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DR. NOLDE ACCEPTS PORTFOLIO

New York, N. Y.—Dr. O. Frederick Nolde, prominent Lutheran churchman, has accepted the portfolio for International Affairs in the Secretariat of the World Council of Churches, it was announced today by the World Council's New York office.

Dr. Nolde will retain his post as Dean of the Graduate School of the Lutheran Seminary in Philadelphia. As Director of the Commission of the Churches on International Affairs, established jointly

by the World Council of Churches and the International Missionary Council, Dr. Nolde has for the past two years worked closely with the United Nations' Human Rights Commission and Trusteeship Council on matters of religious liberty.

A native of Philadelphia, Dr. Nolde has long been active in religious education. After receiving an A. B. from Muhlenburg College, Allentown, Pa., and a Ph. D. from the University of Pennsylvania, Dr. Nolde joined the faculty of the Lutheran Theological Seminary, where he has remained ever since 1928.

Noted for his experience in the religious aspects of international affairs, Dr. Nolde was a consultant to the United States delegation at the formation of the United Nations in San Francisco in 1945, and is the author of many books on the subject, the most recent of which is "Power for Peace," published in 1946.

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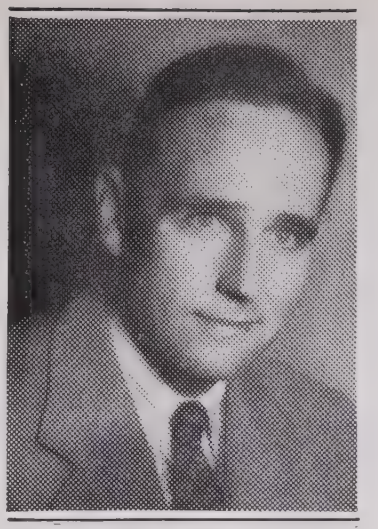
BATTLE CHARGE PUT TO AUDIENCE

Chestnut Hill, Pa.—Two hundred and fifty members of the parishes of St. Paul's and St. Martin-in-the-Fields listened on November 16 to recruiting officers tell a story that was for many of them an International emergency, namely "The State of the World's Mental Health". Mr. Arthur Bunker and Miss Isobel Leighton of the Governing Board of the International Committee for Mental Hygiene put the battle charge to the audience and told them they could win or lose it. They stressed the financial legislation and social responsibilities of citizenship in working for better facilities for the care of mental patients. The International Committee of Mental Health is an outgrowth of the Congress held in London last summer and is now the official advisory agent to Unesco. The Rev. Robert Morris, of Philadelphia's Episcopal Hospital and official observer to the Congress from National Council and Federal Council of Churches, put the challenge of nurturing family well-being as the antidote to mental breakdowns right in the lap of the Church. Dr. Arthur P. Noyes, superintendent of the Norristown State Hospital and Dr. Frederick H. Allen, newly elected president of the International Association of Child Psychiatry joined in the "experts" panel during the question period and gave authoritative answers to the many questions.

To the question "Does the higher education and emancipation of women even partially account for the disintegration of the family?" "No" said Dr. Noyes "More education and greater service to the community and world's causes in healthy minded women makes for better rather than worse mothers."



Robert D. Jordan will head interdenominational campaign for World Relief next Spring. Mr. Jordan is Promotion Director of the Protestant Episcopal Church, and developed this year the radio campaign that brought well over a million dollars for World Relief from Episcopal Church Members. This year the 23 Church groups that make up Church World Service will have a joint campaign, under Mr. Jordan's direction, using many modern techniques, looking toward raising the entire amount for all the non-Roman Churches in a single day.

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REV. WARNER FORSYTH MADE CANON MISSIONER

Detroit, Mich.—Announcement was made in November by the .Rt. Rev. Richard S. Emrich, bishop of Michigan, that the Rev. Warner L. Forsyth, B. D., rector of St. James' Church, Grosse Ile, will be placed, shortly after the first of the year, in charge of an entire Mission Field in the northern part of the diocese.

Mr. Forsyth, who first came to Michigan in 1922, will have the title of Canon Missioner, and will be in charge of the East Tawas field, comprising the counties of Crawford, Oscoda, Alcona and Iosco.. He will develop the work of the Church in that field. Mr. Forsyth will live in East Tawas and serve Christ Church, East Tawas, and St. John's, Au Sable-Oscoda.

The Rev. Mr. Forsyth was born in Philadelphia, and received his education at the Episcopal Academy in Philadelphia, McGuire's School in Richmond, Va.; St. Stephen's College, and the University of the South at Sewanee, Tenn. He was ordained to the priesthood in June, 1918. Before coming to Michigan as rector of Trinity Church, Alpena, in 1922, Mr. Forsyth served as acting dean of Christ Church Cathedral, New Orleans, La., and rector of Trinity Church, Clarksville, Tenn.

Mr. Forsyth has had a distinguished career in the Diocese of Michigan, and is well known to thousands of Churchpeople here. He has served on many departments and committees, notably the Department of Missions.

* * *

NEW PROJECT ASSUMED BY ST. BARNABAS GUILD

Newark, N. J.—A new missionary project is being assumed by the St. Barnabas Guild for Nurses, according to announcement made by the Rev. Dr. John G. Martin, chaplain-general of the Guild.

By vote of the Guild's Biennal Council, meeting recently in Boston on its sixty-second anniversary with some eight hundred nurses and others attending, the Guild members are sponsoring the work of a nurse in the Philippines. Through its United Benevolent Fund, the Guild will provide the salary of Laura P. Wells, R. N., now directing social service in St. Luke's Hospital, Manila.

Miss Wells, a graduate of Mt. Holyoke, 1910, and St. Luke's Hospital Training School, New York, trained Chinese nurses from 1915 to 1940 at St. Elizabeth's Hospital, Shanghai. During the war she worked in the social service department of St. Luke's, New York, and in 1947 returned to the Orient for work at St. Luke's, Manila.

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MISSION AT GRACE HOUSE GROWING UP

Roanoke, Va.—Some of the most interesting and active missionary work in the Diocese of Southwestern Virginia is at "Grace House on the Mountain" in Wise County, near St. Paul, Va.

The missionary in charge is Deaconess Anne Newman, with a background of a number of years' experience in mission work, and her assistant is Miss Alice W. Mayer, unusually capable and a graduate nurse. That "On-the-mountain" part in the name of the mission is most appropriate, for it is on top of the world, with a wonderful view into three or four counties. Last spring a new dwelling was erected for the missionaries and they will be more comfortable this winter than they have been in years past.

So much for the introduction to this story:

In many places where the Church is engaged in social work, religious education and similar activities, there is a tendency for the mission to be, among

other things, an everlasting Santa Claus, with the local people continuously on the receiving end.

But not so at Grace House. Deaconess Newman writes to the Bishop of the diocese:

"Yesterday, at the afternoon service, the congregation presented the Mission with a gift of two knob-tread tires and tubes for the car for winter driving in the mud and snow without chains, and a pair of much-needed fog lights for the car. We appreciated their thoughtfulness, as getting chains on frequently in winter is quite a problem, especially as driving with them on pavements after getting off the mountain causes them to break, and if they are removed at the foot of the mountain they must be put on again before starting back up to the Mission."

That shows perfectly the other side of the picture and the appreciation of the people for the work of the missionaries, expressed in the most definite and tangible way. They do things like that at Grace House.

* * *

CONVOCATION ON CHURCH IN TOWN AND COUNTRY

San Jose, Calif.—At the recent meeting of the Convocation on the Church in Town and Country held there, Dr. Paul H. Landis, dean of the College of Agriculture and head of the Department of Rural Sociology of Washington State College, pointed to the danger of the loss of social controls once exercized by the Church in rural community life, now succumbing rapidly to secularization. "The rural Church has lost its welfare function to the secularized social welfare services of civil authority. It has also lost much of its control over the family and marriage, to civil authority," Dr. Landis declared.

He blamed the widespread secularization of rural populations on large scale migration to urban areas which permit country people to "escape the constant surveillance of the pastor and church folk." Among problems that have emerged from the relaxation of social controls Dr. Landis listed problems of personal adjustment experienced by rural youth; a lowered rural birth rate; and the decline of the Church to a secondary place in the community.

Dr. Ross W. Sanderson, director of research for the Congregational Christian Church, emphasized the need for cooperative action among Church bodies for maintaining an adequate ministry in the smaller communities. "Little churches, like little nations, are strangely helpless; unless they act together, they are undone," he said.

The necessity for Christian education again to be fulfilled in the home was the plea of Dr. John B. Ketcham of the International Council of Religious Education. "Nowhere else may religion be taught so easily and with such abiding results as in the home. Parents teach religion by what they say and do and are."

Fifty clergy of the Episcopal Church participated in the Conference. The Rt. Rev. Summer Walters of San Joaquin was chairman of the Commission on the Town Church and spoke on the panel on the training for better rural work.

The Rev. John R. Pickells, chairman of the Town and Country Department of the Diocese of Chicago was the National Council's representative. The Ven. William F. Bulkley, chairman of the Rural Commission of the Eighth Province was in charge of the Episcopal sessions.

* * *

MRS. CHAPLIN JOINS STAFF OF CURRICULUM DEVELOPMENT

New York, N. Y.—Mrs. Dora P. Chaplin has accepted the position of associate editor on the professional staff in charge of Curriculum Development for the Episcopal Church. She will take up her residence in Greenwich, Conn., as soon as she can be released by the Church of the Redeemer, Chestnut Hill, Mass., where she has served as director of Christian education during the past three years.

Mrs. Chaplin and her daughters, Ann and Elizabeth, came to the United States seven years ago from England where she had achieved professional standing as a religious educator and writer. She continued her studies in this country under the direction of Dr. Adelaide Case, late profesor of Christian education at Episcopal Theological School, Cambridge, Mass. In addition to her parish work at Chestnut Hill she has been acclaimed by the larger community as a leader, lecturer and counsellor in the field of Christian education and Christian family life. She is the author of the currently popular book, **Children and Religion,** a Religious Book of the Month Club selection for June, 1948.

In her new position, Mrs. Chaplin will assist in the preliminary research project concerned with understanding the religious needs of children. She will enlist and supervise writers in the Children's Division, and create and edit lesson materials and guides for parents and teachers.

She will be available for a limited amount of field work including lectures and summer conferences.

Mrs. Chaplin's base of operations will be the new editorial office for curriculum development which has been opened by the National Council at Seabury House, Greenwich, Conn. The curriculum development project is directed by Canon V. O. Ward, editor-in-chief. He came to this work from Grace Cathedral, San Francisco, where he was director of Christian education for the diocese of California.

* * *

ST. JOHN'S CHURCH ACTIVITIES

Wytheville, Va.—On the Feast of St. Michael and All Angels there was a Corporate Communion for the Woman's Auxiliary and a presentation of United Thank Offering. Mrs. Guy Laughon is Custodian.

In October there were two interesting events in connection with religious education. The Sunday School had a Rally Day and on the Thursday of that week, twelve teachers and substitute teachers attended the Convocational Institute held at Christ Church, Marion, and which proved very beneficial and enjoyable.

Youth Sunday was observed by the Young People's Service League with a Corporate Communion at 8:00 A. M. The president of the League, Bill Barnitz, made a short address at the 11:00 o'clock service.

The committee appointed to receive funds and pledges for the rebuilding of the organ reported at the October meeting of the vestry that they had collected in pledges about half of the amount required.

As in former years, the church was opened during the summer months on Fridays for personal prayer and devotion.

On the third Sunday in September the Rev. R. E. Withers of Farmville, Va., officiated at early communion and preached at 11 A. M. service in the absence of the rector, the Rev. D. L. Gwathmey, D. D.

* * *

INVEST IN LIBERIA, BISHOP URGES

Mission Leader Says Nation's Human, Natural Resources Offer Big Opportunity

New York, N. Y.—There is no place in the world where a limited financial commitment by the United States would pay bigger dividends than in the Republic of Liberia, the Rt. Rev. Bravid W. Harris, bishop of the Missionary District of Liberia, said on November 21 at a service at the Cathedral of St. John the Divine.

"The American Government has a responsibility to this republic, one on which it must not default," Bishop Harris said. "Considering the financial commitments we have in Europe, Asia, and other parts of the world in our fight to establish world peace, the small sums involved here are of limited proportions."

"Liberia is on the threshold of perhaps its greatest development, the country is rich in rubber, iron ore, gold, and other minerals as well as cocoa and tim-

ber, and has a large labor force free from communistic influences.

"Under wise leadership there is no reason why both the human and natural resources of this country cannot be developed to the mutual benefit of both investors and the Liberian people. We have an opportunity here to assist in pointing the way, in making a demonstration and charting the course for other areas in the development of a progressive and democratic country."

Bishop Harris outlined for the congregation the four-fold policy of the Episcopal church in Liberia, which includes agricultural development, an adequate health program, the extension of education facilities, and evangelistic work."

* * *

VISITING ENGLISH LECTURER VISITS BERKELEY DIVINITY

New Haven, Conn.—The Berkeley Divinity School's Chapel Hall was crowded on November 22 for the Rev. A. G. Hebert's Mary Fitch Page Lecture on "The Authority of the Bible." The Bishop of Connecticut presided and Dean Urban introduced the speaker. M r.Hebert said among other things:

"We see today a flight from authority to freedom, and still more from freedom to authority both in Church and State. Christian freedom is not merely ability to do what one wants, but the state of being liberated in Christ. As such it depends on the mighty acts of God recorded in the iBble and witnessed to by the Church. Only God has absolute authority—hence one should not expect to find detailed infallibility in the Bible, as in fundamentalism, or in the Church, as in its Catholic counterpart. Our attitude towards authority must be loyal, yet critical, alert yet reverent. If the papacy should some day be interpreted not in terms of infallibility but of faithful witness to the truth, that would be a great day for the Church. Through the Scripture God calls us to that service, even that bondage to Christ as St. Paul calls it, which is perfect freedom in Christ."

After the lecture, the School welcomed a large number of guests at tea in the new administration library and classroom building, formerly the Henry F. English house at 38 Hillhouse Avenue.

* * *

INDIAN WORK IN ARIZONA ADVANCING

Phoenix, Ariz.—An encouraging announcement is made by the Bishop of Arizona in that a full-time worker has come into residence among the Havasu Indians; this worker being Miss Letitia Viole, for many years a worker representing the Christian Social Service Department of the Diocese of Western New York among the Seneca Indians in that Diocese.

Miss Vinele will be the only person resident in the village of Supai other than the Indian families who live there. Miss Viele will reside in the Government teacher's residence until the completion of her living quarters and the arrival of the full equipment for these quartersi n the Quonset Chapel—St. Andrew's—which was flown into the canyon by helicopter last April.

The supervision of this work of the Church among the Havasu Indians is under the direction of the Rev. Robert P. Frazier. Mr. Frazier has also accepted appointment by Bishop Kinsolving of the self-uspporting Mission of the Epiphany at Flagstaff together with St. John's Mission at Williams.

It is further noted that, for the first time in several years, a full complement of U T O Workers, and in addition a secretary, are now in residence at Good Shepherd Mission, Fort Defiance. This is an advance in the promotion of Christian interest and life among "the least of these, our brethren."

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CHURCH DETERMINED TO VITALIZE RURAL WORK

(Continued from page 4.)

Church leaders and provides a boost in morale in these men, many of whom work in definite isolation from the Church as an institution.

For a few selected clergy who have demonstrated their proficiency and consecration in the rural ministry and who are qualified for study toward advanced degrees, scholarship grants are available for year-round graduate study. Thus, within clerical ranks, is developing a group of men who are not only experienced rural pastors but who also have a sound technical knowledge of rural sociology and rural community life.

* * *

GOD AND HIS PEOPLE

(Continued from page 9.)

have to face daily as we undertake our living and working together in our home, community, and work.

This is one way we can remind people that they are God's people and He has sent His Son to guide and redeem us. Let us use Advent as a time of preparation of a Pageant which will mean for us all that we are a part of the great drama which happened when Christ was born.

"O come to my heart, Lord Jesus,
There is room in my heart for Thee."

MARTHA C. PRAY,
Consultant of Christian Education
Diocese of Virginia.

* * *

ARCHDEACON NEVE

(Continued from page 2.)

and consecrated man who has recently finished his earthly course and gone into the immediate presence of the Saviour Whom he served with such steadfast devotion.

ARTHUR B. KINSOLVING.
Baltimore.

Personal Notes

CLERICAL CHANGES

The Rev. Robert C. Baird, rector of St. Thomas' Church, Sanford, N. C., will become rector of St. Paul's, Bennettsville, and St. Barnabas, Dillon, South Carolina, January 2, 1949.

The Rev. E. Tanner Brown, D. D., formerly rector of St. Clement's Church, Honolulu, T. H., is to be priest-in-charge of St. Mark's Mission, South Palo Alto, California.

The Rev. Charles W. Carnan, Jr., formerly rector of Galilee Church, Virginia Beach, Va., is to be Executive Secretary of the Church Society for College Work in the Diocese of California, and Honorary Canon of Grace Cathedral, San Francisco, California.

The Rev. Robert P. Frazier, formerly associate rector of Good Shepherd Mission, Ft. Defiance, Ariz., has accepted a call, effective Dec. 1, to be vicar of Epiphany Church, Flagstaff, and of St. John's Church, Winslow, with supervision of Indian work among the Havasu, Supai, Arizona..

The Rev. Harold H. Kelley, D. D., formerly director of Seamen's Church Institute, New York City, N. Y., is to be assistant of St. Mark's Church, Berkeley, California.

The Rev. John R. Ramsey, formerly on the faculty of Hoosac School, Hoosick, N. Y., is now rector of Trinity Church, Rensselaerville, N. Y., and of Christ Church, Greenville, N. Y.

The Rev. Arthur J. Rantz, formerly vicar of St. John's Church, Cleveland, is now rector of Epiphany Church, Euclid, Ohio.

The Rev. Russell T. Rauscher, formerly vicar of St. Matthew's Church, Iowa Falls, Ia., is now rector of St. Andrew's Church, Lawton, Okla.

The Rev. Roddey Reid, Jr., formerly rector of Grace Church, Anderson, S. C., is now assistant at St. John's Parish, Knoxville, Tenn.

The Rev. Robert A. Reister, formerly rector of All Saints' Church, Appleton, Wis., is now rector of St. Paul's Church, Chicago.

The Rev. Miles W. Renear, formerly assistant at St. Paul's Cathedral, Los Angeles, is now minister in charge of the Galilee Navy Family Chapel, Long Beach, Calif.

The Rev. John C. E. Reuss, who formerly served in the Church in Canada, is now vicar of Trinity Church, Gooding, Idaho; Christ Church, Shoshone; Calvary, Jerome; St. Barnabas, Wendell, Idaho.

The Rev. David Richards, formerly rector of the Church of the Good Shepherd, San Jose, Costa Rica, has accepted appointment to the staff of St. George's Church, Schenectady, N. Y.

The Rev. James Richards, formerly rector of Grace Church, Merchantville,

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N. J., is now associate rector of St. Paul's Church, Washington, D. C.

The Rev. Carl H. Richardson, formerly curate of Trinity Church, Newport, R. I., is now chaplain of Rhode Island State College, Kingston, and vicar of the Chapel of St. John the Divine, Saunderstown.

The Rev. Richard Robertson, formerly of the diocese of Oxford in the Church of England, is now rector of St. Mark's Church, South Milwaukee, Wis.

The Rev. James A. Rockwell, formerly rector of Grace Church, Syracuse 10, N. Y., and chaplain to Episcopal students at Syracuse University is now rector of St. Stephen's Church, Rochester, New York.

The Rev. Max H. Rohn, formerly priest in charge of St. Paul's Church, Frederiksted, St. Croix, Vt., is now rector of St. John's Parish, Poultney, Vt.

The Rev. Sidney S. Rood has undertaken the care of a new mission at Prudenville, Mich., All Saints' Mission. This is in addition to his work at St. Paul's Church, Gladwin, and Grace Church, Standish, Mich.

The Rev. Edwin O. Rossmaessler, OGS, formerly chaplain of Kent School, Kent, Conn., is now chaplain at Christ School, Arden, S. C.

The Rev. Wilbur R. Schutze, formerly rector of St. Paul's Church, Palmyra, Mo., is now assistant minister at St. Luke's Church, Ypsilanti, Mich.

The Rev. Jay Gould Seacord, fomerly rector of St. Peter's Church, Livingston, N. J., is now rector of St. James' Church, Winsted, Conn.

* * *

ORDINATIONS

Priest

The Rev. Edwin James Rooney was ordained priest at St. John's Church, Northampton, Mass., on November 30, 1948 (St. Andrew's Day) by the Rt. Rev. W. Appleton Lawrence, bishop of Western Massachusetts, acting for the bishop of Long Island.

The candidate was presented by Rev. Thomas Blomquist, rector of St. Luke's Church, Forest Hills, L. I. Sermon preached by Rev. Thomas J. Bigham, Jr., instructor, General Theological Seminary, N. Y. City. Litany by Rev. Robert N. Rodenmayer, rector of St. John's, Northampton. Epistle, Rev. Carl Richardson, chaplain, Rhode Island State College; Gospel, Rev. Dr. James A. Pike, rector, Christ Church, Poughkeepsie, N. Y. Preface to service, Rev. Donald O. Wilson, vicar, St. Simon's Church, Springfield, Mass.

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Deacons

Mr. Robert Lewis Weis was ordained to the diaconate on October 30, 1948, in the Cathedral of St. John, Providence, R. I. He will have charge of Trinity Church, Scituate, R. I.

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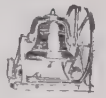

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INTER-FAITH CHAPEL FOR THE GLORY OF ALMIGHTY GOD

An Artist's conception of the proposed Memorial Chapel to be erected at the Coast Guard Academy, New London, Conn. A Nation-wide appeal is being made for contributions to build this perpetual Memorial honoring and paying tribute to those men of the Coast Guard who have given their lives in the performance of duty in peace and war.

CANON BRYAN GREEN'S PREACHING SHAKES NEW YORK

Sir: The Episcopal Church in the Diocese of New York has been shaken from center to circumference by the evangelical preaching of Canon Bryan Green from England. I have been in the ministry 53 years and have never witnessed such scenes as the packed audiences in the Cathedral of St. John the Divine have witnessed this week.

It is staggering to look at that young man of God as he plunges in his strong fiery words every night. The shades of Wesley rose up with quite a touch of John the Baptist and swayed those vast crowds that packed every seat and stood.

His unconventional manner is all that could be desired by anyone anxious to see a change from the still, unmoved methods most clergymen follow. He said: "The Bishop told me to preach twenty minutes, but I am going to preach forty in order to get in what I want to say." Several amens were heard over the crowds and caused some to suffer very perceptibly in their ecclesiastical formality.

Of course I was caught up in the third heaven, where St. Paul once went and came near taking further flight as the missioner led the great audience from one point to another with a marvelous ease.

I surely was speechless when I saw vast numbers making their way down the aisles to the improvised "Inquiry Room," where he gave a fifteen-minute talk to all who came seeking really to be a true Christian. He said vestrymen and others high in the church would be welcome to this. His exhortations were much like Moody would give on a like occasion. I stood on the fringe of the people to get the reaction to such methods as we were seeing, and propounded the question to all the clergy I met and other well known people: "What is it that gives this man such power to move the masses? Why have not the clergy generally the same power?"

I answered this way: "This man has been to the Upper Room and received the infilling of the Spirit in a way that only a few have done." The Apostles were fine men and could preach sermons that would satisfy most any vestry, but which did not satisfy the Lord Jesus Christ. He told them frankly and plainly that they **must** tarry in the City of Jerusalem until they were endued with the **power from on high** and that then they would be fitted to do what He had called them to do

Oh that the Bishops would see this truth and lead the way to the Upper Room and all get down before God and receive the fullness of the Spirit to fit them to do what they were commissioned to do. Worldly minded bishops and clergy will never be able to do this. Acts 1:8; Zech. 4:6; then will follow Dan. 12:3.

J. J. D. HALL.

New York, N. Y.

* * *

START CRUSADE FOR "PERSONALIZED MISSIONS"

Sir: Your article on "Personalized Missions" is one of the most timely that I have read in a long time. Wont you start a crusade concerning it? You cannot stir a person's heart just by asking him to increase his pledge to Every Member Canvass. I have just attended a marvelous meeting of the United Council of Church Women recently held in Milwaukee, Wisconsin. It was proved to us there that only Jesus' way of love can possibly save us from destruction and I am firmly convinced that every dollar we spend on missions is the best insurance we can have for peace.

(Mrs. A. H.) SUE B. STERNE.

Atlanta, Ga.

* * *

PERSONALS

The Rev. Wm. O. Homer is no longer in charge of St. Margaret's Mission, Hazel Park, and the Church of the Holy Spirit, Detroit, Mich., being temporarily non-parochial.

The Rev. Edgar A. Lucas, assistant minister in St. John's Church, Royal Oak, Mich., has assumed oversight of St. Margaret's Church, Hazel Park, for the present, in addition to his duties at the Royal Oak parish.

* * *

ORDINATION

Priest

The Rev. Ned Cole, Jr., was ordained priest on December 5, 1948, at Calvary Church, Columbia, Missouri, by the Rt. Rev. William Scarlett, bishop of Missouri.

The Rev. Roger Blanchard, rector of Calvary Church, presented Mr. Cole, who has been serving as curate there since his graduation in June from the Episcopal Theological School, Cambridge, Mass. Dr. Homer P. Rainey, president of Stephens College, preached the ordination sermon.

* * *

DEATHS

The Rev. Belvo Z. Stambaugh, D. D., rector of the Church of the Redeemer, Lorain, Ohio, died suddenly on December 1, 1948. The Burial Office was held in the Church of the Redeemer, the Rt. Rev. Beverley D. Tucker, D. D., assisted by the Ven. Donald Wonders, D. D., officiating on December 3.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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DECEMBER

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18, Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

* * *

THE FOURTH SUNDAY IN ADVENT

The Collect

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to Whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Vol. CXIV No. 51

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Roundup of the Biennial Meeting of the Federal Council of Churches

DECEMBER 1-3, 1948

In its fortieth year, 575 men and women took part in the biennial sessions of the Federal Council of Churches in Cincinnati, Ohio, December 1-3. Meeting in a hotel ballroom transformed with a liturigcal altar and a symbolic stained-glass window, sessions were presided over by Charles P. Taft, Cincinnati attorney and national civic leader, the first layman president in the Council's history.

Delegates glanced back to December 2, 1908, the first Council meeting, as the gavel used then by the first president, Methodist Bishop Eugene R. Hendrix, was presented to Mr. Taft by another Methodist bishop, Arthur J. Moore, of Atlanta. "Finally," Mr. Taft said smiling, "after two years in the chair, I may now have found some means of keeping these unruly Council members in order."

For the first time delegates were assigned to six Sections, each of which considered a special field of interest and then recommended action to the plenary session. Dr. Roswell P. Barnes, announced this "experiment or inovation" as a response to comment that delegate participation in the past was not adequate. "Whatever keeps this Council a genuinely democratic body, with each member and constituent denomination taking part, is a necessary part of our procedure." Sections dealt with Lay Participation, Ministry of the Church to Older People, United Evangelistic Advance, Church and Human Rights, Church and Juvenile Delinquency, and Aid for Displaced Persons. Each Section was asked to bring its report and recommendations on the final day of the Council meetings.

Keynoting the fortieth anniversary, Dr. Samuel McCrea Cavert, who has been general secretary since 1921, traced the dramatic changes apparent in four decades, and pointed out that the real testing of the new ecumenical movement is "in Main Street and Jonesville and Middletown. . . . It is a sheer illusion to talk of an ecumenical Church unless there is a truly ecumenical spirit in the local community where Christians of different denominations live together day by day." Dr. Cavert went on to note the increase in lay participation which has characterized the Council's history, symbolizing the Reformation doctrine of the priesthood of all believers.

POINT TO EXPANDED PROGRAM

This expansion of the Council's program was highlighted as Dr. J. Quinter Miller, associate general secretary, presented the 33 staff executives who now head up the Council's activities as part of the total personnel of 105 Council workers. Council membership, he commented, now includes 22 Protestant and 3 Eastern Orthodox bodies, with a combined communicant membership of nearly 28,000,000 American Christians. (At this session, two more denominations were added as their applications for membership were accepted: the Religious Society of Friends of Philadelphia and Vicinity with some 5,000 members and 50 meetings, and the Romanian Orthodox Church with 21,000 communicants in 42 parishes. Both were accepted by the Council without dissenting vote.)

At a great dinner in the Masonic Temple on the first day of the biennial, four ex-presidents of the Council gathered up program and insights of the first forty years and pointed forward. Memoable anthems by the Hughes High School's cappella choir set the mood as Methodist Bishop Francis J. McConnell (president, 1928-32) emphasized the courageous social action program of the Council, especially as represented by the weekly publication, "Information Service," which he said "has always kept the great human values in focus." Another ex-president (1934-6), Bishop Ivan Lee Holt of St. Louis, reviewed the effective program of evangelism which the Council has advanced since 1936.

The address of Dean Luther A. Weigle of Yale Divinity School, Council president, 1940-42, traced the trends which are leading toward formation of the National Council of Churches. The Federal Council and seven other national inter-church agencies may be included.

"Local church councils, pressure of united religious education and home missions effort, and needs among college students, all demand even greater cooperative effort, such as the National Council can provide," he declared.

One of the few women speakers, Mrs. Van Santvoord Merle-Smith, Presbyterian, U. S. A., of New York, in presenting "a church member's view" of the Council, spoke enthusiastically of the new National Council as an enlargement of the program of the Federal Council. "Being a woman," she said, "I know it is possible to change one's name without changing one's personality."

Witty, 79-year-old Dr. George W. Richards, president emeritus of Lancaster Seminary of the Evangelical and Reformed Church, spoke as one who had attended the first session of the Council in 1908, and has been a member continuously since that time. He spoke of a new day of cooperation, in which the so-called "essentials" of our forefathers have become today in many instances "parts of a passing system; and with the conscientiousness that compelled our fathers to hold on, we are compelled to let go." The result, Dr. Richards attested, is "not Protestant division, but Apostolic unity of spirit with diversity of forms."

A fourth ex-president of the Council, Methodist Bishop G. Bromley Oxnam of New York, made ringing claims regarding this "Apostolic unity" as it has affected areas of life larger than the Federal Council. "The idealism behind the United Nations charter, and behind the great World Council of Churches formed this autumn at Amsterdam, is in large part traceable to the program of the Federal Council," Bishop Oxnam declared. To document this claim, he read a passage from the United Nations charter preamble framed at San Francisco, where the Council's Commission on a Just and Durable Peace was importantly represented by its chairman, Mr. John Foster Dulles, and its secretary, Dr. Walter W. Van Kirk. At the

same time, he said, "I doubt we could have had the World Council of Churches without these forty years of history in the Federal Council here in America."

Further testimony to the influence of the Council came in messages from around the world. President Truman's greetings expressed appreciation of "the invaluable contribution which the churches of the Federal Council are making to the faith of our people, to social welfare, to interracial cooperation, and to international order." Word came also from church federations in Mexico, Brazil, Switzerland, Holland, Czechoslovakia, the Near East, Australia, New Zealand, and India, Pakistan-Burma. An eloquent anniversary prayer was given by Dr. William Barrow Pugh, of Philadelphia, stated clerk of the Presbyterian Church, U. S. A., who as a young man took part in the first Council meeting in 1908. Two other bishops—the Rt. Rev. Henry Wise Hobson, Episcopal bishop of southern Ohio, and Bishop J. A. Gregg of the African Methodist Episcopal Church participated in the program.

LAYMEN TO THE FORE

For the Council's only public mass meeting, in Taft Auditorium, giant stage letters, "1908-1948" with a huge Celtic cross at the center, provided setting for a hard-hitting program on the relation of the Church to everyday secular life. More than 1,000 attended.

Most colorful layman on the platform was Branch Rickey, who as president of the Brooklyn "Dodgers" baseball club brought last year the first Negro player into major league baseball. As Mr. Taft presented him with a testimonial for Christian sportsmanship from the Council, Mr. Rickey accepted the award with gracious informality. "Our posterity," he remarked, "may well wonder why anyone should have been thus singled out, for merely choosing a fellow-American to do a job he was qualified to do, without reference to his color." Prolonged applause confirmed the Council's action in making this unprecedented award, and the modest dignity of the Methodist layman who accepted it.

In his presidential address, Mr. Taft pounded home the recurrent theme of his two-year term: that the Church must become more relevant to every aspect of lay concern and vocation. "The layman is more than 99 per cent of the churches, but nobody would know it from the way they move ecclesiastically or talk for the newspapers. . . . Most of us are tame laymen, well broken to harness, guaranteed not to upset too much." The Church, he demanded, must place the Gospel squarely in the midst of lay job life and personal experience, and use laity more fully in church programs as well. Granting that through the message of able pastors, "many men in high places do surprisingly enough turn out to be Christians and seek God's purpose," he called for an entirely fresh appraisal of lay participation in the activity and thinking of Christianity.

Dr. Reinhold Niebuhr, professor at Union Seminary in New York, the other major speaker at the large public meeting, dealt with equal vigor with the relation of the Church to secular life. In characteristic form, he painted Christianity as the one alternative to either complacency or despair, but warned Christians against utopianism, sentimentalism, and cocksureness. "Like Jeremiah," he said we must no longer pray for the impossible 'peace of Jerusalem,' but settle for the 'peace of Babylon' in the very place of our captivity." Disagreeing with Mr. Taft, who had criticized modern Christianity as remote and "agrarian" in relation to complex modern life, Dr. Niebuhr insisted that our faith reflects all too clearly our current secular culture. He expressed the hope that American faith may derive an "eschatology," a sense of other-worldly hope, from postwar European Christianity, as a corrective for our superficiality and pride: "The more we live by hope, the less will we live by our own virtue."

Again the atmosphere of worship for the mass meeting was provided by an a cappella choir, from the Walnut Hills High School, whose rich "secular" vestments of blue and gold, added to the dramatic setting for the program. The choir, directed by Mrs. Nelle Murphy, was enthusiastically received. Moving pictures in color taken recently by Mr. Julian Bryan, for Church World Service, were shown with a running comment by Mr. Bryan. He described not only the Protestant relief efforts through Church World Service but commented favorably on Jewish and Roman Catholic relief efforts. Bishop A. R. Clippinger of Dayton, Evangelical United Brethren delegate, gave the prayer at the mass meeting. Hon. J. Leighton Stuart, Ambassador to China, who was to speak on "The Church and the Far Eastern Crisis," was detained in China by the "crisis" to which his topic referred.

NOTABLE WORSHIP SERVICES

Two noonday worship services were attended by packed crowds. One, with the background of Russian Orthodox tradition, was led by stately bearded Professor Georges Florovsky, who has recently come to the country from Paris to teach in St. Vladimir's Orthodox Seminary, New York. The other was under the quiet leadership of Professor D. Elton Trueblood of Earlham College, who led a brief service in the pattern of silent worship of the Society of Friends.

POLICY DECISIONS OF THE BIENNIAL

In response to overtures made directly to the Council, and reports of the Sections, specific decisions were recorded in business sessions. The Council was told that the plan for a new National Council of Churches had been approved by 16 member communions with an aggregate membership of over 25 million, considered without action by two denominations, and not yet considered by 6 groups with a combined membership of less than 600,000. It gave its approval to expedite plans to form the National Council and urged all member denominations to make their decision soon.

ATTACKS "SPECTATOR" ATTITUDES

As the Section of Lay Participation reported, the Council adopted its vigorous report calling for greatly enlarged lay responsibility and status in the Church. Mr. True D. Morse, a St. Louis businessman, was chairman of the Section, and the address highlighting its theme was given by Mr. Francis S. Harmon, vice-president of the Motion Picture Association of America and chairman of the Riverside board of deacons in New York. "Glorification of the professional" in every field of life today, Mr. Harmon warned, is developing a spectator attitude and short-circuiting the actual lay life of the Church.

Ministry of the Church to Older People was considered by a Section chaired by Rev. Otis R. Rice, chaplain of St. Luke's Hospital, New York. In his address outlining this field, Rev. C. E. Krumbholz, executive secretary of the Lutheran National Council's Department of Welfare, pointed out that in 1900, 6.4% of Americans were over 65, whereas now 10.5% are in that age bracket. Quoting a Chinese proverb, Dr. Krumbholz said, "Old people are worthy of reverence not because they have lived so long, but because they have lived so much!" Approval was voted of an intensified program of study and publication in this field.

The third Section, on plans for the United Evangelistic Advance, was presided over by Professor Elmer G. Homrighausen of Princeton Seminary, whose recent work on evangelism for the World Council in Geneva provided fresh background, was keynoted by Dr. Edwin T. Dahlberg, Baptist pastor in Syracuse. Calling for 1950 as a "Year of Evangelism" Dr. Dahlberg, president last year of the Northern Baptist Convention, commented that the century's "first fifty years have been tragic beyond measure, with wars, depressions, and skepticisms that have worked havoc in all the relations of men with God and with each other. The second half of the century should be a challenge to redeem our record"—inaugerated with a dynamic evangelistic campaign. This Section re-

port was enthusiastically approved by the Council.

BACK HUMAN RIGHTS PROPOSALS

New history was made by the adoption of the Section report on the Churches and Human Rights. Professor William G. Mather of Pennsylvania State College gave the initiatory address, declaring that "Christians must decide whether men are to treat each other as if each were a nuisance to be suppressed or tolerated . . . or a son of God whom Jesus of Nazareth thought worth enough to die for." After discussions chaired by Mrs. Leslie E. Swain, president of the Woman's American Baptist Foreign Missionary Society, the Section reported to the Council a statement speaking strongly for unsegregated church life, and demanding action for every practical measure guaranteeing civil rights.

For the fifth Section, on Church and Juvenile Delinquency, the chairman was Dr. Shelby Harrison, executive director of the Babe Ruth Foundation. In his address dealing with this field, Mr. George Stoll, Louisville, Ky., attorney described the program carried on by the Louisville Council of Churches' committee on institutions, whose club and legislative program has cut down materially in delinquency there. He called for Church programs based on the claim, "no action without research, no research without action" in dealing with youth problems.

Section VI, dealing with Church Responsibility for Displaced Persons and Overseas Aid, was chaired by Dr. Franklin C. Fry, president of the United Lutheran Church. Its call to action was made by Rev. Almon C. Pepper, executive vice-president of Church World Service and New York Episcopal canon. He summoned every congregation among the churches "to resettle at least one Displaced Person or family of Displaced Persons."

In addition to the Section reports, the Council received with considerable discussion a report of the Commission on the Witness of the Church in Our Time, presented by Professor Walter M. Horton of Oberlin Graduate School of Theology. Its three main chapters—Security, and Almighty God; Peace on Earth, and Christ the Reconciler; Moral Stamina, and the Holy Spirit—were summed up as the basic concerns of the Kingdom of God. In debate, there was a call that the Council define more sharply its doctrinal Christology, but by an overwhelming vote reference was made to former declarations of the Council as completely acceptable for such definition.

Climaxing the discussion of program content, and bringing to a close the inspirational sessions of the Council, was a solid address by Rt. Rev. Stephen Neill, formerly Bishop of Tinnevelly, India, who is now associate general secretary of the World Council of Churches. He declared: "I can devote myself to the service of the World Council only on the understanding that its primary concern is just this, to get the Gospel of redemption through Jesus Christ, out into all the world, to see to it that this message is proclaimed literally to every human being now living in the world." Formerly Bishop Neill said, "our ancestors were quite clear that all eternity depended on the answer demanded by the Gospel. It was literally a matter of life and death. But why should the world be concerned about all that," he asked, "when we are so little concerned about it ourselves?"

BISHOP STAMM IS PRESIDENT

Selecting its leadership for the biennium of 1948-1950, the Council took unprecedented action in the choice of a president and vice-president. At the Friday morning session the delegates elected Bishop John S. Stamm, Harrisburg, Pa., as the successor to Mr. Taft and chose a woman, Dr. Mildred McAfee Horton, president of Wellesley College and war-time head of the Waves, vice-president.

Bishop Stamm, vice-president the past two years, and senior bishop of the Evangelical United Brethren Church, is the first representative of the evangelical churches to head the 40-year-old Federal Council. Mrs. Horton, who was not able to be present, is the first woman elected to a major office in the history of the Council.

Harper Sibley, Rochester, N. Y., former president of the United States Chamber of Commerce and president of the Church World Service, was re-elected treasurer, a post he has held since 1942. Rev. W. Glenn Roberts, Hartford, Conn., secretary of the Connecticut Council of Churches, secretary since 1944, was chosen for another term.

The election was a brief ceremony. The retiring president was in the chair when the new officers were elected. The report of the nominating committee was presented by the chairman, Rt. Rev. Frank W. Sterrett, Bethlehem, Pa. Mr. Taft called for other nominations from the floor. Hearing none, he called for a vote and the response was unanimous.

Other members of the nominating committee, named by the Executive Committee two months ago, were Rev. John Alexander, Decatur, Ga.; Rev. Hugh C. Burr, Rochester, N. Y.; Rev. Gaines M. Cook, Indianapolis, Ind.; Rev. D. T. Gregory, Dayton, O.; Rev. W. H. Jernagin, Washington, D. C.; Rev. William E. Lampe, Philadelphia; President J. Earl Moreland, Ashland, Va.; Chancellor Nicholas Pidhorecky, New York; Rev. William Pugh, Philadelphia; Rev. F. Eppling, Reinartz, N. Y.; Mrs. W. W. Rockwell, N. Y.; and Rev. John S. TerLouw, Brandon, Wis.

The Business Committee headed by Dr. John M. Alexander, (Presbyterian U. S.) of Atlanta, Ga., considered several resolutions, including one calling for abolition of the House UnAmerican Activities Committee and another calling upon the American government to make no military alliance or to give economic support to the Spanish regime of Generalissimo Franco. The Committee reported its belief that "all these matters are of such consequence that they ought to be more carefully studied than is possible during the brief time available in the last session of the Cincinnati meeting." The Committee therefore recommended that they be referred to the Executive Committee for careful attention.

The plenary session defeated a motion to refer the Franco resolution to the Executive Committee. Instead it was adopted in principle and referred to the Department of International Justice and Good Will for study and report to the Executive Committee. The Department is headed by Dr. Edwin E. Aubrey, professor of religion, University of Pennsylvania and formerly president Crozer Theological Seminary.

The Department will meet in New York on January 18.

The other resolutions including the one expressing opposition to the continuance of the House UnAmerican Activities Committee were referred to the Executive Committee as recommended by the Business Committee.

MR. TAFT TURNS OVER GAVEL

In the closing hours, the new president was inaugurated. Mr. Taft, still recovering from an attack of virus pneumonia, smilingly turned over the symbol of his authority—the 40-year-old gavel—to his successor.

Bishop Stamm said he was humbled by the responsibility but had accepted "with a firm dependence upon Him whose wisdom is unfailing and Whose strength is all sufficient—the great head of the Church—Jesus Christ our Saviour and Lord."

He paid tribute to the selection of Mrs. Horton as vice-president with the statement that "this year a new approach to the total task of the Church is made in the selection of one of America's great Christian women to serve in this capacity. . . . I have every confidence that the influence and work of Mrs. Mildred McAfee Horton will add much to the work of this Council."

In praising the administration of

(Continued on page 15)

New Prophets in Israel

With the spotlight of public attention focussing repeatedly on events in the Holy Land, new names have been emblazoned across the marques of world affairs—Chaim Weizmann, David Ben-Gurion, Moshe Shertok and other leaders of the new state of Israel.

In the colorful imagery of popular journalism, these "amateurs" at diplomacy, who are now playing major roles in the highest councils of nations, have been variously described as modern counterparts of Washington and Jefferson, or of Moses and Joshua. Daniel A. Poling, in a commentary on Israel's President, Chaim Weizmann, said, "The man . . . is a prophet as great as the ancient ones of Israel."

What type of men call forth such extravagant comparisons?

Weizmann, for one, would rather identify himself as "a Jew from Motele and Pinsk." He often has spoken these words—with pride and a touch of defiance, for there was a place where such words were heard with scorn. Weizmann remembers it well. More than half a century has elapsed since he left his native Russia. But neither the long years as one of Britain's most honored citizens, nor the plaudits of the world of science, have erased the painful memories of his youth.

Motele, where Weizmann was born in 1874, and Pinsk, where he was educated as a boy, were in Imperial Russia's notorious Pale of Settlement. It was there that young Chaim had branded in his mind the fundamental canon of his religion—that man, fashioned in the image of God, is a creature of dignity—even if he lives in a ghetto.

The Pale of Settlement was a desolate, marsh-bordered reservation on the western rim of Russia. To this bleak land all Jews in the country were banished by Ukase of Czar Alexander III, whose ruthless campaign of religious persecution may well have been patterned on Nero's oppression of the Christians in ancient times. Those who lived within the Pale of Settlement eked out a precarious living in the few trades which they were permitted to follow. Like other Jews throughout Europe, they enshrined learning, cherished the family relationship, and lived in the light of "The Book". Through submitting to the rifle-imposed dictates of the Czar, they practiced daily and accepted in the hearts only the law of Sinai.

One night in Motele, in 1890, the Weizmann family was observing the Passover holiday, celebrating the Exodus from Egypt and praying for their eventual return to the homeland which God had given unto Abraham. A rumble of hoofbeats and a clamor at the door interrupted the service. The troops of the Czar stormed in. The menfolk of the family, including 16 year old Chaim, were stood against the wall, arms raised. They were searched, the house ransacked. Then the troops departed.

Chaim Weizmann, seething with humiliation and futile anger, recalled the words of "The Book" with new understanding: "The Lord shall set His hand again the second time to recover the remnants of His people. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the depressed of Judah from the four corners of the earth." Thus, in the Pale of Settlement, was kindled the zeal that later characterized Zionism. It developed from a desire not only to worship in peace; but for a land where Jews could live with dignity.

In the same mold were cast most of the other leaders of Israel. David Ben-Gurion, prime minister of the new nation, was born in Plonsk, in what is now Poland, long an unhappy home for Jews. Moshe Shertok, Israel's foreign minister came from a similarly oppressive environment, the Ukraine. They, too, were warmed by the fire of the sacred Torah and the wisdom of the Talmud. To such men, Zionism was a religious mission. In their devotion to what often seemed a hopeless cause, in their eloquent, relentless appeals to the conscience of mankind, they are truly reminiscent of the prophets who were their forebears.

It was not just a refuge for which the Zionists struggled. In 1906 Britain offered them a homeland in Uganda, Africa, an area of 8,000 square miles, larger than the present State of Israel. When Lord Balfour asked why the Zionists refused it, Dr. Weizmann explained that only the land of "the Book" would do for the people of "the Book". "If Moses had returned to life and heard Jews accept Uganda, he would have broken the Tablets of the Law a second time," Weizmann said. "The Jewish people never will produce the energy to build up a wasteland unless that wasteland is Palestine."

Religious influences not only motivated the reclamation of Palestine; but also served as a major force in shaping the government of Israel. Men cannot be divorced from their backgrounds, nor the acts they perform from the way of life they hold dear. This fact is borne out in our own Declaration of Independence which clearly reflects the moral convictions of the Founding Fathers. With that document they wove into the structure of Government the ethical code of their Judeo-Christian heritage. Similarly, the Declaration of Independence of the world's newest democracy, with its sensitive concern for the well-being of the people, embodies the ethical concepts of brotherhood and human dignity which the founders of Israel derived from their religion.

Israel's Declaration sets forth these aims: "The State of Israel will promote the development of the country for the benefit of all its inhabitants; will be based upon the precepts of liberty, justice, and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens without distinction of race, creed, or sex; will guarantee full freedom of conscience, worship, and culture; will safeguard the sanctity and inviolability of shrines and holy places of all religions; and will dedicate itself to the principles of the Charter of the United Nations."

Anyone familiar with the views of the Israeli leaders could have predicted the character of this document, for it was foreshadowed time and again in their public utterances. In 1942, Ben-Gurion said, "But it is not in vain that we struggled for many centuries to maintain our identity, that Jewishness which was molded in our ancient homeland, where our prophets bequeathed to humanity the still unrealized vision of human brotherhood and justice, love of neighbor, peace among nations."

In the light of such a background, it is not surprising that four of the members of Israel's 38-man Council of State are rabbis. Two, in fact, are on the 13-man cabinet. A fifth rabbi is a member of the Supreme Court, and at least two other members of the cabinet were educated in rabbinical colleges. Four of the political parties represented in the government advocate a national legal structure based on the Mosaic Code.

Daily life in Israel is pervaded by the same strong religious flavor. In the cities of Tel Aviv, Jerusalem, and Haifa, most stores and factories are closed on the Sabbath, and municipal transportation ceases. A typical scene is reported in a recent news dispatch from Tel Aviv, describing the celebration of the traditional holy day, Simchat Torah (Rejoicing of the Law).

"Large crowds of old and young, carrying scrolls of the Law and holiday baners, danced in Tel Aviv's main streets. Onlookers joined in the singing of religious and patriotic songs. At the height of the festivities, a throng

(Continued on page 14)

Are We To Be Allies With Franco Spain ?

A number of recent occurrances hint that the United States is attempting to come to an agreement that will be close to a military alliance with fascist Franco-governed Spain. Secretary of State Marshall, it has been reported, has attempted, without success, to persuade Mr. Bevin of England and M. Schuman of France, to join with the United States in urging modification of the 1946 United Nations ruling that ambassadors be withdrawn from Spain. It is also noteworthy that Chairman Gurney of the Senate Armed Forces Committee on his recent return from Europe argued that in the near future we should try to secure an outright military alliance, backed by Lend-lease, with Spain.

The military strategy of these proposals is obviously to prepare a defense bastion that centers in the Pyrenees and Spain in the event of a war with Russia. We understand that some military men in this country and more in England and France object to this plan as militarily unsound. Be that as it may, it certainly is unsound from an ideological and democratic viewpoint. Spain is avowedly a fascist state. It is ruled by a dictator who was a former Axis partner of Hitler and Mussolini. It is of deep interest to American Protestants that Spain is religiously fascist also. There is not only no freedom of religion for Protestants in Spain today, but there is outright persecution. It is strange that we hear so much of the lack of religious freedom in Yugoslavia, Poland and other communist dominated countries and so little of the same lack in Spain. Can it be that the Roman Church is the reason for this silence about Spanish persecution of Protestants? The reluctance of our American newspapers to publish the facts about Spain may be one reason why the dubious maneuvers of our government with a former Axis partner have aroused so little protest in our country.

North Texas Newspaper Series

It is always encouraging when there are signs of progressive thinking and forward looking planning in our domestic missionary districts. Too many of them have been static for too long! Under the leadership of Bishop Quarterman, the Missionary District of North Texas is exhibiting new vitality and vigor. Significantly, its giving has quadrupled in two years! A new venture in which it may well give leadership to the entire Church is the employment of professional talent to prepare a series of newspaper ads for the Church. Mats for the first set of four ads have just been issued. They aim to secure the interest of the non-Church-goer. We believe they will succeed in doing that. They are not only worded to appeal, but each ad is headed by an apt drawing and a one word "teaser" caption. Shrewdly, the bishop suggests that the ads should not be used on the Saturday "Church Page" of the newspapers, but inserted on an earlier day of the week. He suggests that they be placed on the sports page, or near the comics! There they will catch the eye of those to whom they are directed—the man or the woman who goes to no Church! Bishop Quarterman will supply the mats for these first four ads to any interested diocese or parish at a cost of forty cents a set. Let's hope that many of them are ordered and used by the Church. Such a newspaper campaign would tie in splendidly with "Great Scenes from Great Plays" on the air. Apparently North Texas' magazine "Adventure" is well named!

An Important Discovery

One of the great hopes of all biblical scholars is that somewhere a new manuscript of the Bible, or of a part of it, may be found that will be older than any we now possess. All of the Bible as we now have it has come down to us as the result of many copyings by scribes of old. Small errors in punctuation or in actual words crept into the writings in the process. Sometimes these changes give a new shade of meaning to a passage. Sometimes they make a passage almost untranslatable.

Last winter Bedouins engaged in black marker smuggling between Transjordania and Palestine hid out in a cave near the Dead Sea. Far back in the cave they discovered pottery jars containing scrolls, wrapped in linen. They were obviously old. The Bedouins turned the scrolls over to Syrian monks. They in turn brought them to the American School of Oriental Research at Jerusalem. The American scholars were astounded at what they saw when they opened the linen coverings. Here was a complete manuscript scroll of the Book of Isaiah. Here also were ancient commentaries, including one on the Book of Habbakkuk. The scrolls were dated as early Macca-

bean, or second century before Christ. They are hundreds of years older than any previous manuscript of the Book of Isaiah!

If further study and investigation confirms these first judgments, this is a most important discovery. Once again, the Holy Scriptures are dramatised for us! Once again we are reminded that the Bible is ever "Good News" to those who come to its sacred pages! That's worth remembering at Christmas-time, the time of "Good News!"

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

BOOKS FOR CHRISTMAS
(Continued from last issue)

HOW COME CHRISTMAS. Roark Bradford. Harper, $1.00.

Here is a delightful Negro dialect story about Sandy Claus' first gift, given to the Poor Little Jesus. Moses and Methuselah and George Washington and the king get into the story too. The illustrations are perfect.

A. E. S.

THE ANGEL STANDING—Faith Alone Gives Poise. By Archibald Rutledge. Fleming H. Revell Co. Price 75 cts.

The author of the humorous "It Will Be Daybreak Soon" and Life's Extras," has this time gone to the Scriptures for his theme. From "And I saw a mighty angel standing," Revelation 10, the author develops his conviction that while man stands with one foot "on the shore" (the material necessities of life), he should keep his other foot "on the sea" (the great invisible spiritual realities of God), and that men and women of today can live like that! The author was voted by the legislature Poet Laureate of South Carolina.

SKY DETERMINES. By Ross Calvin. University of New Mexico Press.

"Sky Determines," by Ross Calvin, is a fascinating interpretation of the Southwest, its culture, its traditions and its history. One cannot read its pages without a strong desire to visit such a land and to absorb for oneself the so different beauty of its cobalt skies and soft brown stretches of uninhabited earth. Of particular interest are the descriptive chapters concerning the ancient and forgotten people of New Mexico, the march of the Spanish Conquistadores, and the life of the modern disinherited "Mexicanos." This book combines a variety of interests and yet so successfully as to retain the attention of the archeologist, the historian, and the plain everyday traveller among men. This is a different kind of non-fiction by an author who knows and loves his subject. The sharp, clean cut illustrations in the Indian motiff by Peter Hurd contribute greatly to its atmosphere.

ROBERT R. BROWN.

***CHRISTIANITY AND COMMUNISM. By John C. Bennett, Association Press, $1.50.**

Written so simply that anyone can understand it, this little book by one of America's most penetrating theologians will clarify many issues of the relations between Christianity and Communism.

***CHILDREN AND RELIGION. By Dora P. Chaplin, Scribners, $2.50.**

Parents, teachers, and other educators will be grateful to Mrs. Chaplin for her real insights into the religious needs of children.

PAUL'S EPISTLE TO THE ROMANS. By E. F. Scott. Scribners. $2.00.

This is a brief and incisive commentary on the most famous of Paul's letters by one of America's foremost Biblical scholars. This letter, says Scott, "is essentially a modern book, and only when we so read it can we apprehend its message." It is Paul's emphasis on sin and man's awareness of it, on God's forgiveness and man's inability to earn it, on man's personal responsibility to God, on God's deliverance through Christ, which must be recaptured by modern man, and this letter of Paul to the Romans will

THE DOCTRINE OF OUR REDEMPTION. By Nathaniel Micklem. Abingdon-Cokesbury. $1.50.

This book deals with the problem of how men are saved, what is called the doctrine of the "atonement" or redemption." Micklem is a sound and conservative scholar who knows how to write clearly, and this little book makes clear what we should know about this subject. There have been many different views of redemption, and the author provides a brief summary of the best ones.

R. C. M.

THE OLD VIRGINIA GENTLEMAN. By Dr. George W. Bagby—Fifth Edition—Edited, enlarged and arranged by his daughter, Miss Ellen M. Bagby. Published by the Dietz Press, Richmond, Va., Price $3.50.

A revised and enlarged edition to "The Old Virginia Gentleman," by the late Dr. George W. Bagby, of Richmond, was issued by the Dietz Press December 1.

The volume, edited and arranged by the author's daughter, Miss Ellen M. Bagby, of Richmond, contains several sketches by Dr. Bagby that have never before appeared in book form. Twenty-nine illustrations, the majority of which are photographs of Richmond in bygone days or of personages of the past century, was also included.

Dr. Douglas Southall Freeman has written an introduction and biographical sketch of the author for the new edition, which is issued as a memorial to both Dr. and Mrs. Bagby.

A "lost" editorial written by Dr. Bagby in 1854 for the Lynchburg Daily Virginian, is one of the works of the author to be included in the new volume. Written on the topic, "Christmas," it was lost when the files of the Lynchburg paper burned. Miss Bagby herself had never seen a copy of it until she found one recently in the Jones Memorial Library in Lynchburg.

Also repeated in the new volume is the author's sketch entitled "How Rubenstein Played," which is his most widely known work.

The works of Dr. Bagby under the title "The Old Virginia Gentleman," were first published in 1884 and enjoyed a wide sale. In 1911 the book was brought out by Charles Scribner's Sons with a preface by Thomas Nelson Page. That preface is also included in the present volume.

In Mr. Page's article he says: "When the old life shall have completely passed away as all life of a particular kind must pass, the curious reader may find in George W. Bagby's pages, pictured with a sympathy, a fidelity and an art which may be found no where else; the old Virginia life precisely as it was lived before the war, in the Tidewater and Southside sections of Virginia." Mr. Page added that he thought Dr. Bagby's essay on "The Old Virginia Gentleman" was "the most charming picture of American life ever drawn."

The new volume has a total of twenty--nine essays or sketches by Dr. Bagby.

A PASTORAL TRIUMPH. By Charles F. Kemp. Macmillan. $2.25.

This is a study of the pastoral ministry of Richard Baxter in Seventeenth Century Kidderminster, England, directed primarily to clergymen. Though famous in his day as a preacher, this Anglican Puritan nevertheless stressed the vital importance of pastoral work and conducted an extensive program of counselling and instruction which reached every family in his parish. Mr. Kemp points out the lessons Baxter offers modern pastors in spite of his outdated methods and ideas. A bibliography on pastoral work is included.

ANNE E. SHIELDS.

A Page for the Family

Mrs. E. E. Osgood, Editor

THE ADULT BIBLE CLASS

By HARRIET BROWN MOORE

San Antonio, Texas

Mrs. Moore writes: "My reason for writing it is that I am now over seventy years of age and the time is coming when I can no longer teach adult Bible Classes. So I wish to make my experience available to new leaders in that field."

There seems to be a tendency in many parishes to restore or inaugurate Bible classes for adults. Much is being written about the knowledge (or ignorance) of the Bible on the part of Episcopalians. Because I have been engaged in such teaching for some fifty years, I feel that I can give some helpful hints to new leaders.

First of all, I am convinced that these classes should have a very definite beginning and ending both as to subject and as to time. Seasonal classes will appeal to many whereas that which "goes on and on" will weary them. Then a special subject will invite attendance and it, of course, has a time limit.

My experience has also shown that the "organized" class is less successful, generally, than one which has no machinery as part of its procedure. Some hesitate to become members if attendance is noticed; some will attend often if no such notice is taken.

Among the courses I have used there are four which I arranged and which have proved of interest in several different parishes. I am describing them very briefly but shall be glad to write in detail to anyone who is interested in any of them. The leader will have to do some work and will need books of reference but this will be repaid by the interest shown by the class members.

Sermons in the Book of Acts is one such course. What the apostles and others preached about will include all the addresses from that of Simon Peter on the day of Pentecost to the last address of St. Paul. Each member of the class should be given a typed sheet of the Apostles Creed (triple spaced) and as each tenet appears in sermon or address a check is recorded. At the close of the course all will be greatly interested in the comparative use of the different articles.

The Bible in our Hymns will appeal to those who have grown up with a love for the words as well as the music of this part of our worship. The authorship and the circumstances of the writing will be incidential; the lessons from the Scriptures will prove interesting. For example the Trinity Hymns will furnish beautiful passages from allusions in the verses. The vision of Isaiah, the worship picture from Revelation, among other. "Ancient of Days" is full of Bible references. Another group is the "Christian Soldier Hymns." Study will include such passages as Miriam's Song of Triumph at the Red Sea, St. Paul's description of the Christian Armor, the warring psalms and many, many others. The hymns on Holy Communion will offer inspiring passages—Our Lord's Discourse on the Bread of Life, St. Paul's account of the Institution, the Old Passover Feast, etc., etc. The making of this course will furnish joy to the leader who loves her work.

The Life of Christ through the Book of Common Prayer is a course of value to the newly confirmed but may be illuminating to some who have used the Prayer Book for many years. First there is the finding of the LIFE in regular services (sentences, antiphon, canticles, prefaces) and then the events of the Life through the Gospels beginning with the Annunciation. Often not only the second lesson can be used, but sometimes the first lesson (through prophecy and type and the Epistle—interpretation of Christ's teachings.

The Jewish Church and Ours can be a most interesting course on worship. As the first Christians were Jews it was most natural that parallels should arise. So the study of manners and customs, rites and ceremonies, feasts and fasts, vestments and buildings may be compared or contrasted with appreciation of both.

Perhaps I have overstressed original courses when so many fine books are available. However, I am sure that any leader will care much more about a source which he or she has helped to build than for one secured ready-made.

* * *

PRAYER

Dear Lord, I do not know what trials may come,
Or down what unknown paths Thy hand may lead.
I only know that in Thy gracious love
I find the strength and courage that I need.

I do not ask to see the path ahead;
But, Heavenly Father, in each darkening hour,
Grant me, I pray, the wisdom and the will
To know, through faith, Thy boundless source of power.

MAIZIE RICHERSON.

PRAYER BOOK PAGE BY PAGE

CLII

The Second Sunday in Advent. The Collect for this Sunday appeared first in the Prayer Book of 1549, and is almost certainly the product of the mind and pen of Archbishop Cranmer. It is based almost entirely on the Epistle taken from the 15th chapter of Romans, and practically ignores the Gospel.

Its reference to "all holy Scripture" together with the opening words of the Epistle, "Whatsoever things were written aforetime were written for our learning," have caused this Sunday to be known throughout the Protestant world as "Bible Sunday."

It is not always realized that "the things written aforetime" here mentioned by St. Paul refer entirely to the Old Testament, since at that time none of the New Testament had yet been written.

The wording of the Collect, that we may "read, mark, learn and inwardly digest them," is an emphatic figure of speech, which at least on one occasion was taken too literally. The following true story is related by a missionary to Haiti: He was visiting a sick parishioner, and because she was not able to open the front door he entered by way of the back porch. As he did so he noticed a badly mutilated Prayer Book, with most of its leaves torn out and little left but the covers. He rebuked his parishioner for treating a Prayer Book so irreverently, and she replied, "Well, you see it said in that book that I should read, mark, learn and inwardly digest it. I tried reading it and learning it and marking parts of it, but it didn't seem to make me any better, so I decided to go all the way and took out the pages and made tea out of them, and drank it. But," she added, "even that hasn't cured me."

Probably this convert was expecting too much of the Book of Common Prayer, but she certainly believed in doing her part.

It must be remembered that at this date (1549) the Bible had not been available in the English language very long, so it was quite natural that a Collect should be devoted to its beauties and benefits, especially as revealing the great hope and belief in a future life.

R. CARY MONTAGUE.

* * *

"O Lord, take our minds and think through them, take our lips and speak through them, take our lives and live out Thy life, take our hearts and set them afire with a love of Thee, and guide us ever by Thy holy spirit, through Jesus Christ, our Saviour.

National Council Meeting

By GEORGE LORENZO GRAMBS

With three executive sessions punctuating its procedures and an address that can only go down as having been given on Japan by Mr. Douglas Overton of the State Department, formerly a teacher in Saint Paul's University, Tokyo, the December 8 and 9 meeting of the National Council at Seabury House can only be described as preparatory for the February meeting. Its importance, as the Presiding Bishop stated the first thing Wednesday morning, lies in the work of the departments done in preparation for February.

It was the sort of meeting for which it would be hard to write in newspaper fashion a headline. There was a tone of anxiety about the Church's program in 1949 with the probability of having to cut the budget in February in compliance with the canon if the dioceses do not support with fully-accepted quotas the forward steps that have been demanded. Adding to the strain on the budget is the evacuation of missionaries and their families from that troubled land of China. The Presiding Bishop would call attention to this now rather than go out after deficits later.

Mr. Russell E. Dill, treasurer, reported that $456,759.03 remains to be collected for 1948 in the last month, actually up to the time the books are closed on January 17. In other words, 10/12 should have come in by December 1. 98.5% of it has been received. Last year 101.9% was the record at the same time. While the difference isn't much percentage-wise, it is substantial, since the Church said it expected to pay $155,000 more this year than in 1947. Bishop R. Bland Mitchell sounded a note of encouragement by saying that he knew years when the record was not so good, and he was confident there was no cause for worry.

The whole financial matter culminated in a resolution introduced by Bishop Elwood L. Haines, and adopted by the Council:

"RESOLVED, That in view of the apparent seriousness of the budgetary outlook for 1949 in the National Council, the members of the Council undertake, wherever necessary, to encourage and stimulate, by personal approach or otherwise, in their several dioceses and provinces, the pledging in full of the diocesan quotas for 1949."

And to keep it from being, in Bishop Malcolm E. Peabody's words, "only a pious hope," members were assigned particular dioceses in their respective provinces as their personal responsibilities.

NEW MEMBERS

New members took their places in the Council as the result of provincial elections: the Rev. Meredith B. Wood from the Province of New York and New England; and the Province of the Southwest's Rev. C. Gresham Marmion, Jr. The Provinces of New England, Washington, and the Mid-West retained on the Council membership Bishops Norman B. Nash, Angus Dun, and Lewis B. Whittemore, respectively.

RESIGNATIONS

Two resignations were reported by the Secretary, Dr. C. Rankin Barnes: Dean William H. Nes as a co-opted member of the Children's Division in the Department of Christian Education; and Mr. Arthur H. Gilbert, as a veteran member of the Committee on Trust Funds.

PROMOTION

Bishop McKinstry said that the major part of this Department's report would be given in executive session.

One diocese, he learned, is increasing its giving by 10%, and two sizable parishes their giving by 20-25%.

He described three churches, into which new people came because of the Episcopal Radio Hour. The rector of the first did nothing about welcoming or getting acquainted with the visitors; the rector of the second complained because the visitors didn't make themselves known to him; and the third person welcomed the visitors in his parish Church, got their names and addresses, and started up a Confirmation class.

The Council has only two salaried field officers, so it is necessary for the Department to revert to its former practice of enlisting volunteer field associates without compensation, who will be willing to give two weeks' time per year to the work of the Department. The resolution calling for this was adopted by the Council.

Bishop McKinstry reported the appointment by the Presiding Bishop of three co-opted members, Mr. William Ramsay of Proctor-Gamble; the Rev. John E. Lodge, of Wilmington, Del.; and Mr. Virgil Simpson of E. I. du Pont de Nemours & Co., to serve in the Department.

CHRISTIAN EDUCATION

Bishop Angus Dun reported the Department's resolution calling for the appointment of Dr. Theodore Switz as a consultant in Christian Education at a salary of $2,000, which was adopted by the Council after being approved by Finance, to be paid out of the audio-visual appropriation.

In the matter of the extension of publication facilities, the Council adopted the Department's resolution that the Presiding Bishop appoint a committee to study the problems involved in the publication of the new curriculum.

YOUTH

Bishop Charles C. J. Carpenter reported that the National Youth Commission will meet January 27 to February 2 at Monteagle, Tenn., which meeting he described as having a minimum of adult interference. The first Youth Convention was held in Philadelphia at the time of the last General Convention, and a second one is planned for the next General Convention in San Francisco. Bishop Carpenter expressed the hope that the youth could be accommodated in San Francisco at a minimum expense.

DISCUSSION COURSES

The Epiphany discussion course on "Successful Marriage and the Christian Family" and the Lenten course on "The Prayer Book Speaks in our Uncertain Age" were described by Dr. Switz. One thousand sets on the former have been ordered so far, which probably means that the clergy of our 7,740 parishes and missions need some educating in the value of study groups for adults. "It is the sort of thing," Mr. E. Townsend Look said, "that should be called to the attention of our Seminaries." Bishop Peabody's opinion was that the reason clergy are inept at this sort of thing is that they have such poor examples before them in diocesan and General conventions.

DOMESTIC MISSIONS

Dr. George A. Wieland, having taken up his business with the Standing Committee, had only one resolution to report. The concerned a retiring allowance for the Rev. Henry Brownlee Smith, who is regarded by Bishop R. Bland Mitchell of Arkansas as one of the finest Christians he knows. Mr. Smith, who is now past the retiring age, but has been active up to the time he suffered a heart attack in September,

had chosen to spend his entire ministry in the small and difficult fields of the home missionary areas at a minimum salary. After approval by Finance, the Council voted to augment his inadequate pension so that he will have a total retirement income of $1,500 a year, the grant being subject to revision at any time by the National Council.

Dr. Wieland was in receipt of a resolution from the Finance Committee of the Seventh Province about the spending of money in the Domestic Mission Field, with particular reference to aided dioceses. It raised the question as to what the National Council does with the Church's money. There is an assumption on the part of some people that the National Council is to save money. The opposite one is that the Council spend it. "Do we spend, or do we invest?" asked Dr. Wieland. It is his conviction that the Council is to invest money anywhere in the continental U. S. at the point of greatest opportunity and greatest need. One of the things which he thinks is not realistic in this year of 1948 is the classification: dioceses, aided dioceses, and missionary districts.

Dr. Wieland's reply to the resolution, which came without any real endorsement, is to promise that when the Seventh Province's Finance Commission makes specific recommendations they will be considered by the Council.

CHRISTIAN SOCIAL RELATIONS

Dr. Robert A. Magill reported that the work of the Urban Commission has developed in an astonishing way. A survey to be made of the City of New York by the Diocesan Board of Christian Social Relations there, with the aid of the students of the General Theological Seminary, will have the help of this Department.

As to displaced persons, while there is a great deal of criticism of Protestant effort, our Church, Dr. Magill said, seems to be doing its part.

$1,458,000 is the total received this year in the Presiding Bishop's Fund for World Relief, the first million of which came in response to Bishop Sherrill's radio message on February 29, the rest being contributions that came in later. Our Communion is the largest contributor of UNdesignated funds to Church World Service, which is making a real contribution to the work in which we are interested, particularly in the Asiatic division.

The Department is participating in religious seminar groups which include the C. I. O., the A. F. & L., the American Farm Bureau, and the National Conference of Co-operatives.

Dr. Magill submitted a resolution that the Department fully approved the Rev. James W. Kennedy's communication calling upon General Convention to give attention to the World Council of Churches.

COLLEGE WORK

Bishop Norman B. Nash reported that the College Work Division is in active pursuit of a new secretary, without whom the Division is limping.

ARMY-NAVY DIVISION

Dr. Percy G. Hall reported that our Church has 59 chaplains in active service at the present time, 147 in the Army Reserve, 162 in the Naval Reserve, and 26 in the National Guard.

He pointed out that many of the young men who are enlisting for one year are required to serve six years thereafter in the active reserve, but think that the one year finishes the whole duty. Those who enlist for 21 months must serve three years in the active reserve.

Inasmuch as the training areas are so few and cover wide areas, it will be necessary for the Church to work toward one goal and support the work in the dioceses where the Army camps are located.

The Division has been working on some sort of program so that the whole Church will be following the same methods of ministering to the needs of Episcopalians in the Armed Forces, the need for which was stressed by the synod of the Third Province. The Division has prepared an identification card, on the back of which will be printed:

YOUR SPIRITUAL ARMOUR

Keep your spiritual equipment right.

1. By praying daily for guidance and strength.
2. By reading some part of the Holy Scripture daily.
3. By attending Worship Services regularly.
4. By receiving Holy Communion at least once a month.
5. By keeping thoughts pure.
6. By choosing clean words.
7. By takfng your buddy to Church with you.
8. By writing regularly to your loved ones.

Cards will be supplied to the clergy to inform the Division where the members of their parishes are located so that Episcopal chaplains or nearby rectors can make contact with them and minister to them.

Bishop Dun, after an exceptionally fine piece of work in helping with the planning of the new Chaplains' Memorial Building in Washington, has resigned as one of our representatives on the General Commission on Chaplains in Washington. Bishop Henry I. Louttit was appointed by the Presiding Bishop to fill the vacancy.

LAYMEN'S WORK

The Presiding Bishop's Committee on Laymen's Work is completing six years of enlisting men in the work and worship of the Church. It is not a top heavy organization. New leadership is being created, and the Rev. Arnold M. Lewis, Executive Director, predicted that many new faces will be seen in General Convention next year.

WOMAN'S AUXILIARY

At the last General Convention the Woman's Auxiliary had an evening devoted to personnel, with such good results that the Executive Board recommends to the Committee of Arrangements the planning of a joint evening meeting of the same nature. The problem, as pointed out by Bishop Sherrill, is to work it in on a crowded ten-day calendar, but it will be proposed to the Committee of Arrangements.

The Board voted, reported Mrs. Arthur M. Sherman, $8,000 to $9,000 to make small gifts to active women missionaries, and from the Emery Fund $2,000 for retired missionaries. The Board is working on the program for a series of practical workshops.

AMERICAN CHURCH INSTITUTE FOR NEGROES

In his report, Mr. M. M. Millikan reported that the enrollment at Gaudet Normal and Industrial School in New Orleans has dropped 50% because of new access to free high school education for Negroes. If there ceases to be a need for Gaudet, it may be used for an orphanage.

Bishop Malcolm E. Peabody presented the report of a joint committee composed of the Council's Committee of Reference and the Trustees of the American Church Institute for Negroes, which has been working for the closer integration of the Institute with other parts of the national organization of the Church, and a more direct control by the National Council over the affairs of the Institute.

Inasmuch as the Institute is a separate corporation, its actions must be in keeping with its charter and by-laws and as approved by its trustees. However, its trustees are free to make a continuing arrangement with the National Council which they will not change without references to the Council. The trustees propose to apply the following policies, which will not be changed without the concurrence of the Council:

1. Instead of electing as president of the Institute the Presiding Bishop, who has asked to be relieved of this responsibility, it will be their policy to elect the head of the Home Department to provide a common head for the three related fields of work of Domestic Mis-

sions, College Work, and the A. C. I. N.

2. Its budgets will be submitted to the Home Department for review and for subsequent approval by the National Council.

3. To meet the necessity of commanding the full confidence of the National Council, the Institute will report to the Council the slate of trustees proposed for election from time to time, to seek endorsement of its slate, and respect all deletions from it prior to elections.

4. It will present its slate of nominees for the Board of Trustees at the February National Council meeting.

The Council approved the foregoing, so it will be made effective as soon as possible by the A. C. I. N.

CHINA

The Council meeting at this time of civil strife in China, adopted a resolution expressing to the Chung Hua Sheng Kung Hui "deep sympathy in her trials and sure confidence in her witness to the Faith that overcometh the world. We assure our brethren of our oneness with them and of our prayers for them and for China in her travial."

Mr. J. Earl Fowler read a cable from Bishop Roberts and Mr. Gilson asking for the remittance of the appropriation for the first six months in 1949 now, $91,000, if evacuation is necessary. Remittances to the interior may become impossible. The Council responded by appropriating the anonymous gift R. D. B., received in 1937, amounting to approximately $39,750, to the China Emergency Fund to be applied to the cost of evacuation of our missionaries and their families from China.

Mr. Arthur Allen, Treasurer in the Hankow area, reports that Russians are coming into that area, and that the staff have to dig trenches one day each week. Passports will not be renewed if they don't get out and get out fast.

JAPANESE MISSION IN MINNESOTA

In response to a request from Bishop Stephen E. Keeler, the National Council appropriated from the Kate Latham legacy $10,000, to be added to Minnesota's $6,000, for the purchase of a property to be used in the Twin City area as a social and social service center for the Japanese in that area. If ever the mission is discontinued, the property is to be sold promptly and the National Council reimbursed.

FINANCE

Mr. Dill reported the proposed mechanization of the Finance Department by the installation of new bookkeeping machines at a cost not to exceed $12,000. The Council aproved, the cost to be paid from undesignated legacies.

The Council aproved a budget for the Good Friday Offering, the estimated income of which is $45,000. The Presiding Bishop told how the Bishop in Jerusalem praised the work being done by Dr. Walter Conrad Klein.

The Council adopted Dr. Wieland's resolution calling for the creation of a Division of Town and Country Work in the Home Department, involving an increase of only $500 in salary.

SEABURY HOUSE

The Council adopted the resolution presented by Mr. Thomas B. K. Ringe and Bishop Arthur R. McKinstry, complimenting the Presiding Bishop on his efforts which provided Seabury House as a conference center and meeting place, where over 1,200 men and women have attended meetings. To the resolution was added appreciation of Mrs. Sherrill's part as hostess. Mr. Alexander Whiteside added another resolution of thanks to the staff at headquarters who have done so much to make the visits to Seabury House pleasant and comfortable, with a Merry Christmas and a Happy New Year to them.

Bishop Sherrill presented briefly a financial report on Seabury House. $160,000 has been raised, $75,000 borrowed from the National Council which is on Bishop Sherrill's conscience, because he doesn't want to touch mission funds for Seabury. $100,000 was paid for the property, the rest of the money having been spent for remodeling buildings, painting, equipping the kitchen, etc. $30,000 is left in the bank, with $8,000 in bills to be paid. A new fire law in Connecticut dealt a fresh blow in requiring the addition of fire escapes that will cost $17,000. The yearly budget of Seabury House is $24,000, of which $10,000 comes in in rentals, leaving $14,000 to be raised. Bishop Sherrill will ask General Convention for $10,000. Endowments are expected that will provide the rest. If eight or nine more houses could be built on the property, they would be just as good as endowment because of their rental value, and, besides, they would help solve the housing shortage.

SALARY REVISIONS

Dr. Barnes did make known to the press in his minutes the nature of the third executive session: a revision of salary schedules at 281, the total increases of which, including the 5% cost-of-living bonus, will not exceed $7,000. The purchasing agent, Mr. Harry L. Dietz, just one of them, was promoted to the office of Assistant to the Treasurer at a salary of $6,000. Mr. J. Earl Fowler's salary will be increased temporarily while he is serving as Acting Director of the Overseas Department in the absence of Bishop Bentley, who, on the latest report, is en route to Japan via the Aleutians after a week's conference with Bishop Gordon in Alaska.

* * *

MORE MISSIONARIES BEING EVACUATED

New York, N. Y.—A letter dated November 25, from Bishop William P. Roberts of Shanghai, told the National Council that the Rev. and Mrs. Alfred B. Starratt, Dr. and Mrs. Paul Ward, Mr. and Mrs. Arthur J. Allen and Mr. and Mrs. Walter P. Allen, are going to Hongkong; that Sisters Anita and Augusta and Mrs. Walworth Tyng are going to Shanghai for evacuation; that the Anking staff is still remain in An-

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king, that the Wuhu workers are in Shanghai, except for Bishop Craighill who is still in Wuhu; and that Mrs. Craighill, Miss Elda Smith, John Morrett, Miss Bessie Sims, the Rev. and Mrs. J. M. Wilson expected to sail November 29 on the transport Republic. A cable received later stated that Sister Augusta left December 2 for Boston by air.

Bishop Roberts' letter was reassuring, on the whole, as to the present situation. "Please bear in mind," he wrote, "that we are in constant touch with the highest authorities over here on the whole subject. For instance, Charles Long has been able to make contact with the Embassy and even Ambassador Stuart himself, in Nanking, and has several times telephoned to us in Shanghai. Last week I met with a group of missionaries at Consul Cabot's house, with Ambassador Leighton Stuart present and the whole situation was thoroughly gone into. I am, myself, a member of the American Association Committee which is composed of about 25 Americans from all walks of life in this city, and we get the latest information and generally try to follow a common policy. In the light of all these opportunities we try to make the wisest decisions, but it is not always easy, as you have to take a chance on the future. . . . Please encourage relatives and friends of the workers here to relax and not be worried. Our workers are most eager to stay at their jobs and it is a pain to have to urge any of them to go home."

* * *

RED DEAN'S VISIT MET WITH CANCELLATIONS

Detroit, Mich.—The visit of the Very Rev. Hewlett Johnson, "Red Dean" of Canterbury, to Detroit, was accompanied by a flurry of protests, cancellations and withdrawals which finally resulted in his making only one scheduled appearance in the city, on November 29, at the Music Hall, instead of several, as had been planned.

An address scheduled for Monday afternoon at Wayne University fell through because of disagreement between the Dean and a special program committee of the University as to the subjects to be covered in his address. A visit to the River Rouge plant of the Ford Motor Company, requested by the Dean for himself and his party, with oportunity for an address to the workers, was turned down because the company felt the visitors might be subjected to "unpleasant incidents."

The Dean spent a quiet day on Tuesday in Ann Arbor where he made one formal public address, to a capacity crowd of more than 1,000 at the Masonic Temple on the Road to Peace with Russia, which was largely a reiteration of the speech he delivered Monday night in Detroit. Thirty-six students gathered in the Lounge at Lane Hall at noon to hear Dean Johnson.

In a letter to all of the clergy of the Diocese of Michigan, Bishop Emrich had declared that Dean Johnson "speaks solely in his own name, and his views are opposed to the official statement of the Church." The local welcoming committee had included several Episcopal clergymen, some of whom withdrew their names before his arrival. Bishop Emrich's letter made no recommendations or suggestions, but offered several facts for the consideration of the clergy.

When he arrived in Detroit, the Dean was welcomed more by followers of Henry Wallace than by members of the Church. Asked about the clergy who had withdrawn from his welcoming committee here and elsewhere during his tour, he observed that "some might be scared by a Bishop."

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NEW PROPHETS IN ISRAEL

(Continued from page 6)

marched to Premier David Ben-Gurion's residence. Ben-Gurion came outside and, with a Torah in his arms, joined the crowds in the Simchat Torah dances."

The fact that without the Jewish religion there would be no Israel is indisputable. But no one has described the legacy which Judaism bequeathed to the builders of the new country more effectively than President Weizmann. At the 1947 Herald Tribune Forum, where he shared the platform with John Foster Dulles, Reinhold Neibuhr and Barbara Ward in a discussion of religion's answer to the question, "Modern Man, Slave or Sovereign?", Weizmann said:

"The persistent and obstinate monotheism of the Jews in the face of all persecution has always been an accompaniment of this belief in human perfectability. One stern God demanding the perfection of one humanity. This is almost a summary of the Jewish credo.

"Indeed, it was so summarized by Hillel, the greatest of the post-biblical sages of the pre-Christian era. Confronted by a pagan who wanted Judaism in a nutshell, as it were, Hillel replied: 'Thou shalt love thy neighbor as thyself. This is the law; all else is commentary.'

"Now I venture to submit that if a man pursues an idea, he thereby asserts his freedom and his sovereignty. For if he is only the creature of external circumstance, he cannot pursue an idea, or anything else. . . . To defy external forces, to rise above circumstances, is to proclaim the sovereignty of the same spirit.

"Monotheism, the supreme importance of perfectability in this sad, sublunar world, the refusal to be bullied by superior force . . . these are the leading elements in the Jewish contribution to human progress."

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—Religious Press Committee.

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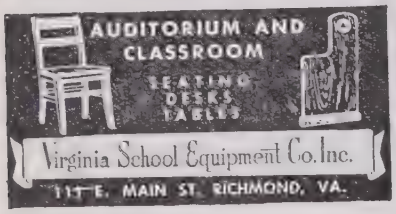

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ROUNDUP OF BIENNNIAL MEETING FEDERAL COUNCIL CHURCHES

(Continued from page 5)

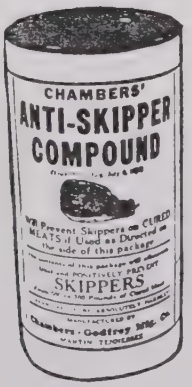
President Taft, first layman to serve as president, Bishop Stamm said, "I share with all of you in my sincere appreciation of the devoted and distinguished leadership he has given."

"The years immediately ahead will no doubt present added urgencies for united Christian action," he continued. "The task facing the churches can only be accomplished if the thought, prayer and service of the Churches are pooled in a larger way. There are those who believe this can only be accomplished through a complete change of patterns; those who see the only hope in Church union. Others see through the kindling of a great sense of unity in and through the spirit a more spiritually dynamic way. By the use of the Churches they believe the larger measure of united service can be achieved. Perhaps both methods must be used. There are more churches which can and should unite. The most important thing is not church union but Christian unity. Only as there is achieved unity in union will there be progress in united action."

With the adoption of courtesy resolutions thanking the Council of Churches of Greater Cincinnati, its secretary, Rev. Kemper G. McComb, and the many other individuals who contributed to the success of the three-day sessions the 40th anniversary reached its final moments.

Standing on the dais, surrounded by the officers and administrative heads of the Council Bishop Stamm pronounced a benediction and then called upon the gathering to rise and join in the closing hymn, "The Church's One Foundation."

The 21st biennial meeting of the Federal Council of the Churches of Christ in America, stood adjourned.



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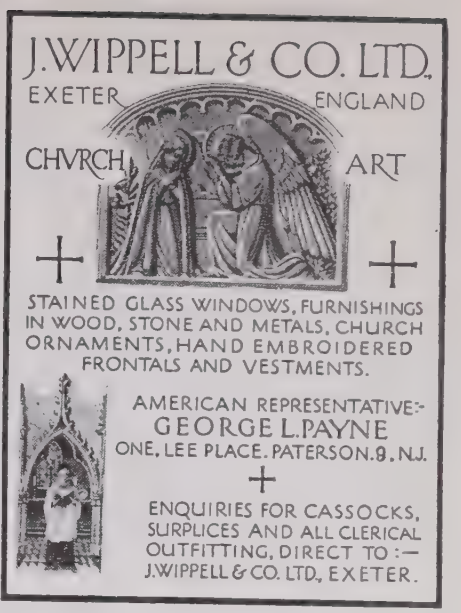
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Join with your family and friends to hear your special Christmas week program. And why not invite those you know who are not Church members to join with you in listening to this unusual and beautiful program.

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*IMPORTANT NOTE: There are still some parishes not covered by the 500 stations of the Mutual Broadcasting System's coast-to-coast network. Most of these parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that Great Scenes From Great Plays program will be heard on Thursday or Saturady or at a different time from that shown above. All clergymen have received a complete list of stations and times of broadcast.

The
Southern Churchman
December 25, 1948

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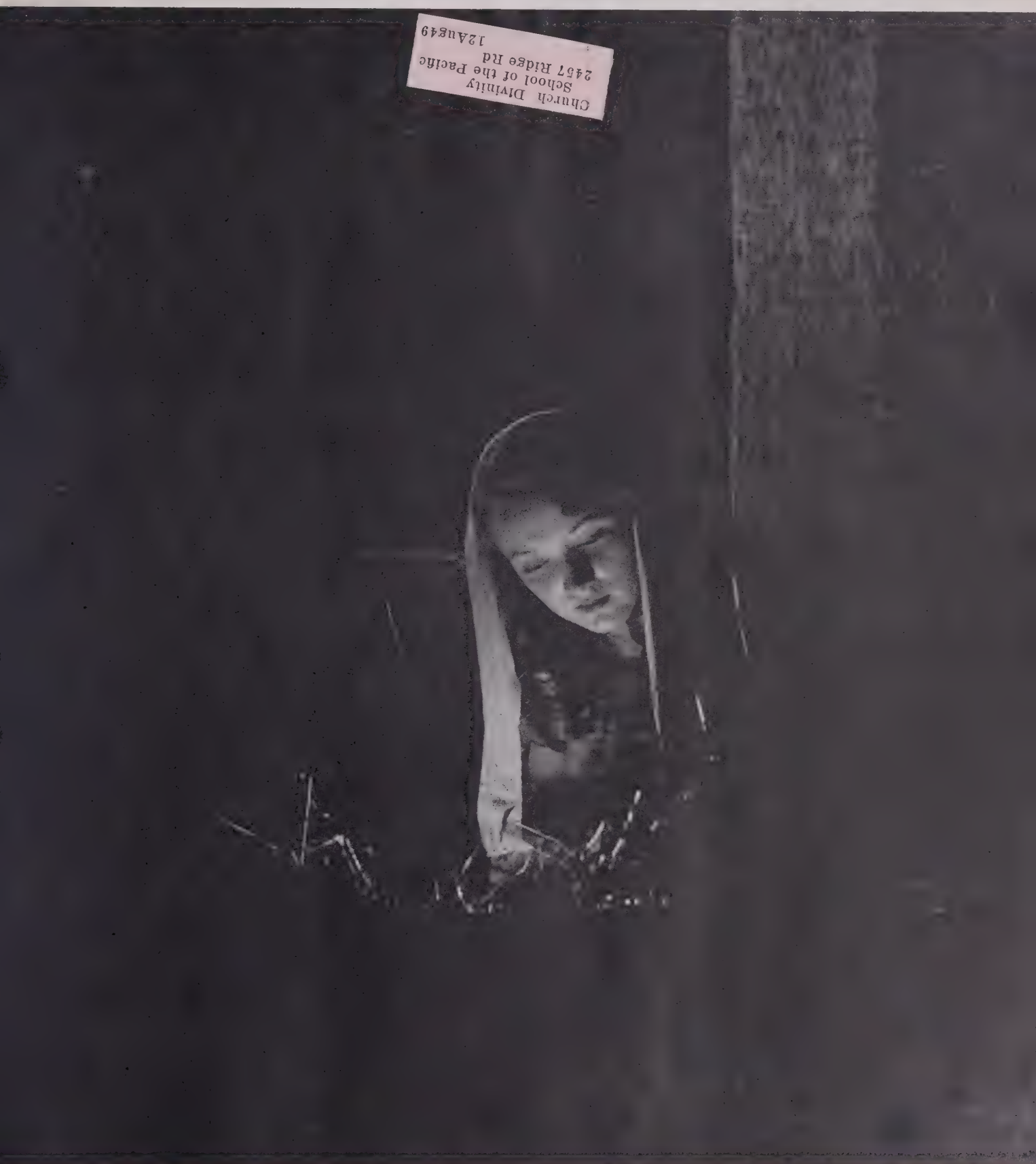

O Come, Let Us Adore Him!

Christ Lives Today

A CHRISTMAS MESSAGE TO ALL CHRISTIAN PEOPLE

By the Rt. Rev. Henry Knox Sherrill, D. D.,

Presiding Bishop of the Protestant Episcopal Church

The birth of a baby in Bethlehem seemed of small significance to the rulers and the peoples of the ancient world. Yet almost two thousand years later, their empire has long since fallen into ruin while Christ lives as a vital power in the hearts and minds of millions of men and women of every race and clime.

Here more than a parable is an historic fact to guide us through the perplexities of today. Truth, goodness, love—these are eternal realities because they are of God.

Our generation can only be led into the paths of peace as we individuals kneel at the manger and thus find the secret of the good tidings of great joy which shall be to all men.

Personal Notes

The Rev. Joseph F. Fletcher, Professor of Pastoral Theology at the Episcopal Theological School, Cambridge, Mass., has been appointed associate editor of "The Journal of Pastoral Care" which is published quarterly by the Institute of Pastoral Care. The Rev. Rollin J. Fairbanks is editor.

Mrs. Ethel H. Hogle, of St. Joseph's Church, Detroit, Mich., has been appointed by the Rt. Rev. Richard S. Emrich, as a Field Worker of the Diocese of Michigan. Mrs. Hogle will work in a missionary capacity under the Bishop's direction. She has long been active in the work of St. Joseph's parish and the diocesan Woman's Auxiliary.

The Rev. Gordon Matthews, executive secretary of the Diocese of Michigan, was installed as an Honorary Canon of St. Paul's Cathedral, Detroit, on December 12, by the Rt. Rev. Bishop Emrich. Mr. Matthews is the first clergyman to be honored by election as an Honorary Canon under the new resolutions of St. Paul's Cathedral, the service was the first of its kind in the history of the Cathedral Parish. Following the service, which was attended by many of the clergy, accompanied by lay people from their parishes, an informal reception was held in the Cathedral House in honor of the new Canon.

The Rev. Arthur McCartney Dunstan, rector of St. Mark's Church, Warren, R. I., celebrated the 40th anniversary of his ordination to the priesthood on December 16, with special services and a dinner for the clergy of the diocese.

ORDINATIONS

The Rev. William Barton Murdock was ordained priest on December 5, 1948, at St. Paul's Church, Burlingame, Cal., by the Rt. Rev. Karl Morgan Block, D. D., who also preached the sermon. The candidate was presented by the Rev. Francis P. Foote. Mr. Murdock will be assistant to the rector of St. Paul's Church, Burlingame, Cal.

The Rev. Carl Hazard Richardson was ordained to the priesthood by Bishop Bennett on December 2, 1948, in Trinity Church, Newport, R. I. Presenter, Rev. William M. Bradner, rector of Trinity Church; Litanist, Rev. Thom Williamson, rector of St. Peter's-by-the-Sea, Narragansett, R. I.; Preacher, Rev. John Raymond Wyatt, Provincial Secretary, First Province. Mr. Richardson will continue as chaplain to Episcopal Church students at the R. I. State College at Kingston, and vicar of St. John's Church, in Saunderstown, R. I.

The Rev. William Lester Kite was ordained to the priesthood by Bishop Bennett on December 8, 1948, at St. Mary's Church, Warwick Neck, R. I. Presenter, the Rev. Arthur Wood, rector of the Church of the Ascension, Auburn, R. I.; Preacher, the Very Rev. Arthur F. Roebuck, dean of the Cathedral of St. John, Providence; Litanist, the Ven. Anthony R. Parshley, archdeacon of Rhode Island. The Rev. Mr. Kite will continue as rector of St. Mary's, Warwick Neck, R. I.

* * *

1949

JANUARY

1. Saturday.
2. Second Sunday after Christmas Day.
6. The Epiphany.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Third Sunday after the Epiphany.
25. Conversion of St. Paul.

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Published weekly, except the first, third, and fifth weeks in August, by THE SOUTHERN CHURCHMAN PUBLISHING COMPANY.

Continuing "The Chronicle," 1901-1947.

Entered as second-class matter at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.
Subscription price: $3.00 a year, in advance. Single copies: 10c. Foreign Postage: $1.00 a year additional.

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COLLECT FOR CHRISTMAS DAY

Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

* * *

THE HOLY INNOCENTS

The Collect

O Almighty God, Who out of the mouth of babes and sucklings hast ordained strength and madest infants to glorify Thee by their deaths; Mortify and kill all vice in us, and so strengthen us by Thy grace, that by the innocency of our lives and constancy of our faith even unto death we may glorify Thy hold name; through Jesus Christ Our Lord. Amen.

Vol. CXIV No. 52

The Southern Churchman

Frederick J. Warnecke, Editor

CATHOLIC FOR EVERY TRUTH OF GOD. PROTESTANT AGAINST EVERY ERROR OF MAN

Nativity Scene—St. Elizabeth's Church, Honolulu, given by the Kindergarten. This is a Chinese Church, but all races attend. The rector is the Rev. Wai On Shim.

Christmas In The Church In Hawaii

By THE RT. REV. HARRY S. KENNEDY,
Bishop Of Hawaii

Tradition has built around Christmas the festive evergreen tree, glistening with tinsel and metallic globes, the lighted candle, the holly and mistletoe, the blazing Yule log, the festive cake. And far off Hawaii, with its blue skies and creamy surf, soft air and blooming flowers provides a unique experience to one who finds himself in this Pacific Paradise for the first time at Christmas, for here the expensive imported Christmas tree is found only in the homes of the fortunate; holly and mistletoe, flown from across the sea, take on an air of unreality, and the Yule log has no fireplace in which to burn.

But Christmas in Hawaii, tuned to a modern world, finds streets with ropes of tinsel and gay lights from which huge, red bells sway in the soft trade winds; shop windows that dazzle the eyes of potential buyers, Santa Clauses that jingle bells over Salvation Army Christmas kettles, and the eager faces of children as they survey the wondrous wares of merchants.

Yes—Christmas in Hawaii has many of the superficial aspects of Christmas, but it also has the blessedness of Christmas prevailing in our Churches today, because there were those who heeded the command, "Go ye into all the world and preach the Gospel!" Today our children of diverse races—Hawaiian, Caucasian, Filipino, Japanese, Chinese, Korean, and Portuguese—sing together in sweet accord in our Churches, "Glory to God in the highest, and on earth peace to men of good will," and in their pageants of the Nativity renew the message of God's greatest Gift to man.

Christmas is Christmas to the Christian whether he basks in the warmth of the tropics or chills to the arctic breeze. Our Nativity plays may have a young boy playing the part of Joseph who is a stalwart Polynesian with the blood of Hawaiian kings; Mary may be portrayed by a sweet faced Oriental—a Japanese whose parents speak little or no English; the Wise Men might have one the descendant of Dr. Sun Yat Sen, founder of the Chinese Republic, who once attended our Episcopal Iolani School for Boys, another a Filipino, whose background is that of the Philippine Independent Church, and still another a Korean from a Buddhist family. Shepherds and angels may be Caucasians of American, English, German extraction, or any other of our diverse strains. Christmas trees will be the Royal Palms or branches from a coconut tree, decked in the traditional finery of gay colored balls and sparkling tinsel. A Nativity scene in Hawaii truly depicts to the Christ Child there is no east, no west, no north or south!

Arthur Asayama—Japanese

Snow at Christmas to the majority of our people is the myth of a Christmas card and story book. Santa Claus transports his cargo and reindeer by modern airplane facilities. Only to some on the Island of Hawaii, where Mauna Loa and Mauna Kea stand some thirteen and fourteen thousand feet above the ground, is the opportunity afforded to see snow capped mountains. At certain seasons these majestic volcanic mountains find upon them a mantle of snow.

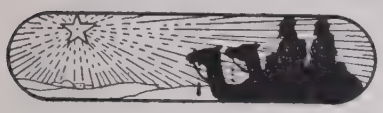
"Peace to men of good will!" Considering the real meaning of Christmas, Hawaii is more attuned than other areas to the spirit of Him whose birth is the reason for the festivities. For His life was devoted to these precepts: "Let brotherly love continue. Be kindly affectioned, one toward the other. . . . Behold, how good and how pleasant it is for brethren to dwell together in unity." Romans 12:10, Psalms 34:14, 133:1.

We who live in Hawaii sometimes take for granted the harmony that has been achieved among persons of diverse cultural, racial and religious backgrounds. The inherent graciousness of the Hawaiian may be attributed to much of this Aloha (love, affection, good will) that exists between all people in the Islands. From the time of the early missionaries they have shown an eagerness to learn the Christian way of life—and to live it. The sunny skies of Hawaii have made sunny hearts in Hawaii. Prejudice and bitterness find little place in the Hawaiian's way of life.

"Behold I bring you tiding of great joy!" Hawaii today brings good tidings to the churches throughout the world, for here it can truly be said that men of good will have found peace in working together, living together, worshipping together. To be sure, there are still many others to whom the message of Christmas and the hope of Easter must be taken by those of our Church—our work is not done in a land where Buddhism still holds back the opportunities of evangelism—but our Church is in Hawaii, our challenge is before us. God grant that we may lead those who

have not yet experienced the good tidings of Christmas to the Babe of Bethlehem, so that today and tomorrow Christmas may come and light a star of hope over a disordered world.

* * *



HOLY JOYS OF CHRISTMAS DAY

The Holy joys of Christmas Day
We cannot let them slip away.
Lost in confusion, noise, and snare,
Of hurrying crowds, and worrying care.
Of costly gifts and anxious thought.

Christmas means Altars decked in white
Made beautiful with candle light.
The worship of the Holy Child,
So tender, sweet, and undefiled.

To one who needs—some timely aid,
Or strength to one of life afraid.
New grace to meet the coming year,
Knowing that God is always near.

These Holy joys of Christmas Day
We cannot let them slip away.

(REV.) W. J. H. Petter.
Camden, Arkansas.

Patricia Keliipulaole Can. Haw. (Mary), Nelson Jones (Joseph) Chinese, Darlene Rivera Can Port. Porto Rican, Port.

Two Christmas Plays

By SARAH, BOB AND JUDY GAMBLE

The Wooly Lambkin

Scene: A shepherd's mother, his wife, and two or three young children.

The grandmother: "It is such a cold night, I wish Daniel had taken the blanket with him. It will be very cold watching the sheep."

Mother: "He thought the children would need it. It is late, it is time for them to be sleeping."

The children say their prayers, and lie down with a blue shawl drawn over them. One of them has a small sheepskin. When the prayers are completed—

Oldest child: "I prayed that the Messiah would come soon."

Second child: "Do you think he will be born a baby, or all grown up?"

Third child: "I think he'll be born a baby and have an ivory cradle and a golden crown."

Second child: "I think he'll be born grown-up and ride in a golden chariot, and all the Roman soldiers will be afraid, and run away."

A man and woman approach. The woman is dressed in a dark cloak, much as are the shepherd's family, and her head is bare.

(Continued on page 6)

ABOUT THE AUTHORS

Two years ago Mrs. Clarence James Gamble of St. Michael's Church, Milton, Massachusetts, found herself being led by two of her children into the task of organizing and writing a new Christmas play. It was Bob (nine years old), who felt that a Christmas pageant should somehow be more closely related to the bringing of gifts by the children than had been the case in the past. Judy (twelve years) joined Bob and their mother and before long a new play was on the planning boards. Many ideas were brought out by the children and much discussion ensued before "The Wooly Lambskin" finally emerged. That year it was presented at St. Michael's. One year late "The Invisible Gifts" came to pass in the same way. These plays are presented here in their original form. No attempt has been made to finish and complete their every detail, for each cast of players should have the creative experience of completing the play for themselves.—Editor.

The Invisable Gifts

There is a screen at the top of the chancel steps which represents the stable door.

The play will open with the singing by the congregation of: "We Three Kings."

Toward the end of the singing a group of quite ordinary people of Bible times, three children and two adults, come up the aisle to the steps. The children, who have come faster, stop first.

Child: "They were so grandly dressed! Did you see his crown?"

Child: "And each was carrying a box, a most beautiful box!"

Child: "One box was gold, I am sure, and there were jewels in it. I saw them shine!"

Grown person: "Where could they have gone? I was sure they came this way!"

Grown person: "They couldn't have taken this street. It's such a poor, mean street, with nothing at the end but an old stable."

Grown person: "No they must have taken another turning. No use waiting here to see them again. We'd better be looking somewhere else."

The grown people leave, but the children linger.

Child: "I'm just as sure as sure this was the street they took even if it does end at an old stable."

Child: "Look! Look!"

The stable door opens, not wide enough for anyone to see in, but wide enough for the Kings to come out. They come one by one, each bowing deeply in the doorway.

Child: (to the Kings as they start down the steps), "Why did you go into that old stable?"

King: "To offer our gifts to the Great King."

Child: "Great King—in that stable!"

King: "Yes, it seemed strange to us too, but it is where our Star led us so we cannot be mistaken."

King: "He is but a few days old, so we laid our gifts at His feet, Myrrh, frankincense and gold."

Child: "Must you have gifts to give Him?"

King: "It is why we came, to pay Him homage."

The Kings leave.

Child: "I would like to see the Baby King."

Child: "But we haven't any gifts."

Child: "We haven't anything at all to give Him, so we can't see Him."

Child: "We'll just have to go home, and we came such a long way!"

While the children are speaking the door opens again, a little way, and Joseph comes out.

Joseph: "Did someone call? Can I do anything for you, children?"

Child: "We wanted to see the Baby King, but we can't because we haven't any gifts for Him!"

Joseph: "Oh yes you have, you have very beautiful gifts to give."

Child: "No we haven't. We're poor people. We haven't anything at home even."

Joseph: "I'm a poor man too. I'm just a carpenter, but I have these two hands. They are my gifts. They will serve the Baby all the rest of my life."

Joseph speaks to the first child: "What did you do today?"

Child: "My father works at the Inn over there, so I helped him clean the rooms."

Joseph: "If you made the rooms clean and pleasant, so that tired travelers could rest, that was a good gift."

He lifts the child's hands so that they look as if they were carrying something. "See, you have a fine gift for the Baby there."

Joseph speaks to the second child: "What did you do today?"

Child: "Oh nothing much. I played ball, and then I looked after the baby so mother could go out."

Joseph: "You were a good sport in the game I am sure, and you helped your mother. Those are very good gifts for the Baby" (raising the child's hands), "one in each hand to give Him." He turns to the third child.

Joseph: "What have you been doing?"

Child: "I go to school, I had to study most all day."

Joseph: "You are learning how to help people when you are older, to write their letters for them, perhaps to teach. Your gift isn't finished yet, but nevertheless it is a very good gift to offer the Baby."

Joseph lifts the third child's hands, then he turns and opens the stable door wide, so that Mary with the Baby can be seen. The children kneel and lay their invisible gifts before the Baby.

(A hymn may be sung at this point.)

Two children from the congregation, with their wrapped-up toys come to the steps. Joseph speaks to them and says: "These children have toys for children who have none of their own. Whenever you give from a loving heart to others, you are giving to the Baby King, the Christ Child. There are many other children here with Christmas presents for children who have none. Will you bring them to the Manger?"

When the children have brought their gifts, and the offering has been taken, and laid with the children's gifts, Joseph and Mary come forward. Joseph, quite simply, says: "Thank you, all," and Mary, looking at them, and then at Joseph, says: "How many presents they have brought!" Then looking at the children in the congregation, she says: "But there are other presents here, no one can see. If we could see them we would see they filled the church, up to the very top of the roof. They are all the things grown people and children do to help others. There are the gifts fathers, like Joseph, give their children by working all day long to support them. There are the gifts mothers give, caring for children, cooking for them and taking them to and from school. There are the gifts of doctors helping sick people get well, of teachers helping children learn, postmen carrying letters, milkmen carrying milk, and many more. These are the gifts no one can see, that fill the whole church, and that are more precious than the presents we can see, even the myrrh and frankincense and gold that were brought by the Kings."

The choir leads the congregation in singing a Christmas Carol.

(If it is preferred not to break the tableau of the Holy Family, the minister may say Mary's closing speech.)

* * *

THE WOOLY LAMBSKIN

(Continued from page 5)

The man: "May we rest here a few minutes? My wife is tired and it is very cold outside."

The shepherd family make room for them. The woman sits down near the children and talks softly to them.

(Organ plays softly.)

The shepherd's wife: "Are you going far tonight?"

The man: "We must reach Bethlehem tonight. We must be there to register and to pay our taxes."

The shepherd's wife: "You have only a little farther to go—you are almost in Bethlehem."

The woman rises: "Thank you for the shelter. The rest has helped me, and I am not so cold."

The shepherd's wife: "You are not warmly enough dressed for this cold night. You should stay here."

The shepherd's wife: "Take this blanket. It will keep the wind off."

The grandmother: "And take this shawl to cover your head."

One of the children: "And this wooly lambskin to keep your hands warm."

As they put these garments around the woman, the blue cloak, the veil over her head, they form on her the traditional Mary costume.

One of the children: "We were praying to have the Messiah come soon. Perhaps you will see him. Do you think they will have an ivory cradle for him, or will they welcome him with a golden chariot?"

Joseph: "Whatever they have, they could not possibly give Him a more beautiful welcome than you have given two strangers tonight."

Joseph and Mary leave. The shepherd family settle themselves to sleep. The organ plays as Joseph and Mary leave, and as the family falls asleep the choir sings very softly, as though from a great distance, "It Came Upon the Midnight Clear."

When the singing is over the shepherd comes to his family and wakens them.

The shepherd: "We were abiding in the field, keeping watch over our flock by night. And lo, the angel of the Lord came upon us, and the glory of the Lord shone round about us, and we were sore afraid.

"And the angel said unto us: 'Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

" 'For unto you is born this day in the City of David a Saviour, which is Christ the Lord.

" 'And this shall be a sign unto you, —ye shall find the Babe wrapped in "And suddenly there was with the swaddling clothes, lying in a manger.' angel a multitude of the heavenly host, praising God and saying:

" 'Glory to God in the highest and on earth, peace, goodwill toward men.'

"Let us now go even unto Bethlehem to see this thing which has come to pass, which the Lord has made known

(Continued on page 16)

"Behold I Bring You Good Tidings Of Great Joy"

The traditional greeting for this season is "Merry Christmas" and one of the loveliest marks of Christmas is the spirit of joy it brings.

This festival of faith gathers to itself all the natural forms of human joy, all things bright and beautiful. It gathers to itself the elemental joy of good companionship and the shared feast. Colored lights on Christmas trees, stockings bulging with mysterious gifts opened by children when the first light breaks, gay packages and cards exchanged among friends—all these are rightful Christmas joys.

All joy is good after its kind, all joy that is clean and is not purchased at the cost of another's hurt. The Christ whose coming we celebrate is no enemy of the common joy of men. We would be cynical Scrooges indeed if we were not glad for all true joy that men anywhere in our troubled world can have today.

Nevertheless, there is a deeper joy that is offered us. It is a joy that can dwell with pain; a joy that can be a light in darkness, a joy that can stand in the face of our own failure and wrong and the failure and wrong of our fellows.

That joy has come to those who have glimpsed even from afar the embodied charity entering our world in Christ: charity that suffers long and is kind, that vaunteth not itself, seeketh not its own, is not easily provoked. That strong and living charity has given new dignity to the failing and the despised. That Christ has humbled the proud. He has companioned with man in sorrow and darkness and made them strong.

Before Him we can kneel in penitence and rise forgiven and forgiving. He has shed a glory on life that can call out a Hallelujah even for the sore-stricken.

We celebrate again His coming, His giving of Himself to us and for us, His life so freely spent and so victorious in being spent.

For this we rejoice.

May you be granted a taste of this deep joy, given as the world cannot give.

May you be delivered from the disquietude of this world and permitted to behold the King in His beauty.

"Behold, I bring you good tidings of great joy."

ANGUS DUN

Bishop of Washington.

Christmas, A. D. 1948

"Where is peace?" cries the weary heart
Of an earth still stricken with pain.
"Where is peace?" echo back the dead
Who died, new worlds to gain.

The peace that came is a tawdry thing,
A sham, a shadow, a shame;
The hope that burns is a feeble thing
And sputters a flickering flame.

Yet peace was earned by those who died
That mercy and hope might live,
Who nobly gave their youth and might—
What are we seeking to give?

Do we give hate, the bigot's pride
That blights and sears all life,
And selfish greed for some cheap prize
Which breeds our fears and strife?

Or, give we love, and joy, and our hand
With the faith that must never die
That all mankind may friendship find
As children of God Most High.

He comes again at this Christmastide—
Will "peace on earth" herald His Birth?
Peace will come to the hearts of men
Who bring "good will" to earth.

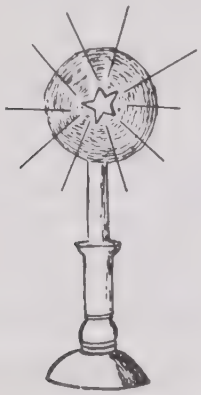
WALTER H. GRAY.

Christmas In Life And Song

By THE RT. REV. B. M. WASHBURN

Bishop Of Newark

All down the ages young and old in their yearly remembrance of the Holy Birth have found in carol, hymn and song the natural expression of their joy in an historic event of deep significance. For Christmas our 1940 Hymnal includes no less than thirty-three hymns and carols, which is twice as many as it provides for Easter and the five succeeding weeks. In date the texts range all the way from the fifth century to the twentieth. In their origin they are Latin and Greek, French and German, English and American. A fourteenth century writer boldly claimed that **Good Christian men, rejoice** was first sung



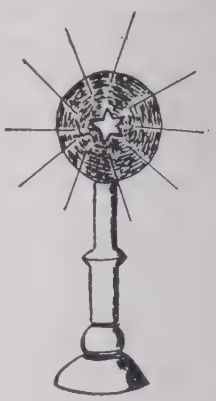
by angels to Heinrich Suso, the mystic as they drew him into a dance! **Adeste fideles seems** to be the work of an unknown Jesuit monk. **Calm on the listening ear of night** was written by a Harvard divinity student after a visit to the Holy Land. Phillips Brooks wrote for his Sunday School at Holy Trinity Church in Philadelphia the greatly loved **"O Little Town of Bethlehem. All my heart this night rejoices,** from the pen of Martin Luther, was written to be sung on Christmas Eve by his own family. "Christmas Day for Dolly" accompanied the text of **Christians, Awake, Salute the Happy Morn,** which was a Christmas gift from the author, John Byron, to his little daughter. Only an extraordinary event of profound significance could have been so heralded in every age in every tongue.

Some of our hymns do little more than recite the fact of the Saviour's birth in a paraphrase of the Gospel story of the Nativity. All of them are centered in the historic fact. It is a very simple fact—that long ago a certain child was born, who, growing to manhood, by his life and death enriched forever human life. This is the fact which makes the Christian faith more than a philosophy, more than human speculation, more than a pious hope. It is indeed a very simple fact, but religion ought to be so simple that all can enter into its inspiration and its cheer. We cannot always find an immediate answer to our subtle questions. Perhaps this means that such questions have less real importance than men assign them. The wise men of the East proved their wisdom by their rediness to throw aside, at least for a season, their intricate speculations. Coming to Bethlehem they knelt before the Baby in the manger. There at least was reality and substance. Christmas comes to us also, in our restlessness of thought and our fever of activity, with it's calm insistence that there is a central truth in the light of which we may walk safely and surely through life's puzzling paths. The splendor of the Christ life, with its tragic earthly close, captured even in the first century the imagination of choice souls. In each succeeding age men have seen that through the Christmas Child there is revealed the quality of life which alone can bless the world. This is the Christmas fact—that loving sacrificial living is the highest gift of God to man, and man to God.

Few of the hymns merely recite the Gospel story. Many treat of its theological implications in the terms of the historic Creeds. As the child grew in wisdom, and stature, and in favor with God and man, the amazing wonder of the Holy Birth little by little dawned upon men. To devout and thoughtful men more and more of the breath-taking meaning of Christmas comes. The Babe of Bethlehem is seen to be the most complete revelation that God can give to men of what He is and of what they ought to be. Christ is the Word of God to man. He can be the Saviour of the world because in Him God and man are at one. God hath visited His people and He comes to stay. He has involved Himself in everything which concerns us all, our temptations, our defeats, our victories. He may be found in factories and banks, on buses and airplanes, before kitchen ranges and kings' thrones. And He looks to us so to live and work and pray that others will see that He is there.

Ever since the first Christmas it has been dangerous to draw too sharp a line between the sacred and the secular. As William Temple tells us, Christianity is the most materialistic of religions. This is the result of God's laying on the doorstep of the world the Christmas Gift of His only-begotten Son. So we keep Christmas best when we keep it in materialistic fashion. This we do when we go to our own Bethlehem, our own House of Bread, and there kneel before the Altars of our parish Churches to receive Bread and Wine, two common substances, which God uses as a means by which He may visit and redeem His people. In the bread we break is the toil of farmers, miners, railway engineers, bakers, salesmen and a host of others. All our complex social and economic structure is involved. We do well on Christmas Day to ask for His blessing both on the bread and wine and on the society of which we are a part.

One of the Christmas carols quaintly emphasizes a second way of keeping the great day:



Now to the Lord sing praises,
All you within this place.
And with true love and brotherhood
Each other now embrace.

It follows as a natural consequence of drawing near to God that we find ourselves drawn closer to one another. Kinship with God the Father spells kinship with men our brothers. Peace and goodwill are the Christmas imperative.

It is the good-will to men which prompts God's Christmas giving and our own. In giving the Christmas Child, God gave the world a gift which was Himself. It was a great gift because life is always the greatest gift that can be given. Gifts are the natural expression of our love for one another. The greatest of all gifts can be purchased without money and without price. Such are the lover's gift of his own life in complete devotion, the husband's gift of his own life in utter loyalty, the mother's gift of her own life in sweetest care, the son's gift of his own life in tender understanding. God grant us one and all a Joyous, Grateful, Blessed Christmas. At altars and firesides, in offices and shops may we give and receive the good-will of which the angels sang at Bethlehem.

Christmas In A Missionary District

By GEORGE H. QUARTERMAN

Bishop Of North Texas

In the Mission Field at Christmas tide, we strive with the whole Church to remove the X- the unknown factor of the commercialized "X-mas" and to fill the season with the known, "God so loved the world that he gave his only begotten Son". So shall it be in ranch home, small hamlet and large city that the children of God in the bosom of the Christian family will hear again an angels' song more significant than a reindeer's bell, of a gift of God more priceless than any tinselled package. Even more, the avowed disciples of a victorious Saviour will seek Communion with Him in the manner he set forth, "Do this in remembrance of me".

As in an earlier day, many will come from afar. It's more than blocks from ranch to town and from town to city. So be it, with our Christian brethren everywhere, we share uplifted hearts and voices of praise directed unto God.

But not all. The clergy shortage casts a shadow this Christmas on the Mission Field. Four mission priests can't serve a field requiring ten. A mission congregation asked me this. "Can we leave the lights on in the Church all night Christmas Eve? We can't have our Christmas Communion then for we have no priest but we'll let the light shine out from the Church upon the town". Praise God, let the light shine out! Pray God that men will offer themselves for His ministry in the Mission Field. Then may He come to all who would receive Him. Then may we all sing, "Hosanna in the Highest".

The Spiritual Dimension

By Reinhold Niebuhr

Very frequently one hears the sage observation that the crisis in which we live is "spiritual" rather than economic or political. Every one nods his head approvingly at such an observation but not many bother to explain what it might possibly mean. The speaker is usually pretty vague about the meaning.

We might take a slice of current history to illustrate what the "spiritual" dimension of the present crisis involves. France is continually protesting against the American and British policy of raising the production level of Germany and also against the policy of keeping the Ruhr territory incorporated in the German Economy.

We have insisted on this policy because without higher production Germany will remain an economic liability and the whole of European recovery will be imperiled. Furthermore if the Ruhr production is taken from the German account there is no possibility of German economic self-sufficiency. The import-export budget cannot possibly be made to balance.

The French are naturally concerned about the danger of a stronger Germany. We ought to do all we can to allay those fears. German power must be under control for a long time to come because of the justified fears of those who have been ravaged by Germany.

But the French fears are obsessive to the point of being neurotic. They prevent France from being a healthy part of a healthy democratic world. The most immediate possibility is that they will drive France into a quasi-fascist Gaullist political program. Thus French preoccupation with the German evil tends to produce the evil in France which it fears in Germany.

Here we can see a "spiritual" dimension of a political problem very clearly. A political problem is always a problem in relationships between men and nations. The spiritual problem is not some other problem than the political one. It is the same problem in its deepest dimension. If a political problem is looked at in this dimension it becomes apparent that my relation to some one else is partly a problem of my relation to myself and to God.

Thus an excessive form of self-righteousness which makes it impossible for me to exhibit any charity toward a vanquished foe may really be an expression of my own unacknowledged and unforgiven guilt. It may be that France is so obsessively fearful of Germany because she has failed to acknowledge to herself that the Vichy period of her ignominious relation to Nazism proved that she did not resist Nazism to the hilt.

If she could acknowledge her own share of guilt in past evils more openly she might not live so consistently in the past and move toward a brighter future. Her present policy darkens the future with the evils of the past.

This is merely one example of the spiritual dimension of present political problems. The spiritual dimension is

(Continued on page 16.)

The Word Was Made Flesh

I, who have only words to bring
To Bethlehem, to Bethlehem,
Like baubles on a fragile string,
Yet offer them, remembering
A tale that flashes down dark ages:
How once there journied far three Sages
To Bethlehem, to Bethlehem,
And each of them was carrying
A gift unworthy of a King—
Yet with a wise and secret smile
They counted mile on weary mile
To Bethlehem, to Bethlehem,
Knowing He they sought would understand—
That in that mighty Infant Hand
The incense, myrrh and gold would be
By long-awaited alchemy
In Bethlehem, in Bethlehem,
Symbol of Priest and Seer and King.
So with the gift I dare to bring
To Bethlehem, to Bethlehem.
I know the Eternal Word will make
The dull words offered for His sake
Suddenly to glow and shine
Like water changing into wine—
By His acceptance, they will be
Not my poor tinsel trumpery,
But jewels to blaze within His shrine
In Bethlehem, in Bethlehem.

—THEDA KENYON.

A Page for the Family *Mrs. E. E. Osgood, Editor*

MANGER SCENE

Above them burned the holy star
Which heralded His birth;
The tiny Babe so helpless there
Sent to redeem the earth!

The wise men came—they worshipped there
That Babe in manger low;
They shared the Virgin's vigil sweet,
Their hearts with love aglow!

Oh! weary world with sorrow bowed,
Forget your wounds today——
Give Him your heart—let Him come in,
And enter there to stay!

MARY BELLE H. WALKER.

* * *

CHRISTMAS REFLECTIONS

As we think of Christmas in a reflective mood it brings to our mind many pictures. The joy that has come into the world because of the birth of Jesus Christ our Lord is reflected in the hymn, "Joy to the World the Lord has come." Even those who have been saddened through the year or now are alone in the world, can remember at least one experience of happiness shared with another.

With crunchy snow under our feet we three small children, with our arms hung with laurel wreathes tied with hugh red ribbons, used to go laden forth early Christmas morning. The neighbors on our street never hung wreathes on their front doors, as they knew from our custom one would be delivered early in the morning. This was our first act each Christmas. Then after a cheery greeting to them all we hurried home for our Christmas stockings and presents.

In the Diocese of Virginia there has been sent by the Bishop a Christmas Family Service to all "his flock." It is easy to picture this being used in mountain cabins, in a church home and school, in a rectory, in a city home and in a country home. Here we see families gathered to "worship the King." It is wonderful to be part of this family.

There is another picture of the teaching of Christmas. In a cold spot, at the head of a stairs with but little heat, and a red plush settee and some stair steps for seats, a class was presented the "Christmas Story." We forgot the wintry zero wind as the teacher told us that each year Christ's birth should mean more and more to us. At ten years old we sensed that she knew what she meant by her words and her sincere and glowing countenance. We recalled it sometime after and knew that as we grew Christ's birth—Christmas, became more meaningful and wonderful.

The scene of other Christmas reflections is in a small town. There are gathered together a group of young people, warmly wrapped against the wind's cold blast, to sing Christmas carols. There was the annual visit to the woman who sat by the window in her wheelchair. Then the tree lighted at the window of the "Home for the Oldest Folk in Town," was the next stop. We went through the building singing carols. We saw them enjoying their Christmas Eve party. We saw them remembering other days, but their faces lighted up as we sang the familiar carols. Some of them sang with us. It made us "glow" with joy.

From the cold tramp around the town we went quietly into the warm and beautifully decorated church. There we joined with our families in the celebration of the Holy Communion. This was Christmas.

May "Joy to the World, the Lord Has Come" mean more each year as we labor in His field.

MARTHA C. PRAY,
Consultant of Christian Education,
Diocese of Virginia.

* * *

PRAYER BOOK PAGE BY PAGE
CLIII

Before leaving the Second Sunday in Advent it is well to remind ourselves of the great familiarity that St. Paul had with the Old Testament Scriptures, for it is characteristic of the education that a Jewish boy received in his time. Scholars who have made a careful study of his writings have found that, in the Epistle to the Romans, this great Evangelist has made more than eighty quotations from the Old Testament. Furthermore a close comparison of these quotations shows that they were made from memory, and not just copied. This is evidenced by the fact that they are not absolutely accurate in every detail.

Also, before passing on from this subject, we should pay a tribute to the great usefulness of the American Bible Society, which has now published, either the whole or some part, of the Bible in more than one thousand different dialects and languages, reaching from the Arctic Circle to the southernmost points of South America and South Africa, and including the islands of the sea.

This great fact is all the more impressive when we remember that our Saviour said, "Heaven and earth shall pass away, but My words shall not pass away." Lk. 21:33. The fulfillment of this prophecy is astounding in view of the fact that Jesus never left us a single written word with which to preserve those words of His which "Shall not pass away." This fact alone should be convincing proof of the divinity of Christ.

The Gospel for this Sunday concludes with that amazing prophecy from our Saviour's lips, and coupled with the opening words of the Epistle, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Romans 15:4), present a wonderful background for thoughts about the Bible, including both the Old and New Testaments, so that we have here a complete background for Bible Sunday, an occasion which should never be overlooked in our Protestant Church, since it affords such a splendid opportunity to emphasize the use and value of our English Bible in all its translations from Tindal to Goodspeed.

R. CARY MONTAGUE.

"FAITH THE ROCK AND CHRISTMAS"

1853—On bare Indian Rock, in the great Ocean-Sea,
Were gathered a group (just like you, or like me).
To worship THE LORD were they come on that day,
And to hear and receive what our Prayer Book should say.
Was it Trinity-Seven? Or, Trinity-Nine?
(Just look up the Collects, in your Book, or mine.)
"Lord of power and might," —did they read that first day?
Giver of good things to all, whenever He may—
"Graft deep in our hearts the true love of Thy Name,
And in Thy sweet mercy keep us safe in the same.
"Grant to each of us, Lord, Thy strong Spirit to think
And to Do such good things, that we ever may drink
"Of that spiritual ROCK giving also our Meat"—
Let us pray, Brethren dear of THAT always to eat.

1948—And today, at our "Christ-Mass" we fervently pray
That the Little LORD JESUS may close to us stay
Who maketh us glad every year at HIS birth
(Just read from your Prayer Book, and sing in your Mirth.)
And the Almighty GOD, who hast given His Son,
Will make you, and me, and the World-to be One.

(REV.) THOM WILLIAMSON.

News of the Church

VOCATIONAL CONFERENCE FOR COLLEGE MEN AND WOMEN

El Rancho del Obispo, Healdsburg, Calif.—The Diocese of California and the Eighth Province held an extremely interesting Vocational Conference for their college students at El Rancho del Obispo, the conference center for the Diocese of California, on Thanksgiving weekend. This Conference was organized by Mrs. Alicelee Caulfield, provincial secretary for College Work, and the Rev. Canon Charles W. Carnan, Jr., executive secretary for College Work in the Diocese of California.

Forty-nine students, representing a good portion of the campuses of the area, were present, and each and every one entered wholeheartedly into the Conference and participated in the enthusiastic discussions which followed each speaker.

The Conference was opened after supper on Friday evening by the Rev. Charles W. Woodhams, who spoke on "The Religious and the Secular Call." Miss Katharine Grammer, dean of St. Margaret's House, Berkeley, led a most interesting discussion on "Christian Personality." Mr. Philip Adams spoke to the group on "The Place of Christianity in the Economic Field." The Rev. Canon Carnan led the worship services, was the celebrant of the services of Holy Communion each morning, and spoke to the Conference on "Lay Work in the Church."

Following the service of Holy Communion Sunday morning a panel discussion was led by the Rev. Canon Carnan, Miss Grammer and Mr. Adams, for the purpose of summarizing the preceding discussions.

At the close of the Conference it was planned to hold another in the spring, the subject being, "The Church, Labor and Management."

* * *

CLERGY—DOCTORS HOLD DINNER-MEETING

Englewood, N. J.—Instituting what may mark a new era in inter-professional cooperation between clergy and doctors in the Northern Valley of New Jersey, a dinner meeting, attended by sixty-six members of the two professions was held at St. Paul's Parish House on December 7. The Northern Valley is the eastern half of populous Bergen County in the suburban and industrial area between the Hudson and Hackensack Rivers, served largely by the Englewood Hospital, which is currently conducting a three million dollar drive for expansion of its facilities.

The chief address at the Conference was given by the Rev. Otis R. Rice, chaplain of St. Luke's Hospital, New York City. A frank discussion ensued on methods by which the two professions can better cooperate in their mutual ministry to the sick. The practical decisions resulted: A course on medical procedure and hospital technique will be given for the clergy by the Staff of the Englewood Hospital, and another Conference will be held in February to consider the advisability of a part or full time chaplain at the hospital.

This movement for better clergy-doctor cooperation was iniatated by the Englewood Ministerial Association and was planned and conducted by a comimttee under the chairmanship of the Rev. James A. Mitchell, rector of St. Paul's Church, working with a committee of physicians under Dr. Russell K. Tether, who has been head of the Medical Executive Committee of the Englewood Hospital Staff. It has aroused much local interest, including favorable editorial comment.

Initial impetus for the cooperation of the physicians was given when the Rev. Mr. Mitchell sent sixty of the Hospital Staff mimeographed copies of an editorial appearing in the **Southern Churchman** entitled "Clergy and Doctors," which had been reprinted from an English Church paper. This editorial suggested the advisability of such local inter-professional conferences.

* * *

BISHOP BENTLEY IN JAPAN

New York, N. Y.—A letter from Bishop John B. Bentley, director of the Overseas Department and vice-president of the National Council, tells of his safe arrival in Japan, by air from Alaska, where he and Mrs. Bentley spent a week.

Bishop Bentley, at time of writing, had followed a busy schedule of conferences, services and confirmations. He visited much of the destroyed area in Tokyo and saw the church buildings which were destroyed or damaged, discussing with Bishop Makita, Fr. Viall and others the future needs, questions of church locations, etc.

Visiting St. Luke's Hospital, still in small and inadequate quarters, while the U. S. Army continues to occupy the St. Luke's International Medical Center plant, Bishop Bentley wrote: "This morning we made a tour of St. Luke's Hospital and found the staff busy attending to more than 500 clinic patients daily, as well as 24 or 25 in-patients. I have never seen so much being done with so little before. Every inch of space is being used, every piece of equipment is overtaxed, every facility overwhelmed. There is great and grave need to make other and more ample arrangements."

The Bishop's present itinerary will keep him in Japan until about the end of December.

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PAYS OFF IN "HUMAN DIVIDENDS"

New York, N.Y.—The Youth Division of the National Council has received a report of "human dividends" as a result of the Youth Conference held recently in the Seventh Province. A local newspaper coined that phrase, its three-column headline reading, "Episcopal Church Youth Session Pays Off in Human Dividends."

Attending the conference was one boy who had been in serious trouble. He had been arrested with an older bandit who had high-jacked in three towns. The boy was the victim of a broken home; parents divorced; left with his mother, who has four other children by a stepfather who does not particularly like the boy.

The boy is being cared for now at St. Francis Boys' Home, Ellsworth, Kansas, and is under the guidance of the Rev. Robert H. Mize, Jr., director of the Home, and one of the leaders in the recent Youth Conference.

Mr. Mize brought the delinquent boy to the Conference for two days. He said at the close that he looked happily forward to his new home at St. Francis, and said, "This has been the most wonderful time I have ever had."

* * *

COMMITTEE MEETS TO RECOMMEND DR. GUERRY'S SUCCESSOR

Sewanee, Tenn.—The committee appointed to recommend to the Board of Trustees a Vice-Chancellor of the University of the South to succeed the late Dr. Alexander Guerry had its first preliminary meeting in New Orleans on November 30. Those present were: the Rt. Rev. Frank A. Juhan, Chancellor of the University; the Rt. Rev. Thomas N. Carruthers, Bishop of South Carolina; the Rev. Henry Bell Hodgkins, of Pensacola; Dudley Gale of Nashville; Ben Cameron, of Meridian, Mississippi, and Charles McD. Puckette, of Chattanooga. Bishop Carruthers was elected chairman of the committee and the Rev. Mr. Hodgkins secretary. The committee made a broad survey of many suggestions which had been received and voted to hold its next meeting in Atlanta on Thursday, January 13.

ST. LUKE'S OPENS CEREBEAL PALSY SCHOOL

Atlanta, Ga.—In cooperation with the Cerebral Palsy Society of Georgia, St. Luke's Church opened the first Cerebral Palsy School in Georgia on December 7, it was announced by the Rev. J. Milton Richardson, rector.

This school, which is held in the recently rebuilt and remodeled Parish House of St. Luke's Church, will enroll cerebral palsied boys and girls from four to eight years of age. The aim of this special school is to give children with cerebral palsy a chance at normal life.

Pupils will be given eyesight, ear, speech coordination and mental tests as the basis for their training. There will be conferences with the mothers of such handicapped children to give them an understanding of what the children need and of what they can do for them at home.

Besides a teacher for the school furnished by the Atlanta Board of Education, there will be a medical director of the school furnished by the Aidmore Crippled Children's Hospital at Atlanta. Arrangements have been made also to have a physiotherapist visit the school daily to give each child the therapy prescribed by his personal physician. The Junior League Speech School will provide a speech teacher to give the children speech therapy.

* * *

EPISCOPALIANS STUDY MODERN MARRIAGES

Washington, D. C.—Marriage, 1949 model, is getting the once-over from study groups in Episcopal churches in the Diocese of Washington.

"Successful Marriage and the Christian Family" is the official title of the discussion series, which is the first Family Study Program of the National Council of the Protestant Episcopal Church.

The total program, according to church officials, is an attempt to provide an opportunity for parents and youth to think together about the church and religion.

Eventually there will be a unified parish program. The marriage series is a beginning in which youth, young married people and more mature adults are joining in the discussion of the problems of modern marriage.

Four brief pamphlets have been issued by the National Council as guidebooks for marriage study groups.

In addition, a volume on how to organize a lively discussion has been published for use by group leaders.

The four study volumes are entitled: "Marriage: 1949 Model Versus Christian Marriage"; "Building a Successful Marriage"; "Personal Adjustments in Marriage"; and "How the Church Helps the Christian Family."

Written in a brief and readable style, the pamphlets mince no words in telling the facts. Sex is not taboo, in-law problems are frankly discussed, solutions for money problems are suggested.

But the books do not eliminate possibilities for discussion. Each one concludes with a series of suggested questions for group examination

At St. Timothy Chapel the group began its study in October, and the young married people and college students in the group meet once a month for supper and lively talks. The Rev. Malcolm Marshall, rector of St. Margaret's Church, spoke at the initial meeting.

At All Souls Memorial Church the discussions have been taking place on Sunday mornings under the leadership of the rector, the Rev. Frank Blackwelder.

Study groups are now being organized or are planned for January in the following Episcopal churches in the diocese: Esther Memorial, the Rev. Berry B. Simpson, rector; Grace, Silver Spring, the Rev. Francis M. Hamilton, rector; River Terrace Chapel, the Rev. Andrus B. Smith, vicar; St. Columba's, the Rev. C. Randolph Mengers, rector; St. John's, Georgetown, the Rev. William MacD. Sharp, rector, and St. Margaret's, Mr. Marshall.

* * *

RELIGIOUS ACTIVITIES ON GOVERNOR'S ISLAND

New York, N. Y.—Post Chaplain (Major) Julian S. Ellenberg is in charge of religious work at Governor's Island, N. Y., which centers in the beautiful and historic Chapel of St. Cornelius, which is a part of the parish of Trinity Church.

Chaplain Ellenberg wrote recently of the work now being done, noting first, that the doors are open all through the day and until eleven o'clock at night.

"On three weekday mornings a kindergarten meets in the Church school room. Intermediate boys, who meet in the upstairs robing room, have Lt. Col. E. C. Wood of the Light Aviation Section, First U. S. Army, as their teacher. Some of these boys also serve as acolytes. Intermediate girls have for their teacher Miss Betsey Mullen, recent Sweet Briar graduate, and Mrs. Charles F. Adams. This group meets in the deck part of the Yacht Club, Island Teen-Agers' Room. The Yatch Club is a reclaimed part of the Chapel basement or nave crypt. Previously used for storage, it now meets a long-felt and crying need. The Yacht Club is most colorful. As one enters the private hallway his eye is caught by coiled ropes which partially cover the 2,000 pound capstan. Such assures 'safe anchorage' for all. Stepping upon the gangplank one is made to feel that a voyage of pleasure is commencing. Navy blue canvas hangs from the gangplank rails made from two-inch ship's rope. Old ship lanterns give light. Blue, red and yellow enamel life preservers hang from the walls. Entering the 'deck' one notices an oil mural of skies, gulls, ships and lighthouses; and plexiglass-covered portholes add to the shiplike idea. Opposite the deck entrance is a galley or snack-abr. Upon entering the ward-room, the teen-ager finds a shuffleboard,

A CHRISTMAS LITANY

O God, deliver us—
From a civilization content, at Christmas time,
To behold the joyous light in children's eyes,
While nearby stands another child whose tears
Of hopeless yearning streaks the show-glass panes.
From a civilization whose lip-service to Thee
Arises from communities where the low intonations
Of the pipe organ is contrasted to the whistling
Shriek of icy winds through the broken window pane
Of nearby poverty.
From a civilization content that, at this time,
For pomp and grandeur, ease and luxurious comfort,
Mirth and happiness to light the hilltop,
While in the near dank bottom dwells,
Frenzied care, poverty, want, hopelessness and despair.
From a civilization that clamps behind cold bars of steel,
One who for hunger's sake steals a loaf of bread,
While those who are trained in astute cunningness,
Enjoy the homage of their fellow men because
Their fraud was hid behind the hallowedness of law.
If it must be proved by our lives,
The truth once stated, that all have sinned and gone astray,
Let it be found in weakness made of many fires,
And wills framed in lack of rigidness.
But, oh, not let it be by—cold bloodedness.

RANDOLPH ROSEWELL PAGE.

reading lamps, ship chairs and tables for games. On the walls are framed pictures of early and historical ships. There is also a room with ping pong table and a bench for onlookers. The Club has been an incentive for an Island-wide, well-organized and supervised youth program. It serves also as a parish hall for various meetings.

"The Chaplain's assistant, in addition to his other duties, serves as acting scoutmaster of the Island Boy Scout Troop No. 100. The able choir, maintained by Trinity Parish and supervised by Miss Gladys Shailer, provides music for the 10:30 Morning Prayer and Sermon, and for other services.

"The St. Cornelius Chapel rises splendidly from among the buildings of this Island fort to remind all that God is the sure fortress of men and nations."

* * *

MICHIGAN'S GOVERNOR-ELECT STRAIGHT FROM THE CHURCH

Detroit, Mich.—On the day after the November election, the people of Michigan looked at their morning papers and rubbed their eyes. The new Governor-elect, it seemed, was a young man named G. Mennan Williams, who had barnstormed around the state with his pretty young wife in a modest convertible during the electioneering period, and who wasn't particularly famous for anything.

Then the Church people of the state

awoke to the fact that G. Mennen Williams was one the "old boys," and that Mrs. Williams is also a product straight from the Church.

The following article appeared in the December 1 issue of "The Cathedral News," a new venture of St. Paul's Cathedral, Detroit:

How does it feel for a church to send one of its sons to a high place in government?

St. Paul's is now experiencing that sensation, for G. Mennen Williams, the Governor-elect of Michigan, and after January 1, its Governor, is a member of the Cathedral Parish, and stems from a family long devoted to the Church.

In fact, the new Governor's father was a member of the vestry and served for a long time as its secretary.

About the sensation! Well, it's pride, mostly. Regardless of our political preference and our faith in the Gallup poll, we must admit to a warm sense of proprietorship when we consider that one of our most consistent worshippers is the first gentleman of the Commonwealth.

The Cathedral News congratulates him, his charming wife and his family.

He is proud of his choir boy background and likes to remember that it was membership in St. Paul's famous boys' choir that implemented in him an early interest in government. For the boys had a self-governing organization and he took such an interest in it that he determined he should be a lawyer and a lawyer he became. And now he's our Governor!

Another thing, since we're talking so much about pride in this article, Mennen William is proud of the fact that, as a choir boy, he was the winner of the Dean's Cross, which is awarded not only for good performance, but for consistent new Governor has been consistent in his attendance at practice sessions.

This is a good place to say that the attendance at the Cathedral all down the intervening years, from choir boy and Sunday school days to the present time, which finds him a member of the Junior Vestry. We just hope that his new duties, which we realize will be many and arduous, don't keep him away from us too often.

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Christian Family
Building a Successful Marriage
Marriage: 1949 Model Vs Christian Marriage
How the Church Helps the Christian Family

SUCCESSFUL MARRIAGE AND THE CHRISTIAN FAMILY is the first of a new series of adult-youth study materials suggested for use during four evenings in Epiphany. Materials now ready are

Marriage 1949 Model vs. Christian Marriage

Building a Successful Marriage
Personal Adjustments in Marriage

How the Church Helps the Christian Family

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•

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And finally, and again: Congratulations, Governor, and the best of luck!

So ends the article in the Cathedral News. And we might just add that the family of the Governor-elect's lady, the former Nancy Quirk, has been president for many years in St. Luke's Parish, Ypsilanti, and that we feel Michigan is richly blessed in having two such fine young people in positions of power and influence.

* * *

THE NEW G. F. S.

The Presiding Bishop recently wrote in part to the President of the Girls' Friendly Society, "Thank you for your letter containing the report of the recent action which made the GFS an Assisted Agency under the Department of Christian Education. I believe this is a real forward step and I wish you to know of my desire to help the good work in every possible way."

This approval of Bishop Sherrill's followed two recent events in GFS history. The first was the constitution action that made the GFS a youth organization. Now the GFS is an organization for all girls from the grade of 7 to 14 as Junior Members, and girls from 15 to 21 as Members. All women over 21 who support the GFS are known as GFS Sponsors.

This action cleared the way for a second important step. After an extensive study, the Department of Christian Education approved standards and accepted the GFS as an Assisted Agency of the Department of Christian Education functioning through the Division of Youth. This gives the organization official standing within the Church and makes clear its place in diocese and parish.

The GFS has a week-day activity program to help girls translate Christian teaching into everyday living. It has branches in 73 dioceses and missionary districts, including branches in Cuba, Puerto Rico, Japan and China. In the past year GFS has admitted 3,000 new members, of which 2,000 were in new branches.

Bishop Banyard of New Jersey recently said that he hopes to see a GFS in every parish of his diocese. As a means of helping girls and training them as future churchwomen and leaders, there is a place for the Girls' Friendly Society in every parish.

* * *

MISSION WORKERS EVACUATED

New York, N. Y.—First news of evacuation of some mission workers from China reached the National Council in the form of a cable from Bishop William P. Roberts of Shanghai. The message said that the Rev. Ralph L. Tucker and family were coming to Boston by air. Mrs. John J. Morrett of Anking, with her baby, will come to Los Angeles by air. The Rev. and Mrs. Leslie L. Fairfield and family are sailing on a military ship.

EXPECTATIONS—1948

Emergencies in the China field due to internal strife and increased living costs throughout the world have limited the possibility of "lapsed balances," that is, unusued appropriations. To balance the General Church Budget for 1948 will require full payment of every Expectation and overpayments where possible.

Percentage-wise payments on Expectations, as of December 1, 1948, are not as good as of December 1, 1947. The attached statement discloses that $456,759.03 must be collected in the final month of the year. It will be no small task and will demand the earnest attention of all—laymen, laywomen, vestrymen, priests and bishops. It can be done.

A Blessed Christmas and a happy and fruitful New Year to each of you.

Faithfully yours,

RUSSELL E. DILL.
Treasurer.

* * *

HOUSE GIVEN FOR DIOCESAN CENTER DEDICATED

Charleston, S. C.—Several hundred persons from throughout the Diocese of South Carolina attended the dedication ceremony for the recently occupied Diocesan House, 138 Wentworth Street, on December 5. Bishop Carruthers and Bishop Thomas, retired bishop of the diocese, conducted the service of dedication which was followed by a social hour .

The building was given by Miss Marguerite C. Miller of Charleston last year for a diocesan center. In addition to the gift of the building itself, Miss Miller has furnished one of the rooms as the bishop's chapel. One of the large rooms has been furnished as a diocesan Library by Mrs. George L. Buist, of Charleston, in memory of her son, Reginald Hudson Bedell, Jr., who lost his life in World War II. Mrs. A. Kinloch McDowell, also of Charleston, has furnished the bishop's office in memory of her husband. A number of other memorials have been given and several hundred gifts of money have been received, enabling the diocese to renovate the entire building. The largest of these gifts was one for $2,000 from Bishop and Mrs. Thomas. The building of Greek revival

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architecture was renovated by a committee headed by Mr. T. Wilbur Thornhill.

There is a guest room for visiting clergy as well as offices for the secretary, the director of Young People's Work, and the registrar and historiographer of the diocese.

The dedication ceremony was arranged by a committee headed by Mr. John P. Frost.

* * *

BISHOP GOODEN REPORTS GROWTH

Ancon, P. C. Z.—Bishop R. Heber Gooden of the Panama Canal Zone reports that he has confirmed ten persons at St. Andrew's, Cocoli. This was the first class to be presented in the new church there, and the first class to be presented to the Bishop by Chaplain Milton A. Cookson.

Bishop Gooden reported also on considerable growth of both Church congregation and Church school. "In fact the church was so crowded," he said, "that we had to put the Confirmation class in the choir, and I had quite a task getting into the pulpit." In adition to civilians the service was attended by a number of Navy people from the "West Bank Navy Station."

* * *

THIRTEEN CONFIRMED IN POST CHAPEL

Fort Lewis, Wash.—The Rt. Rev. Stephen F. Bayne, Bishop of the diocese of Olympia confirmed thirteen people recently in the Post Chapel here. The candidates for Confirmation were prepared and presented by Chaplain Gordon Hutchins.

Four men who had just completed basic training were members of the group which received the laying on of hands. One candidate was received from the Roman Catholic Church.

This is the first Confirmation reported at which any one of the new one-year enlistees were presented.

Following the Confirmation service, there was a reception at the Post Chapel for the Bishop, members of the Confirmation class and members of the congregation.

* * *

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RURAL WORKERS FELLOWSHIP FORMED

Richmond, Va.—The Rural Workers' Fellowship in Virginia was formed at a meeting at Roslyn November 16 and 17, and is affiliated with the National Rural Workers' Fellowship. This organization in Virginia will comprise the three dioceses in the State. Twenty-one clergymen were present, and the following officers were elected:

Chairman, J. P. H. Mason, Doswell, Va.; Vice-Chairman, Edgar C. Burnz, Gloucester (Diocese of Virginia); Vice-Chairman, Lawson Cox, V. P. I., Blacksburg (Diocese of SW. Va.); Vice-Chairman (to be eleceted from the Diocese of Southern Virginia); Secretary, Harry W. Baldwin, Jr., Wicomico Church; Treasurer, Richard Lee, Amherst, Va.

* * *

NIEBUHR

(Continued from page 9)

not some easy escape from difficult political choices. It may point to the necessity of political choices which are difficult from the standpoint of national or personal pride.

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* * *

TWO CHRISTMAS DAYS

(Continued from page 6)

unto us." The choir and people sing: "O Come, all ye faithful."

They go down the aisle where they meet the three kings, and perhaps other shepherds, returning with them to the chancel steps. As they reach the chancel the choir sings again, this time loudly, the screen is drawn aside, revealing the Holy Family. Mary is wearing the shawls given by the shepherd's family, and the Baby is wrapped in the lamkskin.

The shepherds kneel, the kings present their gifts, with appropriate music. Then the youngest shepherd child, coming close to look at the Baby, says: "The Baby is wrapped in our lambskin. We didn't know we were giving it to Him."

And Mary says: "Whenever, out of loving kindness, you give to someone in need, you are giving, whether you know it or not, to the Holy Child."

The children of the congregation are then asked to bring their gifts while the entire congregation sings: "Angels, From the Realsm of Glory."

(The End)

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